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A NEW
Ecclesiastical History;
Containing an ACCOUNT of the
CONTROVERSIES
IN
RELIGION;
THE
LIVES and WRITINGS
OF
Ecclesiastical Authors;
AN
Abridgment of their Works,
And a JUDGMENT on their
STYLE and DOCTRINE:
ALSO,
A Compendious HISTORY of the COUNCILS,
AND
All Affairs Transacted in the CHURCH.

Written in FRENCH
By *Lewis Ellies du PIN*, Doctor of the SORBON

VOLUME the EIGHTH;
Containing the HISTORY of the TENTH CENTURY

LONDON:

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V.8-10

TO THE
RIGHT HONOURABLE

A N D

Right Reverend Father in God,

HENRY,

Lord Bishop of LONDON;

A N D O N E

Of His Majesty's Most Honourable Privy Council, &c.

My Lord,

YOUR Generosity to Strangers, which all the World owns and must admire, hath Encourag'd me to Publish these Papers under the Protection of your Venerable Name. They are of such a Nature, as may in a great measure expect a favourable Reception from your Lordship, who are one of the Fathers of our Church; And may not be ungrateful to those, who would know what Luminaries shone, and what Learn'd Men Flourish'd even in those dark and ignorant days of Christianity.

My

The DEDICATION.

My Lord,

I will not trouble your Lordship with a long Account of Du-Pin's Performance, whom you very well understand in the Original; and much more the Fathers of whose Writings and Lives he has given us an Extract in this Collection. Whether I have done him Justice or no, your Lordship is the best Judge. Such therefore as it is, I submit it and my self to better Judgments, and Humbly Present it to your Lordship, as an Acknowledgment of the Honour I have of being one of,

My Lord,

Your Lordship's

Most Humble, and

Dutiful Servants

William Jones.

T O

TO THE READER.

THE greatest Part of the Historians, who have deliver'd their Opinions concerning the Character of the Tenth Century, have represented it as an Age of Darknesh, Ignorance and Obscurity, accompany'd with Notorious Disorders and Irregularities. The Authour of a Treatise, call'd, *The Perpetuity of the Faith*, has undertaken to Vindicate it from these Censures, and to make it appear on the contrary, *That it is one of the most Happy Ages of the Church, and that it's Disorders being only such as were common to the Preceding; it has some very remarkable Advantages:* But a third Writer, who would seem to keep the middle Way between both these Extremes, appears (in my Opinion) to have come nearer to the Mark. For if on the one side, the Authour of the *Perpetuity* has well observ'd, That there were Holy Men, and some clear-sighted Persons in that Century; it cannot be deny'd on the other side, That Ignorance, Vices and Irregularities were not generally very predominant. The considerable Number of Authours, who wrote; the few Works they left; the Rudeness and Barbarism of their Stile; the Matters contain'd in their Dissertations; and the Complaints that even those Writers themselves make, of the Disorders which prevail'd in their Time; are evident Proofs, That the Censures pass'd upon that Century, are not without sufficient Ground: And if a due Comparison be made, between the Writers, the Works, the Subjects treated of, the Constitutions of Councils, the Church-Discipline, and the Manners of the Christians of the same Age, with those of the preceding; it cannot but be readily acknowledg'd, That it is in many Respects inferiour to them.

*Letter
Perpet.
Part 3.
p. 36f.*

'Tis true indeed, that there were Irregularities in all the Ages of the Church, but that they were Commensurate to those which were so common in the Tenth Century ; or that they were spread abroad so far, or become so general, is an Assertion, which cannot be maintain'd with any manner of probability : For who can avouch with assurance, That that Age had as great a share in Learning and Eloquence ; was as fruitful in Illustrious Personages and Ecclesiastical Writers ; or was as productive of Excellent Works and Regular Constitutions, as the preceding Centuries ? Who would adventure to compare the Popes *John IX*, *X*, *XII*, and *XIII*. and the other Bishops of *Rome*, who liv'd in the Tenth Century, I will not say, to *S. Leo*, or *S. Gregory* ; but even to those Popes, who were less eminent in former Times ? Or who would attempt to set up *Ratherius*, *Atto*, *Flodoard*, *Luitprand*, *Metaphrastes*, and other Ecclesiastical Writers, whose Number is very small, not to say in opposition to *S. Athanasius*, *S. Basil*, *S. Ambrose*, *S. Augustin*, *Eusebius* and *Theodoret* ; but even to the more Common Authours of the preceding Ages ? Upon the whole, it ought to be certainly determin'd, That 'tis not without good Reason, that that Century, in comparison of the fore-going, and even of those that follow it, has been generally stil'd, *The Age of Darkness, Ignorance and Obscurity*. However it must be acknowledg'd, That 'twas not altogether Dark, and that it brought forth some Lights, which penetrated the Darkness, and dispers'd part of the Obscurity. The most Ingenious *M. Du Pin* follow'd these Luminaries, and took them for his Guides, in writing the Ecclesiastical History of the Age in which they flourish'd, and in giving an Impartial Account of the Matters treated of by them ; which he has done with that Clearness, Generosity and Integrity, which is so inseparable from the Character of this Great Man.

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B O O K S

A N

HISTORY

OF THE

CONTROVERSIES

AND OTHER

Ecclesiastical Affairs

Which happen'd in the Tenth Century.

A. D. 500

C H A P. I.

*An Account of the most Considerable Transactions in the
Eastern Church, during the Tenth Century.*

AT the beginning of this Century, *Leo* the Philosopher, one of the most Learned Emperors the *Greeks* ever had, govern'd the Empire of the *East*. This Prince having had three Wives successively, and no Issue Male by either of them, being desirous of a Son to succeed him, marries a fourth Wife, by name *Zoe*, by whom he already had a Son before the Nuptials. But a third Marriage being prohibited in the *East*, and *Leo* himself having enacted a Law against such as should contract such a Marriage, *Nicholas* the Patriarch of *Constantinople*, refuses to marry this Prince to this fourth Wife, deposes *Presbyter Thomas* who ventur'd to do it, and excommunicates the Emperor himself. *Leo* had recourse to the Pope for his Approbation of the Marriage; and because such successive Marriages (how often soever contracted) were tolerated in the *West*, he easily obtain'd from Pope *Sergius* the point he desired. This Pope sent his Legats into the *East* to confirm the Marriage of *Leo*; but the Patriarch of *Constantinople* would not give the least ground, nor acknowledge the Emperor's Marriage as valid, or *Leo's* 4th Son *Constantine Porphyrogeneta* as lawful Heir to the Crown. The Emperor did all he could to change his Mind, but finding him fix'd in his Resolution, he banish'd him in the beginning of the year 901, and plac'd in his Room *Enthymius*, who held the Patriarchal See of *Constantinople* till about the end of *Leo's* Reign: For *Nicholas* himself assures us, that this Prince, touch'd with the remorse of what he had done, recall'd him from his Exile, and re-establish'd him a little before his Death: In which matter he is rather to be credited, than those Authors who tell us that he was recall'd by *Alexander* the Brother of *Leo*, which happen'd after the Death of this Prince, in the year 911, the time when he was declar'd Governor to *Constantine Porphyrogeneta*. Let it be how it will, *Enthymius* fell into disgrace, and was banish'd, and dy'd shortly after: And *Nicholas's* Interest so far prevail'd, that after the Death of *Alexander*, who did not out-live his Brother above thirteen Months, blissh'd.

B

The Letters of Nicholas Months, he was chosen Tutor of the Young Emperor. It was at this time, that he wrote a long Letter to the Pope, acquainting him of the whole Contest with the Emperor *Leo* about his last Marriage, and stilly maintain'd, contrary to the Practice and Opinion of the Church of *Rome*, that to marry a third or fourth time was absolutely unlawful. But the Patriarch having received no answer from *Rome*, wrote another to Pope *John*, wherein he offers to observe a fair Correspondence and Union with the holy See, provided he would own that a fourth Marriage was not to be permitted to the Emperor, unless by way of Indulgence or Consideration of his Royal Person, and that in itself it was unlawful. The same Patriarch wrote several other Letters, viz. to *Simon* Prince of *Bulgaria*, recommending the Legats which the Pope sent him: One to the Prince of *Armenia*, upon the Conversion of several *Armenians*, who had abandoned their Errors: another to the Prince of the *Saracens*, to dissuade him from persecuting the Christians: One wrote from the Place of his Exile to the Bishops, who had own'd *Eutychius* for their Patriarch; and two other Letters of Compliment, one to the Prince of *Lombardy*, and the other to the Prince of the *Amalaphians*.

The re-union of the Clergy of Constantinople. The Empress *Zoe*, who had taken the Government into her own hands, and had expelled d the Patriarch *Nicholas* from Court in the year 914, was her self divelited of her Authority in the year 919, and thrust into the Monastery of Saint *Euphemia*, by *Patricius Romanus*, whom *Constantine* had made his Partner in the Throne. Hitherto the Clergy of *Constantinople* were divided into two Parties, one declaring for *Nicholas*, the other for *Eutychius*; but were re-united in the year 920, and made a Treaty of Union in an Ecclesiastical Convocation, by which (without disannulling any thing that was past) they absolutely prohibited for the future a fourth Marriage, under the pain of Excommunication to be inflicted on those who should contract such Marriage, and to be in force during the continuance of such Marriage. They likewise inflicted a Penance of five years on such as should marry a third time being above forty years old: And a Penance of three years on such as should re-marry after thirty years of Age, if they had any Children by their former Marriages.

The Patriarchs of Constantinople who succeeded Nicholas. By this Regulation was the Church of *Constantinople* restor'd to its former Quiet, the Peaceable possession of which *Nicholas* enjoy'd to his Death, which happen'd in the year 930. *Stephen* the Arch-bishop of *Amasea* was his Successor, who presided over this Church almost three years. After his Death the Patriarchal See of *Constantinople* was design'd for *Theophilact* the Emperor's Son; but he being under age, this Dignity was repos'd by way of Trust in the hands of one *Tripso* a Monk. He being once in possession refus'd to resign his Place to *Theophilact*; but the Emperor made use of one, who cunningly procur'd a Blank Paper sign'd by the Patriarch's own hand, which he fill'd up with a Resignation of the Patriarchship, as acknowledging himself unworthy of it. Whereupon he was depos'd in a Synod held at *Constantinople* in the year 944, and *Theophilact* was constituted in his place. But this Man led a Life far different from what a Patriarch ought to lead, and was more taken up with his Horses and his Hounds, and other such like Diversions, than with discharging the Duty of his Place. He died in the year 956 of a Drop-sie, occasioned by a fall off his Horse, which flung him against a Wall. The Emperor constituted in his Room *Polyencta*, a poor Monk, but one of extraordinary good Morals, who was Ordain'd by *Basil* Bishop of *Casarea*, and not by *Nicephorus* of *Heraclaea*, to whom that Ordination did of Right belong. The liberty which this Patriarch took of reproving the Great Men at Court, immediately drew upon him a great many Enemies, who inclin'd the Emperor to think of Deposing him. He was confirm'd in this Resolution by *Theodorus* of *Cisica*, but notwithstanding he was so bent upon it, he died without doing any thing therein. His Son *Romanus*, who was suppos'd to give his Father a Lift into the other world, succeeded him in the year 960, and caus'd his Son *Basil* to be Crown'd by *Polyencta*. But this young Prince and his Brother *Constantine*, not being of age to enter upon the Government when their Father died in the year 963, *Nicephorus*

Nicephorus Phocas Emperor.

Phocas was proclaim'd Emperor by the Army, and Crown'd by *Polyencta*. A while after this Patriarch had a warm debate with the Emperor: For this Emperor having marry'd *Theophanes*, the Widow of *Romanus*, *Polyencta* threaten'd to excommunicate him unless he would Renounce her: (1.) Because this was the second Marriage *Nicephorus* had contracted, without submitting to the Penance due to those who were Guilty of Bigamy. (2.) Because it was reported that *Nicephorus* had stood Godfather to one of *Theophanes*'s Children, the Emperor propos'd this Question to the Bishops who were then in *Constantinople*, and to the chief of his Council, who left him at his Liberty to keep *Theophanes* as his Wife: And *Polyencta* himself did not insist any more on the Dissolution of the Marriage, after that the Emperor had assur'd him upon his Oath, that he had never stood Godfather to any of *Theophanes*'s Children, which was confirm'd by *Sylvius*, chief Secretary of State, who made a Recantation of what he had formerly said about it. This Emperor began his Reign with success, and re-took a great many Provinces of *Asia* from the *Saracens*; but he loaded his People with Taxes, and seiz'd upon the Revenues of the Church to give to his Soldiers. After the Death of any Bishops he would send a Com-military

military to seize upon their Temporalities, and prohibited the chusing any others in their stead, without his consent and orders, which was confirmed in a Synod. At the same time he would fain have had a Ratification of this Proposal, "That all Soldiers who died in the Field, should be declar'd Saints as the Martyrs were; but the Bishops oppos'd it. However, they could not persuade two of their Brethren who had born Arms, and fought against the Enemy, to relinquish their Ministerial Functions; several amongst them of a more Martial Genius approving of this their Conduct. The exactions of *Nicephorus*, and the bad success of his Arms in *Italy*, having render'd him Odious to the people of *Constantinople*, he was kill'd in an Insurrection of them, and *John*, Sirnam'd *Emmiser*, Reign'd in his stead in the year 969. *Polentia* refus'd to Crown him, till he persuaded banish't the Murderers of *Nicephorus*, sent *Theophanes* from Court, and promis'd to give to the Poor, as an Expiation of his Fault, the Estate which he had when a private man. This was the last Action of *Polentia*, who dy'd five and thirty days after he had of Crown'd this Prince, in the beginning of the year 970, having held the Patriarchal See of *Constantinople* fourteen Years. *Basil* the Monk succeeded him, who had the Government of that Church till the Death of *John Emmiser*, which happen'd about the year 975 or 976, after which the two Sons of *Romanus* being upon the Throne, and having re-call'd their Mother *Theophanes*, *Basil* the Patriarch was depos'd in Council; and *Anthony Studita* succeeded him. But he did not enjoy the Patriarchship long; for the year after *Bardus*, Sirnam'd the *Hard*, having revolted and taken upon him the Quality and Ensigns of Emperor, *Anthony* of his own accord quitted his place and withdrew. The See of *Constantinople* became Vacant during four Years, the time he surviv'd. After his Death, *Nicholas*, Sirnam'd *Chrysoberge* succeeded, who had *Sisinnius* for his Successor in the year 993. *Basil* and *Constantine*, who had subdued *Bardus*, Reign'd still as Emperors. *Basil* liv'd to the Year 1025, and his Brother *Constantine* liv'd three Years after him.

During this whole Century, the Greek Church, which was upon its Declension, prov'd very Barren, both of famous Men and good Authors. VVe find among them but very few who made it their business to compile, and their VVorks are very inconsiderable, both in respect to the Matter, and to the Manner wherein they were writ.

Anthony Studita Patriarch of Constantinople.

Nicholas Chrysoberge, and Sisinnius Patriarchs of Constantinople.

Simcon Metaphrastes.

ONE of those who wrote most was *Simcon*, Sirnam'd *Metaphrastes*, so call'd from *Simeon* his turning the Ancient Lives of the Saints into another sort of a Style than that wherein they were formerly written. He was an Officer in the Palace, Lord High Chancellor, and flourish'd in the Tenth Century, chiefly under the Reign of *Constantine Porphyrogeneta*. For tho he had been employ'd under the Reign of *Leo*, yet he writ nothing till *Constantine's* time, as appears by the Life of Saint *Theodistia*, which is his first Piece, as is observ'd in his Panegyrick written by *Pselus*, another *Pselus* than that who liv'd in the time of *Constantine the Iconoclast*, of whom we spoke in another place. He apply'd himself to study, and enquire into the Lives of the Saints, and having made a large Collection of them, those which he did not like he undertook to make over again, not only by casting them into a different style, but also by adding to, or substracting from them, what he thought Convenient, and running them down into the form of a Panegyrick rather than History. We have a great many of them in his Composing, and most under his name, as well in printed Collections as in MSS.; but they are mix'd with several others, Compos'd by various Authors. There are some among the Anonymous which may be ascrib'd to him. It would be very difficult to make the distinction, had not the Ingenious *Allatius* given himself the trouble of doing it, with a great deal of accuracy, in his Dissertation concerning the Writings of the *Simeons*, wherein he gives us a Catalogue of the Lives of the Saints, which, in Manuscript or Print, belong properly to *Metaphrastes*, and which of them belong to other Authors. He reckons above an hundred which are Genuin, and almost as many more that are Spurious, whose Authors are unknown; and near four hundred and fifty whose Authors he discovers. They who have the curiosity to search further into this matter, may consult *Allatius* himself: As for our part, we don't think it worth our while to croud such a tedious and useless Catalogue into our Work. Besides these Lives of the Saints, *Metaphrastes* has compos'd several Sermons on the solemn Festivals of the year, which are to be met with in Manuscripts; and a great many Hymns and Prayers which are insert'd in the Ecclesiastical Writings of the *Greeks*. He likewise digested four and twenty Moral discourses taken from the Works of *S. Basil*, and Printed together with them, [and likewise publish'd by themselves in *Greek* at *Paris*, 1556.] And in the Libraries there are a great many Collections of Moral Sentences taken out of *S. Macarius*, and an hundred one and thirty Sentences or Rules more, all compos'd by *Metaphrastes*. Lastly, *Leo Allatius* has publish'd nine Letters and several pieces of Poetry of the same Author, together with a Discourse of the Lamentation of the Virgin *Mary* on the Passion of our Saviour.

John Cameniates.

John Ca-
meniates. **A**Bout the same time liv'd *John Cameniates*, Lecturer of the Church of *Theſſalonica*, who wrote the History of the taking and ſacking that City by the *Saracens* in the year 904. It was ſet forth by *Leo Allatus* in his collection of the *Greek Writers*.

Constantine Porphyrogenetta.

Constantine Por-
phyrogen-
etta. **C**onſtantine *Porphyrogenetta* is reckon'd one of the Authoſs of this Century. He was ingenious himſelf, a Lover of Learned Men, and very well verſ'd in the Sciences. We have of his writing an History of the Image of our Saviour ſent to *Abgarus* King of *Edessa*, and brought from *Edessa* to *Conſtantinople* in the year 944. This piece was publiſh'd by *Father Cambeſis*, in his Collection of the Authors who wrote the History of *Conſtantinople*, and printed at *Paris* 1664. He likewiſe wrote the Life of his Grand-Father the Emperor *Baſil the Macedonian*; which is to be met with in the Collection of *Allatus*. In the year 1617 *Menoſius* ſet forth ſeveral Political Treatiſes of this Emperors compoſing, viz. A Treatiſe concerning the Government of the Empire, directed to his Son *Romanus*; a Book of Inſtitutions, two Books of the Dignities of the Eaſtern Empire, and ſeventeen Novels. He likewiſe compos'd ſeveral Hiſtorical and Political Pandects, extract'd out of all the Hiſtorians, and rang'd under three and fifty Heads, of which we have only two remaining, viz. the Seven and Twentieth, which contains the Extracts of Embaſſies, publiſh'd in *Greek* by *Hoeſebetius*, printed at *Ausbourg* in the Year 1603, and in *Latin* at *Paris* in the Year 1609; And the Fiftieth on the Virtues and Vices, ſet forth by *Monſieur Henry de Valois*, and printed at *Paris* in the Year 1634.

Hippolitus the Theban.

Hippolitus
the The-
ban. **H**ippolitus the *Theban* lived in the ſame Century. He compos'd a *Chronicon*, ſeveral Fragments whereof are to be met with in the third Tome of the *Antiquities* of *Canſius*, and in *Monſieur Cotelier's* Notes. 'Tis to this *Hippolitus* that we ought to attribute the ſmall Treatiſe of the Twelve Apoſtles ſet forth by *Father Cambeſis* in the Second Tome of his *Additions* to the *Bibliotheca Patrum*, [Printed at *Paris* in the Year 1648.]

Eutichius Patriarch of Alexandria.

Eutichius
Patriarch
of Alexan-
dria. **E**utichius the *Egyptian*, of the Country call'd *Said* in *Egypt*, born in the year 876, by Profeſſion a Phyſician, and Patriarch of *Alexandria* from the Year 933 to the Year 940, compos'd ſeveral Treatiſes in *Arabick*. Thoſe which have been Tranſmitted to our times, are a Treatiſe of Phyſick, a Diſpute between an Heretick and a Chriſtian, an History of *Sicily* from the time of the taking of that Iſland by the *Saracens*, and Annals from the beginning of the World down to the Year 937, containing ſeveral remarkable Tranſactions both of Eccleſiaſtical and Prophane Hiſtory, and which he has intituled a *Methodical Diſpoſition*, or *Compoſition* of precious things, or the *Subſtance*, or *Marrow* of Hiſtory. *Selden* in the Year 1642 printed at *London*, a Fragment of his Treatiſe concerning the Election and Ordination of the firſt Patriarchs of *Alexandria*, which *Eutichius* allerts had been done till *Alexander's* Time, by twelve Presbyters of that Church, who choſe one among themſelves for Patriarch, and laid their hands upon him. He likewiſe there maintains that there was not a Biſhop in all *Egypt* till the time of *Demetrius*. This very Treatiſe has ſince that been publiſh'd entire by *Selden*, and printed in the Year 1658 at *London*, in two Volumes in 4^o both in *Arabick* and in *Latin*. 'Tis full of Fables and very Vulgar Stories.

Nico of Armenia.

Nico of Ar-
menia. **N**ico of *Armenia* was very young, when without his Parents conſent he ſhut himſelf up in the Monaſtery of the golden Rock, ſituate between *Pontus* and *Paphlagonia*. After he had there led for a long time a very auſtere life, in the Year 961. he was ſent out on a Miſſion by his Superior. He preach'd in *Armenia*, and in other Provinces of the Eaſt, and from thence went to the Iſle of *Crete*, which had lately ſhaken off the Yoke of the *Saracens*. He purg'd this Iſland from thoſe *Pagan* ſuperſtitious which were ſtill in uſe among them, and brought over a great many perſons to the Faith. He retir'd afterwards to *Lacedemonia*, from whence he was ſent for to *Corinth*, by his Prayers to put a ſtop the incuſions of the

Bnt-

Bulgarians. He dy'd in the year 998. He is said to be the Author of a little Treatise of the Religion of the *Armenians*, containing an Abridgment of their Errors, which is to be seen in *Latin* in the *Bibliotheca Patrum*, together with a fragment against irregular and rash excommunications, where he says that they recoil back on those persons who dart them out too rashly.

Nicephorus the Philosopher.

WE may likewise reckon among the Authors of this Century, *Nicephorus* the Philosopher, who made Funeral Orations on the Death of *Anthony* Patriarch of *Alexandria*, *Nicephorus* the Philosopher.

Moses Bar-Cephas.

LASTLY, to these we may join *Moses Bar-Cephas* Bishop of *Syria*, who compos'd in *Syriack* a Treatise concerning Paradise, divided into three Books. Set forth in *Latin* by *Mafius*, Printed first at *Aurnerp*, in the year 1569, and afterwards in the *Bibliotheca Patrum*. 'Tis a very large Commentary on what was said concerning Paradise in the Book of *Genesis*. In the first Book he treats of the *Earthly Paradise*: In the second, of the *Mystical Paradise*, that is to say, of the Mystical Significations of that which is call'd the *Earthly Paradise*; and in the last he treats of the Errors of Hereticks concerning Paradise, and the Objections that may be brought to the contrary. In this last Book he maintains, that *Adam* was created Mortal, and that God would have render'd him immortal by his Grace, if he had not sinn'd: however, he refutes *Theodore* and *Nestorius*, who had maintain'd that the Sin of *Adam* was not the Cause of the Death of Mankind.

CHAP II.

An Account of the Church of Rome, and other Italian Churches during the Tenth Century.

THOUGH Historians have differ'd in their Judgment, concerning the Tenth Century in general; yet they all agree in their accounts of the wretched State and Condition of the Church of *Rome*, and those who have been most favourable in their Censures, could not but own that it was in a strange disorder. "At that time (cries Cardinal *Barbanius*) How deform'd, how frightful was the face of the Church of *Rome*! The Holy See was falln under the Tyranny of two loose and disorderly Women, who plac'd and plac'd Bishops as their humour led them: and, (what I tremble to think and speak of) they plac'd their Gallants upon *St. Peter's* Chair, who did not so much as deserve the very name of Popes. For who dare say that these infamous persons, who intruded without any form of Justice, were lawful Popes? We do not find that they were chosen by the Clergy; or that they consented in the least to their Election. All the Canons of Councils were infring'd, the Decrees of Popes trampled under foot, the antient Traditions despis'd, the Customs and Ceremonies usually observ'd in the Election of Popes neglected, and the Holy See became a prey to Avarice and Ambition. In such terms as these does this Cardinal, who cannot be suppos'd to be an Enemy to the Church of *Rome*, lament the sad estate wherein it was in this Tenth Century: and a long time before him, *Arnold* Bishop of *Orleans*, who probably might have been an Ey-witness of some of these Disorders, breaks out into this Complaint: "O miserable *Rome*! Thou that formerly didst hold out so many great and glorious Luminaries to our Ancestors, into what prodigious darkness art thou now falln, which will render thee infamous to all succeeding Ages?"

We may trace the beginning of this disorder from the Promotion of *Formosus* to the Pope-dom, which sow'd the Seed of the Divisions which afterwards ensu'd. This *Formosus* being Bishop of *Ostia*, had been depos'd by *John VIII.* in a Synod held at *Rome*, and constrained to swear he would continue a Lay-man all the rest of his Life. He was depos'd for these three Reasons. (1.) Because having been sent by Pope *Nicholas I.* into *Bulgaria*, he made the King of the *Bulgarians* swear that he would not admit of any other Bishop besides himself, that should be sent thither by the Holy See. (2.) Because he had already endeavour'd to be translated from the Church of *Ostia* to that of *Rome*, and made Parties for

for the attaining of his end, contrary to the Laws prescrib'd in the Canons. (3.) Because he had abandon'd his Church without the Pope's leave, and that having left *Rome*, he was suspected to have conspir'd against the Empire and the Church. This Sentence of *John VIII.* was repeal'd by his Successor *Marius*, who re-call'd *Formosus*, re-establish'd him in his Bishoprick, and declar'd the Oath he had been forc'd to take to be null and void. However he still kept up the design he had laid of advancing himself to the Popedom; and he so well form'd his intrigue, that after the Death of *Steven V.* he had so powerful a Party as to carry it, against *Sergius* a Deacon of the Church of *Rome*, who had been elected by a great part of the Clergy. *Formosus* hinder'd his Ordination, drove him out of the Church, and forc'd him to fly to *Tuscany* to the Marquis *Adalbert*, who declar'd himself his Protector. *Formosus* was ordain'd on the 27th of *May* in the year 891. The year after he crown'd *Guy* Duke of *Spoleto* Emperor, and a while after conferr'd the same Title on *Lambert* the Son of that Prince. But no sooner was *Arnulphus* King of *Germany* fall'n down into *Italy*, but *Formosus* invited him to *Rome*, designing to make him an instrument of wreaking his revenge on those *Romans* who had affronted him. *Arnulphus* enter'd the City by force, caus'd the chief of the Enemies of *Formosus* to be beheaded, and was for this piece of Service crown'd Emperor by this Pope in the year 896. No sooner was *Arnulphus* gone off, but the *Romans* renew'd their Conspiracies against *Formosus*, who dy'd about the latter end of this year.

Boniface, whom the People put up in his stead, was a very unworthy man, who had been degraded from his Subdeaconship, and the order of Priesthood. A few days after he was Outed by *Adalbert*, and *Stephen VI.* advanc'd to the Chair. This man immediately declares himself an Enemy to the memory of *Formosus*; calls a Council, where he nulls all the Ordinations made by *Formosus*; dug up his Corps, and having dress'd him up in his Pontifical Robes, he condemn'd him as if he had been alive: and after he had censur'd him for his Ambition in quitting the Bishoprick of *Ostia*, and usurping *S. Peter's* Chair, contrary to the Canons of the Church, he caus'd him to be stripp'd of his Robes, cut off his three Fingers, wherewith he gave the Blessing, and threw him into the *Tiber*. A base and barbarous Proceeding this! and such as has struck Horror into all those who have wrote about it. For tho the Promotion of *Formosus* was not agreeable to the Canons, and might prove a very Ill precedent; yet such a diligenious Cruelty exercised to no purpose upon a dead Carcass was a certain demonstration of the Spite and Malice, or rather of the Madnecs wherewith his Enemies were possess'd. And in truth all this Tragedy was begun by *Sergius*, and supported by the Authority of *Adalbert*, who bore at that time the greatest sway in *Rome*. But his Interest afterwards grown weaker, *Stephen* was severely used by the *Romans*, and cast into Prison, where he was Strangled about the latter end of the Year 900, if his Epitaph is to be credited in the case.

The *Romans* advanc'd one *Romanus* in his place, who sat but a few months on the Chair: however he had so much time as to condemn and disannul all that his Predecessor had done against *Formosus*. The man who succeeded him nam'd *Theodorus*, was of his mind, but he died within twenty days.

After his Death the *Romans* chose a Monk, Deacon of the Town of *Tivoli*, Son of *Rampealdus*, who went under the name of *John IX.* This man seeing *Italy* divided by the Factions of those who made their Pretensions to the Empire, behaved himself very cautiously in the beginning of his Popedom. The Emperor *Arnulphus* dy'd about the end of the Year 899, and *Guy* of *Spoleto* died within a short time after, so that *Italy* was disputed between *Berenger*, *Lewis* the Son of *Beson*, and *Lambert* the Son of *Guy*. The Princes of *Italy*, weary of the Government of *Berenger*, especially *Adalbert*, Marquis of *Tuscia*, the Father of another *Berenger*, who was afterwards King of *Italy*, had call'd in *Lewis*; but *Berenger* assisted by *Adalbert*, Marquis of *Tuscany*, having hemm'd him in, oblig'd him to return, and made him renounce his Pretensions to the Kingdom. A while after *Adalbert*, who had supported the Interests of *Berenger*, re-call'd *Lewis*, who re-took part of *Italy*; but those who had invited him in, soon betray'd him, and deliver'd him into *Berenger's* hands, who caus'd his Eyes to be put out. *Berenger* swoln with his success comes to *Rome*, and forces Pope *John IX.* to Crown him Emperor: But no sooner was he gone from *Rome*, but the Pope lent for *Lambert*, who resided privately in a corner of *Italy*, and declar'd him Emperor.

Since by this Action he found himself oblig'd to acknowledge *Formosus* for Lawful Pope, because it was he who had crown'd *Lambert*, he held a Council, wherein he cancell'd all the proceedings against that Pope. After so bold an undertaking, he durst not stay at *Rome*, where the Interest of *Berenger* was most powerful, but retir'd to *Ravenna*, where in another Council of 74 Bishops, he confirm'd what had been done at *Rome*. The *Italians*, who love to have a great many Masters, and to change the Government, acknowledging *Lambert*, and his Forces became so considerable, that *Berenger* durst not attack him, but retir'd to *Perona*. All this happen'd in the year 904.

The year after *John IX.* dy'd, and *Benedict IV.* succeeded him, who was not upon the Chair above a year or thereabouts, and did nothing of any note. He who was set up in his Room, call'd *Leo V.* was Outed forty days after by one of his Domesticks, nam'd

Christe-

Christophilus. He did not enjoy this Dignity long; for that *Sergius*, whom we formerly mentioned, and who had been the Competitor of *Formosus*, being come to Rome, seiz'd on *Christophilus*. *Christophilus*, put him in Prison, and stepp'd himself into St. Peter's Chair. The first thing he did was to condemn *Formosus*, to declare his Ordinations Null, and to cancel all that *John IX.* had done in his favour. Afterwards he degraded those whom *Formosus* had ordain'd, and either ordain'd them over again, or ordain'd others in their stead. This man is esteem'd a Monster, not only for his Ambition and the violent proceedings he was Guilty of, but also upon the account of his loose Morals. He had a Bastard by *Marosia* the Daughter of *Theodora*, who being a long time before highly in the Favour of *Adalbert*, bore a great Sway in Rome. This Bastard Son of his was afterwards promoted to the Popedom by the Intrigues of this *Marosia*, and took upon him the name of *John XI.* as we shall shew in the sequel. *Sergius* enjoy'd the See which he had usurp'd, only three Years; he died in the Year 910. After him *Anastasius* came, of whom History is silent. About this time *Lambert* was traiterously murder'd, as he was hunting, by a Count of Milan. After his Death *Adalbert*, whom he had taken prisoner some time before, was set at Liberty, and *Berenger* was of *Lambert*. the only man who pretended to the Title of King of Italy and Emperor. The Popedom of *Anastasius* did not last above two years and some few months; after whose Death *London* an was promoted to the Chair, no doubt by the Interest of *Theodora*. For that wicked woman made use of him to prefer one of her Favorites, nam'd *John*, to the Archbishoprick of *Ravenna*. Let us see in what terms *Luitprand* relates this matter: "About this time (says he) *Peter* Archbishop of *Ravenna*, which was esteem'd the chiefest Archbishoprick next to that of *Rome*, sent frequently to *Rome* a Deacon of his Church, call'd *John*, to pay his due respects to the Pope. *Theodora*, that impudent Whore, having seen him, fell desperately in love with him, prevail'd upon him to maintain a shameful familiarity with her. While they liv'd thus lustfully together, the Bishop of *Bologna* dying, this *John* was chose in his place. But before he was consecrated, the Archbishop of *Ravenna* dies also; and *Theodora* prevails upon *John* to quit the Bishoprick of *Bologna*, and to accept of this Archbishoprick. He thereupon returns back to *Rome*, and was ordain'd Archbishop of *Ravenna*. Within a while after the Pope (namely *London*) who had ordain'd him dies, God calling him to give an account of his unjust Proceedings in ordaining *John*. *Theodora* upon this, that she might not be far from her Lover, made him again to relinquish the Archbishoprick of *Ravenna*, and to seize upon St. Peter's Chair.

Tho' *John* was so shamefully promoted to the Popedom, yet he enjoy'd it a long time *John X.* very peaceably; and was acknowledged as lawful Pope by all the Churches. But as God never suffers the Crimes of men to go unpunish'd, unless for a season, thereby to make his Justice the more conspicuous, so the conclusion of his Popedom was tragical, and he fell by the same steps, by which he had been advanc'd. This *Theodora* we speak of, had two Daughters, more wicked and more debauch'd than her self, call'd *Marosia* and *Theodora*. The first of these after she had prostituted her self to Pope *Sergius*, was marry'd to *Guy*, the Son of *Adalbert* Marquis of *Tuscany*, who, aspiring to be as absolute in *Rome* as his Father had been before him, took it ill that Pope *John* should prefer his Brother *Peter*, and thought he gave him too great an Authority. He thereupon resolv'd to divest him of it, and taking the opportunity when the Pope was with his Brother in the *Lateran* Palace, with a very few attendants, he order'd an Assault to be made by the Souldiers he had rais'd, who put the Pope into Prison, having first kill'd his Brother before his face. He there dy'd some time after, either for Grief, or rather by an untimely Death. This happen'd in the year 928.

Leo VI. who succeeded him, had a design, if Historians may be credited, of restoring *Leo VI.* Italy and the City of *Rome* to its former Quiet: but he had not time for it, being upon the Chair no longer than six Months and fifteen days. 'Tis said he likewise dy'd in Prison, Stephen as his Predecessor did before him. *Stephen VII.* who succeeded him, enjoy'd the place but VII. two years, one month, and a few days.

Marosia, upon this vacancy of the Holy See, thought there could be no better way of *John XI.* making her self absolute in *Rome*, and raising her Family, than by placing the Son the A Monster had by Pope *Sergius*, upon the Chair. Tho' by reason of his Birth, his Age, and his Conduct, he was very unworthy of that Promotion. He took upon him the Name of *John XI.* and was ordain'd in the year 931. Some time after *Guy* dy'd, and his Brother *Lambert* was declared his Successor. But *Marosia* invited *Hugh*, Son of Count *Thibold*, Duke of *Provence*, and King of *Aries*, and promis'd to make him Master of *Rome*, in case he would marry her. He not willing to let such an opportunity slip, came forthwith to wait upon her at the Castle of *Angelo*, and marry'd her, tho' she were his Brother's Widow. For this *Hugh* was the Son of *Bertha*, who had been marry'd first to *Thibold*, and then to *Adalbert*, the Father of *Guy*. The Romans receiv'd him very kindly: But afterwards finding he put the slight upon them, they sought nothing so much as an opportunity of ridding themselves of his Government. Soon after an opportunity presented it self: For *Alberic*, who was likewise the Son of *Marosia*, being disgusted with his Father-in-law, for

Alberic be- for affronting him whilst by his Mother's Order he fill'd him out a glass of Wine, excited
comes Ma- the Romans to throw off the Yoke of King *Hugh*, representing to them how deep a dis-
ster of grace it was for Romans to be subject to the *Burgundians*. They thereupon quickly aban-
Rome. don'd his Interest; and having chosen *Alberic* their Leader, they set upon the Castle of *St. Angelo*, with so much expedition, that *Hugh* having not time to throw any of his Troops into the place, was forc'd to provide for his own safety; *Marosia* was seiz'd upon by *Alberic's* Order, who likewise secur'd his Brother, *Pope John*, and kept him close Prisoner during the remainder of his Popedom, which expir'd in the year 935. The City was govern'd a long time by *Alberic*, who changed the form of the Government, made himself Consul, and commanded in chief with a Prefect and Tribunes.

The Wars of Whilst these things were in Action, *Italy* was disputed between several Princes, who all
Italy. pretended to the Sovereignty thereof. The *Italians* being weary of the Government of *Berenger*, in the Year 924. conferr'd the Sovereignty on *Radulphus* King of *Burgundy*, Grandson to *Conrad* and *Adelaid* the Daughter of *Lewis* the Godly. *Berenger* seeing himself turn'd out of Possession, brought the *Hanns* into *Italy*, who haras'd all *Lombardy*; but having pass'd the mountains, they were defeated by *Radulphus* in *Languedoc*. At the same time *Berenger* using his Endeavours to re-enslate himself in the Kingdom of *Italy*, was slain by his own men at *Verona*. After his Death the Title of Emperor of the West was not conferr'd on any one, at least not by the Pope and *Italians*, till *Orbo I.* in the Year 962. By *Berenger's* Death *Radulphus* became sole Sovereign of *Italy*, but the Inconstancy of the *Italians*, which always put them upon driving out one Sovereign by another, caus'd them to submit to *Hugh* Count *Arles*, Son to Count *Thibold* and *Bertha* the Daughter of *Lotharius II.* *Radulphus* after he had received Intelligence that they had trayterously kill'd his Father-in-law, *Borchard* Duke of *Snabia*, retired to his own Kingdom of *Burgundy*, and left *Hugh* in quiet possession of *Italy*. We have already shown after what manner he became master of *Rome*, by the means of *Marosia*, and also how he was outed by *Alberic*. He reveng'd himself on *Lambert* the Brother of *Guy* the affront he received from his Sister-in-law, and having apprehended him, he caus'd his Eyes to be put out, and bestow'd the Dukedom of *Tuscany* on his Brother, who proved no more faithful to him than *Lambert*. The *Italians* presently re-call'd King *Radulphus*, who put himself into a posture of re-entring *Italy*, and of engaging in a fresh War with King *Hugh*; but these two Kings thought it most proper to come to an accommodation, on condition that *Radulphus* should renounce his pretensions to the Kingdom of *Italy*, and *Hugh* should yield to him all the Country he had then in possession beyond the *Alpes*. Notwithstanding this accommodation, the *Italians* continuing still resolv'd to abandon *Hugh*, invit'd *Arnulphus* Duke of *Bavaria*, the Baltard Son of *Arnulphus* the Emperor, to come and take possession of the Crown. This Prince enters into *Italy* with an Army and advances as far as *Verona*, where he was received by Count *Milo* and *Ratherius* Bishop of the place. *Hugo* came immediately with an Army and sat down before the place, and having defeated a considerable party of the Troops of *Arnulphus*, he oblig'd him to think of making his Retreat, and of taking Count *Milo* along with him. The Count no sooner understood his Design, but he went over to King *Hugh*, and *Arnulphus* perceiving he was abandon'd by him, withdrew in great haste to *Bavaria*. The City of *Verona* immediately surrender'd to King *Hugh*, who sent *Ratherius* Bishop of that City, a Prisoner to *Pavia*. *Hugh*, puff'd up with this success, after he had caus'd his Son *Lotharius* to be proclaim'd King, endeavour'd to surprize the City of *Rome*, and Besieg'd it; but perceiving he could not have his Aim, he treated with *Alberic*, and gave him in Marriage his Daughter *Elda*, in hopes, that afterwards he might make himself Master of *Rome*; but *Alberic*, as subtle a Politician as himself, would not relinquish the place, nor put it into the Hands of his Father-in-law.

Manassés. Much about this time *Manassés*, Archbishop of *Arles*, King *Hugh's* Kinsman, thinking he might make his fortune greater under the Government of his kinsman, quitted his Church at *Arles*, and comes into *Italy*, and obtain'd, contrary to all form of Law, the Bishopricks of *Verona*, *Trent*, and *Manhua*, to which he annex'd the Marquise of *Trent*.

Leo VII. Whilst *Alberic* govern'd *Rome*, the Holy See was fill'd by Popes of a blameless life; but they found themselves in a Capacity of wishing, rather than of doing good. *Leo VII.* who succeeded *John XI.* in the year 936, was call'd by *Floard* the Servant of God. His good Intention was apparent by his sending for *Odo* the Abbot of *Cluny*, to manage the Treaty between *Hugh* and *Alberic*. He likewise wrote two Letters, of which we will speak hereafter, which shew him to be a lover of Ecclesiastical Discipline. The pontificate of this Pope lasted no longer than three years and a few months. The Romans chose in his place in the year 939 a German, who went under the name of *Stephen VIII.* This Election was very highly resented by *Alberic*, who thought that a Roman would have been more for his Interest: Therefore suspecting that he favour'd *Hugh*, and held a private correspondence with *Orbo*, he caus'd him to be ill treated. They mangled his Face so barbarously, and render'd it so deform'd, that he durst not appear any more in publick. This Pope sent a Legat into *France* call'd *Damasus*, to the Princes of *France* and *Burgundy*, exhorting them to acknowledge *Lewis*, the Son of *Charles* the Simple for their Lawful King, and

and threatening to excommunicate them, if they did not do it. He likewise sent for *Odo* again into *Italy*, to mediate the Peace between *Hugh* and *Alberic*, but all to no purpose, for *Seth Odo* and the Pope dy'd before it was concluded.

Marinus II. succeeded *Pope Stephen* in the year 943. who was reputed to be a man of singular Piety; and we have an account in the life of *St. Ulric*, Bishop of *Ausbourg*, that he foretold to this Saint the Death of his Predecessor *Adalberon*, and withal assur'd him that he should succeed him; which happen'd thirty years before he was Pope. All the time of his Popedom he was very serviceable to the Church of *Rome*, in reforming the Clergy and the Monks, in repairing Churches, and in taking a particular care of the poor. He did likewise what he could to promote Peace among the Christian Princes. He concluded that between *Alberic* and *Hugh*, and wrote several Letters in order to make up the breach between *Otho* King of *Germany*, who endeavour'd to enter *Italy*, and *Lotharius*, the Son of *Hugh*, who oppos'd his design. He call'd to *Rome* the Prior of *Mount Cassin*, and bellow'd on him the Government of the Monastery of *S. Paul* in *Rome*. 'Tis likewise said that he wrote a Letter to *Sico* Bishop of *Capua*, wherein he charges him with his ignorance of the Canons; with his want of Learning; with his holding too great an intimacy with secular persons; and with his having endeavour'd, contrary to all form, to confer a Benefice on one of his Deacons, which belong'd to a Monastery. He granted several Privileges to the *Benedictin* Monks, whom he favour'd in a great many instances.

Agapetus II. who succeeded *Marinus*, was likewise a holy man, who govern'd the Church of *Rome* with a great deal of prudence. He sent into *France* a Bishop, whose name was *Marinus*, to assist in the quality of a Legat in that Council held at *Siegelheim* in the year 948. about the Contests between King *Lewis* and Prince *Hugh*; and *Hugh* of *Vermandois* and *Artauldus*, pretenders to the Archbishoprick of *Rheims*. The cause was there determin'd in favour of *Artauldus*, who was confirm'd in that Bishoprick. *Hugh* of *Vermandois* was declar'd an Intruder and excommunicated; and a Letter was written to Prince *Hugh* the *White*, in the name of the whole Council, and to his Adherents, to admonish them to return to their Allegiance, under the pain of excommunication. The Sentence of this Council was confirm'd the year following in a Council held by *Agapetus*, wherein Prince *Hugh* was excommunicated, till such time as he should give satisfaction to King *Lewis*.

Under this Pope's Pontificate *Italy* felt another Revolution. *Adalbert*, Marquis of *Tures*, had two Sons, *Berenger* by *Gilla*, the Daughter of *Berenger* King of *Italy*; and *Anschaire* by *Ermegarda*, Daughter of the Marquis of *Tuscany*. These two Princes inherited the power of their Father and Grand-Fathers by the Mother's side, and govern'd a part of *Italy*. The first was prudent, ingenious and politick; the second was valiant and bold. King *Hugh* had marry'd his Niece *Villa*, the Daughter of *Boson* to *Berenger*, but he began to be jealous of the growing Greatness of those two Brothers, and resolv'd to put a stop to it. He began with *Anschaire*, whom he caus'd to to be set upon by *Sarlio*, who having made the *Spoleitans* and *Camerines* to revolt, defeated the Troops he had rais'd for his own defence, and kill'd him in the Skirmish. *Berenger*, desirous to revenge the Death of his Brother, conspir'd against King *Hugh*. This Prince having intelligence thereof, took up a resolution in his Council to send for him, under pretence of making up a Reconciliation, and then to put him to death; but his young Son *Lotharius*, who had been present in Council, could not forbear advertising *Berenger* thereof, who, upon the receipt of this Intelligence, fled forthwith to *Herman* Duke of *Swabia*, who presented him to King *Otho*. *Hugh* sent to demand him, but *Otho* was so far from delivering him up, that he took him under his Protection. A while after *Berenger* returns to *Italy*, at the head of some Troops; and having laid Siege to a Fort which was held out by *Adelard*, the Clerk of *Manasses*, he became Master of it, by promising the Archbishoprick of *Milan* to that Bishop, and to the Clerk the Bishoprick of *Came*, in case he should become Master of *Italy*. Big with these hopes, *Manasses* importunes the Princes of *Italy* in his behalf. *Milo* Count of *Verona*, was the first who declar'd for *Berenger*, and receiv'd him into his City. The Bishop of *Modena* soon follow'd his example, as did likewise the City of *Milan*, where the Princes of *Italy* came to wait on *Berenger*, having deserted King *Hugh*, who was retir'd to *Pavia*. From this place he sent his Son *Lotharius* to *Milan*, conjuring *Berenger* and the Princes of *Italy*, to acknowledge him for their King; and that for his own part he had taken a resolution to retire into *Provence*. The people mov'd with compassion towards *Lotharius*, who was not then above fourteen or fifteen years old, acknowledged him their King; with the consent of *Berenger*; and they wrote to *Hugh*, acquainting him, that he might (if he pleas'd) reside still in *Italy*. This *Berenger* order'd, with a design of seizing upon his Treasures, which he was carrying off to *Provence*: for *Hugh* and *Lotharius* were only Titular Kings, while the whole power of governing was lodg'd in the hands of *Berenger*. *Hugh* could not bear this, but cunningly retir'd into *Provence*, where he dy'd a short time after; leaving his Estate to his Niece *Bertha*, the Widow of *Boson*, Count of *Arles*. This Revolution happen'd about the year 945. *Lotharius* still retain'd the name of King of *Italy*, but did not long enjoy it; for about four years after, whether out of grief to see himself slighted, or whether by the means of some poison, he fell mad, and dy'd childless, about

Agapetus II.

The Wars between *Hugh* and *Berenger*.

the latter end of the year 949. *Berenger* presently caus'd himself to be proclaim'd King, and to be crown'd with his eldest Son *Adalbert*, and that he might render his new Authority the stronger, he sought in Marriage for his Son, *Adelaid*, the Widdow of *Lotharius*, Daughter to *Radulphus II.* and Sister to *Conrad*, Kings of *Burgundy*. This Princess having refus'd the offer, he besieg'd her in *Pavia*, took her, and sent her Prisoner to a Castle call'd *le Garde*: however, she escap'd thence by the help of a Priest, and fled to *Aubo* her Kinsman, who undertook to defend her in the Fort of *Cassola*, where she secur'd her self. *Berenger* immediately sat down before the place with all his Forces. But in the second year of the Siege, this Queen seeing her self reduc'd to the last extremity, sent to beg King *Orbo's* Assistance, and with her self offer'd him the Kingdom of *Lia-ly*. The love of Glory rather than Interest inclin'd this Prince to cross the Mountains. He delivers *Adelaid*, marries her, and takes her along with him into *Germany*, leaving his Army with *Conrad*, Duke of *Lorraine*, to make an end of the War. *Conrad* press'd too hotly on *Berenger* and his Son, that they were forc'd to lay down their Arms, and submit to *Orbo*, whom they went to wait upon in *Germany*. He having given them an Oath of Allegiance and fealty, restor'd their Kingdom to them, only excepting the *Veronese* and *Friul*, which he gave to his Brother the Duke of *Bavaria*.

During all these Revolutions in *Italy*, *Rome* was very quiet under the Government of Pope John XII. *Alberic*, who would not suffer *Orbo* to enter the place, though the Pope *Agapetus* had invited him thither. The Death of *Alberic*, which happen'd in the year 954, made no alteration in *Rome*, for his Son *Ostavian*, not above 16 years old, having taken his place, continu'd the same form of Government: and not satisfied with the Temporal power, he was minded to annex to it the Spiritual Authority, by getting himself advanc'd to St. Peter's Chair, after the Death of *Agapetus*, which happen'd in the year 955. He was not at that time above 18 years of age at most, and was the first Pope that changed his Name, by assuming that of *John*. He was truly the Twelfth of that name, tho' several count him the Thirteenth, being led into that mistake by the fabulous story of Pope *Joan*. This Man was so far from having any of those qualities requisite for so great a Dignity, that he was a Monster in Debauchery and Irregularity. He began with making War against *Pendula* Prince of *Capua*, in order to turn him out of his Estates: but his design did not succeed, and he was forc'd to retire, and to sue for Peace. The Power of *Berenger* and *Adalbert* became so great, that they began to be a Terror both to the Pope and the *Romans*. Ever since *Orbo* had re-establish'd them in the Kingdom of *Italy*, they had continued to conspire against him and cruelly to oppress their Subjects. *Orbo*, willing to bring them to Subjection, had sent his Son *Luitolf* into *Italy* to give them Correction. This young Prince had almost chas'd them out of their Dominions, when he dy'd in the year 958, not without suspicion of being poison'd, and so left his Conquest imperfect. After his Death, *Berenger* and *Adalbert* were re-establish'd in their Kingdom, and continu'd to exercise their Tyranny not only to the other *Italians*, but also to the *Romans*. This was the reason why *John XII.* sent two Legats to *Orbo*, praying him ardently for the Love of God, and the Apostles St. Peter and St. Paul, (they are *Luitprand's* words) to come and deliver the Church of *Rome* from the in-croachments of these Tyrants, and to restore it to its primitive health and liberty. *Walbert* Archbishop of *Milan*, turn'd out of his Church by that *Manassés*, we formerly mention'd, and *Waldon*, Bishop of *Cuma*, turn'd likewise out of his Bishoprick, and several other Lords divest'd of their Demeasns, went at the same time to prefer their complaints to *Orbo*; who being affected with the miseries of *Italy*, march'd thither, after he had crown'd his Son *Orbo* at *Aix la Chapelle*, though a lad of but about seven years of Age. Upon his Arrival *Berenger*, his Wife, and his Son, being abandon'd by his Subjects, withdrew from the Towns and the open Country, and betock themselves each of them to a Cittadel. *Orbo* was every where receiv'd with great Acclamations, recovers *Pavia*, was crown'd King of *Lombardy* at *Milan* by the Archbishop, and from thence he march'd to *Rome*, where he receiv'd the Imperial Crown in the beginning of the year 962, at the hands of *John XII.* with the Universal Acclamations of both Clergy and Laity. He spent some time there with the Pope, and having restor'd to the Church of *Rome* that which of right belong'd to it, according to his promise, he made Pope *John* and the principal men of the City, to swear by the Body of St. Peter, that they would bear true Allegiance to him, and never furnish *Berenger* or *Adalbert* with any Supplies. After this he return'd to *Pavia*, with a full design of putting an end to the War, by taking those Castles which still held out for *Berenger*. He began with taking the Isle of St. *Jula*, whither *Berenger's* Wife was retir'd, and restor'd it to the Church of *Novara*. In the mean time, *Adalbert*, seeking for assistance in every place, retir'd at last to the *Saracens*, and under hand solicited Pope *John* to come over to his Party. This Pope, whose inclinations and intentions did not suit with those of the Emperor *Orbo*, being as much a Slave to Vice and Debauchery, as that Prince was a Lover of Goodness and Virtue: This Pope, I say, that he might have the liberty of indulging his Lusts, made privately a League with *Adalbert*, and invited him to *Rome*, promising upon Oath to aid him against *Orbo*. The Emperor being informed of it, sent several of his Attendants to *Rome*, to know what were the reasons which induc'd the Pope

Pope to enter into an Alliance with *Adalbert*. And when the *Romans* could give no other account, than that it arse only from the contrariety of Pope *John's* Morals and Conduct, to those of the Emperor; that Prince return'd this prudent Reply: "The Pope is as yet but a Child, he may be better'd by the Examples of good men; I hope to reclaim him from his extravagancies by a good honest reproof, and by wholesome Advice, and then we will say with the Prophet, *Behold the Change made by the Hand of the most High*. So without troubling his head much with the secret practices of the Pope, he laid Siege to the Castle of *Leo* in *Umbria*, whither *Berenger* and his Wife was retir'd. Thither the Pope sent *Leo*, chief Secretary of the Church of *Rome*, and *Demetrius*, one of the principal *Roman* Lords, to excuse his falling into the follies incident to youth, promising; that for the future he would be another kind of man: He gave them likewise orders to complain of the Emperor's retaining Bishop *Leo*, and Cardinal *John* a Deacon, who had failed in their Duty towards him; and of his not keeping the promise he had made him, because he caus'd those whom he took to take the Oath to himself, but not to the Pope. The Emperor return'd this Answer, "That he was glad of the promise which the Pope had made of reforming, and becoming a better man for the future: That for his part he had religiously observ'd his promise; that he had indeed promis'd to refore to the Church of *Rome*, all the Territories which of right did belong to it; but before he could do that, he must first take them, and render himself Master of them: That he had neither seen the Bishop nor the Cardinal, whom they charg'd him with entertaining; but that he had heard that being sent from the Pope to the Emperor of *Constantinople*, on a Negotiation against him, they had been taken at *Capua*, together with others whom the Pope sent to the *Huns*, to engage them to fall upon him: That these proceedings were prov'd by Letters sign'd by the Pope, and seal'd with the Papal Seal. *Orbo* dismiss'd the Pope's Deputies with this Answer, and with them sent two Bishops to *Rome*, to make an ample justification for him; with orders, in case the Pope would not believe what they told him, to offer to prove it by the Combat of two Champions. *John XII.* received these Envoys very coldly, and to amuse the Emperor, he sent to him eight days after *John* the Bishop of *Narni*, and Cardinal *Benedict* a Deacon, to Negotiate with him. Before they return'd, *Adalbert* came to *Civita Vecchia*, and from thence to *Rome*, where he was receiv'd very kindly by the Pope. No sooner had the Emperor intelligence thereof, but he comes to *Rome* with his Forces in *August* 963, being invited by the *Romans* themselves, part of whom had seiz'd the Castle of *St. Paul*, and held it out against *Adalbert*. Upon his arrival, *John XII.* and *Adalbert* went off; the *Romans* receiv'd *Orbo*, and took a new Oath of Allegiance to him, promising that they would neither chuse nor ordain any Pope without his consent and approbation. Three days after, upon the request of several Bishops of *Italy*, and the people of *Rome*, he held a grand Council in *St. Peter's* Church, where there met the Emperor, for the Archbishop of *Aquileia*, who was falln sick in Town; *Raddolphus* the Deacon, *Walbert* Archbishop of *Milan*, *Peter* of *Ravenna*, an Archbishop and Bishop of *Saxony*, *Orger* Bishop of *Spires*, and *Bubus* Bishop of *Parma*, with about 33 *Italian* Bishops more, fourteen or fifteen Cardinals, and a great many Officers of the Church of *Rome*, with several Lords and a Representative for the people. The Emperor demanded of the Assistants, why the Pope was not present in this Council; they reply'd, that they wonder'd he should ask them a thing which was so well known to the whole World: That *John* was not one of those, who being cover'd with Sheep's clothing, are inwardly Ravenous Wolves; but that he committed publicly and in the Eye of the world diabolical Actions, without putting himself to the trouble of concealing them. The Emperor told them it was but reasonable to expres in particular, the heads of his Accusation, and afterwards to debate what ought to be done. Then Cardinal *Peter* a Priest, said he had seen him celebrate the Mass without communicating: *John* Bishop *Narni*, and a Cardinal Deacon of the same name, declared that they had seen him ordain a Deacon in a Stable *extra tempore*: *Benedict*, and the other Priests and Deacons of *Rome* declared, that they knew him to have conferr'd Orders for Money, and to have ordain'd a Child of ten years old Bishop of *Todi*. That it was not necessary to bring Witnesses to attest these Sacrileges, since they were so visible, that all that could be said about them, would not expres the one half of what they would appear to be. As for the Adultery whereof he was accus'd, they said, that indeed, they were not Eye-witnesses of the Fact, but that they knew for certain, that he had abus'd the Widow of *Ranier*, *Stephania*, his Father's Concubine, the Widow *Ann* and her Neice, and that he had made his Court the very sink of Debauchery: that he went publicly a hunting: that he had put out the Eyes of *Benedict*, his spiritual Father, whereof he dy'd: that he had cut off the Privy-Members of Cardinal *John* the Subdeacon, whereof he likewise dy'd: that he had been the cause of a great many Fires; and that he was seen with a Sword in his hand, an Helmet on his head, and a Coat of Mail on his body. The Clergy and Laity there present cry'd out that they had seen him drink a health to the Devil, and swear by the Heathen Gods in his play at hazards: that he never took care to say his Office, or to make the Sign of the Cross. Upon these accusations, the Emperor ordered *Luitprand* Bishop

Orbo returns to *Rome* and causes *John XII.* to be depos'd. The Council at *Rome* against *John XII.*

The Council of Cremona to tell the Synod in Latin (for they could not understand the Saxon Language, at Rome at which he spoke) that he conjur'd them in the name of God, the Blessed Virgin, and the Apostles to advance nothing against the Pope, but what was certain and would bear good proof. They all reply'd that they were willing to be Anathematiz'd, if Pope John were not guilty of the Crimes laid to his Charge, nay and of far more shameful and horrid than had been mentioned. That if he would not believe them in this, yet that could not be call'd in question of which the Emperors whole Army were Spectators, viz. that he appeared in Armour from Top to Toe at the Head of his Forces; and that if the *Tiber* had not between him and the Emperors Army, he would have been taken prisoner in that Equipage. The Emperor acknowledg'd that this was true, and all his Souldiers were Witnesses to it. The Synod were of Opinion that it was necessary to write to the Pope, that he might come and clear himself of the Crimes laid to his Charge. The Letter was written in the name of the Emperor, of the Bishops of *Liguria, Tuscany, Saxony, and France*, who resided then at *Rome*. They acquainted John, to whom they gave the Title of *Pontifex Summus*, and that of *Universal Bishop*, that having demanded of the Clergy and Laity of *Rome* the reason of his absence, they had related such abominable things of him, as would make the most impudent to blush: that he was accused of Homicide, of Perjury, of Sacrilege, and of Incest with two of his Relations: That it was likewise reported of him, that he had drank a Health to the Devil, and sworn by *Jupiter, Venus*, and the other Heathen Deities in his play at hazards: that they earnestly intreat him to come and clear himself of these Accusations, assuring him upon Oath that nothing should be done against him but what was agreeable to the Canons. This Letter bears date November 6. 963. Pope John XII. having received it, return'd this answer. "We hear you design to make another Pope; but if you do, I excommunicate you by the Almighty God, so that you shall not be capable of ordaining any man, or of celebrating the Mass. This Letter being remitted to the Synod, to which the Archbishop of *Treves*, and three Bishops of *Emilia* and *Liguria* were likewise come; they made the Pope this Reply: That the Letter he had sent was a sign of his folly and want of Prudence: that he should have alledg'd some reasonable excuse of his absence, and sent his Deputies to give the Synod an account thereof: that they would submit to him, provided he delay'd not coming to clear himself of the Crimes laid to his charge; but that if he would not do that, they would not value his excommunication, which they might with Justice retort upon him. This second Letter of the Council to the Pope bears date November 20. and was sent by Cardinal *Adrian* a Priest, and Cardinal *Benedict* a Deacon: They went as far as *Tiber* to give it him; but they could not meet with him there, for he was rid into the Country before they came. Wherefore not meeting with any person that could inform them where he was gone, they brought the Letter back to the Council, which was sitting a third time. The Emperor presented to them the Complaint which he in particular had to prefer against John, viz. That so farinmuch as that Pope had sent for him to assist him against *Adalbert*, and had afterwards taken an Oath of Allegiance to him, yet he had since invited this same *Adalbert* to *Rome*, and put himself at the head of the Revoltors. Then the Bishops, the Clergy, and the Laity of *Rome* said, that it was necessary to cure this extraordinary Wound, by as extraordinary a Remedy: That if the debauch'd Morals of Pope John XII. had injur'd the Emperor only, he might have met with some toleration; but since he was the ruin of so many, by the scandal and bad example he had given, they requir'd the Emperor that this Monster (whom it was impossible to reclaim from his Vices) should be turn'd out of the Church of *Rome*, and that another Pope of an exemplary Life should be set up in his room. The Emperor approv'd of this Resolution, and declar'd it was his desire, that they would choose one who was worthy of sitting in St. Peter's Chair. He had no sooner done speaking, but those who were present cry'd out unanimously, that they chose the Venerable *Leo*, chief Secretary of the Church of *Rome*, to be their Pastor, and Sovereign, and Universal Pope of the *Roman* Church, rejecting John the Apostate because of his irregular Life. Having repeated this their Vote three times, they, according to custom, conducted *Leo* to the *Lateran* Palace, consecrated him afterwards in St. Peter's Church, and took an Oath of Fidelity to him. After this the Emperor *Orto*, supposing he had nothing more to fear in *Rome*, dismiss'd part of his Troops, that they might not be a grievance to the people: but the *Romans*, won over by the promises of John, soon after rose up in Arms, and made Barricades to inclose and cut off *Orto*. But he was rescu'd by the bravery of his Troops, defeated the Seditious, kill'd part of them, and oblig'd the people to give him Hostages. Pope *Leo* the Eighth of that name, willing to ingratiate himself with the people, prevail'd so far with the Emperor by his intreaties, that he perswaded him to restore the Hostages before his departure. But no sooner was this Prince withdrawn to pursue *Adalbert*, who lurk'd about *Camerin* and *Spoleto*, but the Women whom Pope John had debauch'd, stirr'd up the people to revolt afresh. The Seditious had a design of putting *Leo* to death, and receiving John; but the former found means of flying to the Emperor: as for the latter, he no sooner enter'd *Rome*, but

Nos Audivimus dicere, quod vos vultis alium Papam facere. Si hoc facitis; excommunico vos de Deo Omnipotentis ut non habeatis licentiam ullam ordinare, & Missam celebrare.

The Ordination of Pope Leo VIII.

but he us'd the Friends of *Leo* very barbarously, among others Cardinal *John* a Deacon, *The Rec-* whose right-hand he caus'd to be cut off; *Asu* chief Secretary, whose Tongue he cut out, *Abilish-* and cut off two of his Fingers and his Nose; and *Orger* Bishop of *Spire*, whom he caus'd *ment of* to be whipp'd cruelly, and would not let him go, but in hopes by his means to obtain the Pope *John* Emperor's pardon. *John* to authorize his Proceedings by an Act that should have some *XII.* shew of Justice, held a Synod *February* 26. in the year 964, where assisted sixteen Bishops of *Italy*, and some Cardinals. These Prelates, devoted to the will and pleasure of this Pope, condemn'd the Synod which had depos'd him, and elected *Leo* in his stead: They pronounc'd a Sentence of Deposition against *Leo*: anathematiz'd all those who favour'd him: declar'd his Ordinations null: conven'd those whom he had ordain'd to the Council; and after they had oblig'd them to declare in writing, that he who had ordain'd them, having no power to do it, had not conferr'd any Order upon them, they stripp'd them of their habits: they constrain'd *Benedict* Bishop of *Porto*, and *Gregory* Bishop of *Albania*, to confess they had done amiss in ordaining *Leo*, and they suspended them for a time: and because *Sico* Bishop of *Ostia*, who was one of those that had ordain'd him, did not appear before the Synod, they declar'd him depriv'd of his Priesthood, without any hopes of being restor'd: they declar'd all those who had contributed to the Ordination of *Leo*, or favour'd him, or acknowledg'd him afterwards, to be depos'd or excommunicated.

The Emperor *Orto* being inform'd of what pass'd at *Rome*, prepar'd for his return *The tragical* thither, to punish *John* according to his deserts; but God prevented his Vengeance, for *Death of Pope John* that infamous wretch receiv'd a mortal Wound as he was sporting himself one night with a Lady out of Town, of which he dy'd within eight days after, on the fourteenth of *May*, without receiving the Sacraments. The *Romans* persisting in their revolt, were before *Benedict* hand with the Emperor, by choosing Cardinal *Benedict* a Deacon, and placing him upon *the Anti-* the Papal Chair, upon his promise of never quitting it. A while after the Emperor came *pope;* with his Army, sat down before *Rome*; and without being terrified at the Excommunication thunder'd against him by *Benedict*, he constrain'd the *Romans*, pinch'd with Famine and want of necessaries, to open the City Gates unto him on the 23. of *June*. As soon as he enter'd *Benedict's* *Rome*, that he might do nothing irregular, he held a Synod, where he caus'd *Benedict* to be *depos'd and* brought in his Pontifical Habit. He demand'd of him by Cardinal *Benedict* the Arch-deacon, *Leo VIII.* by what Authority, and according to what Laws he had usurp'd that Dignity in the Life *re-esta-* time of Pope *Leo*, whom he himself had elected, and why he had violated the Oath he had *blish'd.* taken with the rest of the *Romans*, not to chuse any Pope without the Consent of the Emperor. *Benedict* acknowledg'd his fault, and begg'd the Emperor's Pardon, he divest'd himself of his Pontifical Habit, and put them, together with the Pastoral Rod, into *Leo's* hands. *Leo* divest'd him likewise of his Cope, and declar'd him depriv'd of all Sacredotal and Priestly Dignity, leaving him only the Order of Deacon, in consideration of the Emperor *Orto*; but he prohibited him from staying at *Rome*, and banish'd him. This Council by a solemn Decree, related by *Gratian*, granted to the Emperor the right of choosing a Pope, and of investing Bishops and Archbishops, and forbade the choosing a Pope without his Consent, or ordaining a Bishop elect, till he should receive investiture from the Emperor. There is another Decree of Pope *Leo*, whereby he grants to the Emperor *Orto* all that *Pepin* and *Charlemagne* had given to the Church of *Rome*; but this is such a dubious Piece, as deserves no credit.

Orto having thus quieted the City of *Rome*, departed thence after the Festival of *S. Peter*, in order to return to *Lombardy*, taking along with him the Antipope *Benedict* as Prisoner, and carrying off with him a great many Bodies of the Saints: He lost in his March a great many of his Men by Sicknefs, kept his *Christmas* at *Pavia*, and the next year return'd into *Saxony*, after he had given his Instructions for the Affairs of *Italy*. *Benedict* dy'd at *Ham-* *burgh* in *July* 965, after he had edified the *Germans* by his Piety, and made it appear that he deserv'd to have been Bishop of *Rome*, if he had been rais'd to that Dignity according to the Canon. *Leo* dy'd likewise the same year. After his Death the *Romans* sent Deputies to the Emperor *Orto*, to know his pleasure concerning the Election of a Pope. Some Authors have writ, that *Benedict* not being dead when *Leo* dy'd, the Emperor *Orto* had a design of re-establishing him, if he had not dy'd in the very interim. Let the case be how it will, *John* Bishop of *Narni*, who was his Creature, was the man whom he design'd to advance to that Dignity; and 'tis very probable that he told his Intention to the *Roman* Deputies. *John* *XIII.* He was thereupon elected, and plac'd in the Holy See, and is the *Thirteenth* of that Name. But whereas he was supported by the Emperor, and wedded to his Interests, he treated very haughtily the principal Lords of *Rome*, who affect'd to retain the Liberty they enjoy'd under *Alberic*. This was the reason why they declar'd against this Pope, and resolv'd to turn him out of his Popedom. They caus'd him to be arrested by *Roger* the Prefect of *Rome*, being assisted by *Jessey* Count of *Campagna*, whither *John* was sent Prisoner. This *Jessey* being kill'd some time after, and *Roger* being dead, the *Romans* being afraid of the Emperor *Orto*, who was preparing to come into *Italy*, set the Pope at liberty, and permitted him to return to *Rome*. However this did not hinder the Emperor from coming by great marches

marches to *Rome*: upon his arrival he arrested the Consuls, the Prefect, and the *Decemviri* (a Body of ten men who were instead of a Senate, and the Grand Council of the City). He punish'd them after an exemplary manner, for he sent the Consuls and the Prefect Prisoners to *Germany*; and after he had caus'd the last to be shamefully dragg'd and whipp'd through the Streets of *Rome*, he hang'd up the *Decemviri*. 'Tis reported that he likewise order'd the Bodies of *Jesuy* and *Roger* to be dug up, and after they were dragg'd through the City, to be cast into the Common-shore. Having by these severe Proceedings struck an Awe into the minds of the *Romans*, after he had kept his *Christmass* in the year 966 at *Rome*, he went to *Ravenna* with Pope *John*, where he held a Synod about *Easter*, The Council in the year 967, wherein several Regulations were made in the Ecclesiastical Discipline; of *Ravenna* and the Emperor restor'd to the Church of *Rome* the Towns and Territories, which had in the year been granted it formerly by *Pepin* and *Charlemagne*. They likewise excommunicated *Haroald* Archbishop of *Saltzburgh*, because he would officiate and wear the Pall, tho he had lost his sight; and because, being charged with several crimes besides, the Popes had prohibited him from exercising any Episcopal function, and *Frederic* was put in his place, who was now Confirm'd. They likewise rais'd the Bishoprick on which the Town of *Magdeburgh* depended, to an Archbishoprick, by the Consent and Approbation of *Hatto* Archbishop of *Mayence*, and *Hildevard* Bishop of *Halberstat*. From *Ravenna* the Emperor went into *Tuscany*, and sent for his Son *Orto*, in order to have him crown'd Emperor by the Pope, which Ceremony was perform'd at *Rome* in the *Christmass* hollydays, in the year 967. After this Expedition of *Orto*, Pope *John* enjoy'd the Popedom very quietly whilst he liv'd. He rais'd the Bishoprick of *Capua* to an Archbishoprick, in recompence of the kind usage he met with there during his Imprisonment. He sent a Legat into *Polonia*, to instruct the *Polonians*, who desir'd to be converted. He likewise sent a Legat to the *Vandals*, and wrote several Letters, wherein he recommended to the Bishops the observance of the Church Discipline. 'Tis observ'd that he with a certain Ceremony bless'd a new Bell belonging to the Church of Saint *John* of the *Lateran*, and that this is the first instance we have of such Benedictions, on which the Title of *Christning* was afterwards improperly impos'd. This Pope dy'd September 6. 972. *Donus* alias *Domnus* succeeded him, who dy'd at the end of three months, without having done any thing of note. After him *Benedict VI.* had the Popedom: some there are who pretend, that he was in possession of it before *Donus* dyed. Let the case be how it will, he surviv'd him, but came to a tragical end. For *Orto* dying May 7. 973, a *Roman* Lord of great Authority, nam'd *Cincius*, caus'd the Pope to be seiz'd on, and committed him Prisoner to the Castle of *St. Angelo*, where he was strangled (some few days after).

Donus and
Benedict
VI.

This bloody design was put in Execution by the insinuation of *Franco*, surnam'd *Boniface*, the *Viscount* a Cardinal Deacon, whom *Gerbert* terms the most impious monster of Mankind, who rais'd the name of *Boniface*, than that of *Benedict*. This man, tho all o'rebearn'd with the blood of *Benedict*, yet seizes upon the Papal Chair in the year 974. But the *Romans* could not endure him long; and having found out a Bishop nam'd *Benedict*, of the Family of the *Alberici*, they set him up in opposition to *Boniface*, who was forced in the year 975. to fly to *Constantinople*, whither he carried the things which he sacrilegiously rifled from the *Vatican* Church before he went off. This *Benedict* was put up in his stead, and enjoy'd the Popedom very peaceably till the tenth of *July*, in the year 984, on which day he dy'd. During these Revolutions, the Empor *Orto II.* was wholly taken up in *Germany*, and Death against the *Bohemians*, and *Lotharius* King of *France*; and he was no sooner out of that Fatigue, but he was engag'd to begin a new War in *Italy* against the *Greeks*, who, with the assistance of the *Saracens*, design'd to re-take *Apulia* and *Calabria*. At first he had some advantage over the Enemy, but afterwards he was entirely defeated and taken Prisoner: However, he found a way to make his escape, and having rally'd some Troops, he assaulted and took the City of *Benevent*, because the people of that Country had betray'd him. From thence he return'd to *Rome*, where he dy'd of grief on December 6. 983. After his death there arose a debate about the choice of an Emperor; some would have *Henry* Duke of *Bavaria*, Nephew to *Orto* the Great, to be crown'd: the *Italians* were for an *Italian* Emperor, nam'd *Crescentius*, but the *Germans* whose interest was strongest at *Rome*, caus'd *Orto III.* the Son of the last *Orto* to be crown'd Emperor, with the Consent of Pope *Benedict*, who did not survive *Orto II.* above six Months.

The Wars
and Death
of Orto II.

Otho III.
crown'd
Emperor.
John XIV.

Boniface
returns to
Rome.

Peter Bishop of *Pavia* was put in his place, and took upon him the name of *John XIV.* He was Lord High-Chancellor to the Emperor *Orto*, and it was doubtless by the recommendation of this Prince, that he was advanc'd to this Dignity, but he did not enjoy it long; for *Boniface* return'd from *Constantinople* in the year 985, and having rous'd some of his own faction, and won the people by distributing among them the money he had rais'd, by the sale of those rich Ornaments he had carry'd from *Rome*, he render'd himself very powerful in *Rome*, seiz'd on Pope *John*, loaded him with Irons, shut him up in the Castle of *Saint Angelo*, where he starv'd him to death at the end of four months; but he himself did not survive above four months, and dy'd hated by all the World, even by those of his own faction, who, after his Death, us'd his body very contumeliously. Upon the Death of this Tyrant,

Tyrant, the Clergy and Laity of Rome were left at liberty to elect a Pope. The choice fell on a Priest nam'd *John*, the fifteenth Pope of that name. The beginning of his Popedom was disturb'd by the fear he had that *Crescentius*, who having taken upon him the title of Consul, seiz'd on the Castle of *S. Angelo*, would not use him so kindly as he did his Predecessor. Under this apprehension he withdrew into *Tuscany*, from whence he sent several Deputies to *Orto*, praying him to come to his assistance. It was this that inclin'd the *Romans*, who knew by experience what they were to fear from such kind of Visits as the Emperors made, to send an honourable Embassage to the Pope, earnestly to entreat him to return, by giving him all the assurance he could desire. He hearkened to them, and was receiv'd with all the signs imaginable of submission and respect. From that time forward he enjoy'd the Holy See very peaceably till about the latter end of his Popedom; at which time he was again so disturb'd by *Crescentius*, that he was forced to pray the Emperor *Otho* to come to his assistance. This Prince immediately march'd with an Army into *Italy*, and stopp'd some time at *Ravenna*. During his stay there, *John XV.* dyed in May 996. The *Romans* were oblig'd by an order from the Emperor to elect in his place *Bruno* his Cousin-german, who took upon him the name of *Gregory V.* but *Crescentius* soon after outed him, and set up in his stead *John* Bishop of *Placencia*. This Action was not long unpunish'd, for *Otho* came immediately with his Army, and being soon Master of *Rome*, re-establish'd *Gregory*. *John* secur'd himself with *Crescentius*, in the Castle of *Saint Angelo*. The Emperor besieg'd it, *Crescentius* held it out very vigorously, and it would have been very difficult to have taken it, had not he been kill'd treacherously. The Antipope *John* was taken, his Eyes were scratch'd out, his Nose and his Ears were cut off, and in that posture was he led through the Streets of *Rome*, mounted on an Ass with his Head towards the Tail, and forc'd to say as he went along, *Whoever shall dare to dispossess a Pope, let him be serv'd like me.*

Gregory V.
John the
Anti-pope.

'Tis said that *Gregory*, to prevent the trouble which might afterwards arise in the Election of an Emperor, order'd that for the future it should be made by a certain number of German Princes, which he appointed; which was done at the instant, and by the authority of the Emperor *Otho*, and to favour those of his own Nation, and doubtless with the approbation of the *Romans*. This Pope did not survive his Election above two years and eight or nine months. *Otho* caus'd *Gerbert* to be elected in his place, who took upon him the name of *Silvester II.* He had been formerly Archbishop of *Rheims*, and was then Archbishop of *Ravenna*, having been oblig'd, as we shall hereafter declare, to quit his first Archbishoprick. He was a man of great Learning, and much in favour with *Otho*, which inclin'd him to prefer him, before all others, to that Dignity, supposing he could not find a person more worthy to fill the Chair, or in whom he could more rely. We shall have occasion to speak of the Actions of this Prelate, before he was Pope, in the History of the Churches of *France* during this Century; and of what he did or wrote while he was Pope, in the History of the following Century, to which it belongs, for he was not promoted to *Saint Peter's* Chair till about *March*, in the year 999.

Gerbert
nam'd Pope
Silvester
II.

An Account of the Roman Writers in the Tenth Century.

AFTER what has been related of the State of the Church of *Rome* during the Tenth Century, and of the Qualifications of those who govern'd it, 'tis no wonder that we have so few Monuments of this Church, either of Councils held at *Rome*, or of Letters written by the Popes.

John IX.

John the Ninth has left us four Letters, and the Acts of two Councils. The first of these Letters is directed to *Harvey*, Archbishop of *Rheims*, who sent to know of him how he should deal with the *Normans*, who, after they had been baptiz'd, had led lives wholly Pagan, and were transported to that degree of Extravagance, as to kill the Christians and Priests, to sacrifice to Idols, and to eat of such things as had been offered in sacrifice to them. *John IX.* after he had congratulated the Archbishop's happiness, in the conversion of *Normandy*, returns him this Answer, that the persons he mention'd being but newly converted, and not fully instructed in the Christian Religion, ought not to be dealt with according to the rigor of the Canons, but with some sort of gentleness and moderation. That however, if there were any among them, who would submit to all the severities of Penance, he ought to proceed against such according to the Canon. Agreeable to this Letter, *Harvey* sent to *Guy*, Archbishop of *Roan*, a Memorial containing the institutions of Councils and Popes, the Authorities of the Fathers, and the Example of Saints, concerning the Mercy and Moderation which ought to be exercis'd towards the greatest Sinners upon their sincere conversion and repentance.

The Letters
of John IX.

John's

John's second Letter is directed to *Stilian* Bishop of *Neocesarea*: He congratulates his stedfastness to the Church of *Rome*, from whose communion nothing was able to separate him, and declares to him, that he hopes that by his Prayers he would prevail upon God to put an end to the Schism, which was of 40 years continuance. He likewise declares, 'tis his intention that the Decrees of his Predecessors against *Photinus* and his Adherents, should continue in their full force, and exhorts him not to act contrary to them.

The third Letter of *John* is directed to the Clergy and Laity of *Langres* in *France*, who had petitioned his Authority for re-establishing of *Argin*, their Bishop, who had been turn'd out of his Bishoprick by the Sentence of *Stephen* the Predecessor of Pope *John*. He being well inform'd that this Bishop had been elected canonically, that he was turn'd out upon false grounds, and that there had been never another put in his place, re-establishes him by this Letter, notwithstanding the decree of *Stephen*, wherein he tells them, "That he did not revoke what was done, but that he altered it for the better, for the benefit of the Church, and out of pure necessity, as his Predecessors had done upon several occasions. He wrote the very same Words at that time to *Charles the Simple*, and prays him to re-invest *Argin* in his Bishoprick, which is his fourth Letter. We have two Letters likewise of Pope *Benedict* on the same subject, wherein writing to the Bishops of *France*, to the Clergy and Bishop of *Langres*, he confirm'd the sentence of his Predecessor in favour of *Argin*, and very earnestly presses for his Restitution.

The Letters
of *Benedict*
IV.

The Letter
of *Hatto*
Archbishop
of *Mayence*
to *John IX.*

We have likewise two Letters of the Bishops of *Germany* directed to this Pope. The first is writ in the name of *Hatto*, Archbishop of *Mayence*, and his Suffragans. After protestation made, that there were no Churches more submissive to the Holy See than *Theirs*, nor any Bishops paid greater deference to it than they did, they acquaint him that the Emperor *Arnulphus* being dead, his Son *Lewis* had been elected in his place, by the Advice of the Princes, and with the consent of the People, according to the Ancient custom of continuing the Kings of *France* always in the same Line. They told the Pope, that the reason why they did it without his permission, was, because all the Passes that open'd from *Germany* to *Italy*, were in the possession of the *Barbarians*, so that they could not send Deputies to *Rome*, nor could the Pope send his Legats to them: that having at last found an opportunity of conveying this Letter to his hands, they pray'd him to confirm by his Benediction the choice which they had made. After this they inform'd him of the Complaints which the Bishops of *Bavaria* made, upon the account that the *Slavonians*, who had possess'd themselves of *Moravia*, and were declar'd Rebels against the *French*, pretended that they were out of their Jurisdiction, and would have a distinct Metropolis of their own; and they accus'd the *Bavarians* of entering into Alliance with the Pagans, and partaking of the disorders which they committed. They assur'd the Pope, that this accusation was a malicious calumny, and gave him to understand, that if he should grant the *Moravians* a Metropolis, and permit them to withdraw themselves from the Jurisdiction of the Bishops of *Bavaria*, he would be the cause of great disorders; for this would give them an occasion of rising against the powers to which they ought to be subject, and of making a new War with them. They added, that they gave him this caution with so much the more freedom, because they thought themselves oblig'd to inform him, when ever any thing happen'd to the Church of *Rome* which deserv'd correction, that so some speedy and necessary Remedy might be apply'd thereto.

The Letter
of the Bi-
shops of *Ba-
varia*
to *John IX.*

The Letter of *Theotmarus*, Metropolis of *Bavaria*, and of the other Bishops of that Province upon the same subject is as strong. 'Tis written not only in the name of the Bishop, but also in the name of the Clergy and people of *Bavaria*. They remonstrated to the Pope, that having learn'd from his Predecessors, and the Holy Fathers of the Church, that the Bishop of *Rome*, had always taken care to maintain the Peace, Union, and Discipline of each Church, they could not tell how to believe what they had notice of every day, that there was issued out of the Apostolical See (the Origin of the Christian Religion, and the source of their sacerdotal Dignity) a Decree unjust, and contrary to the Doctrine and Authority of the Church: but that an Archbishop call'd *John*, and two Bishops who gave out that they were sent by the Pope to the *Moravians*, had given occasion for this Report. That these People were formerly Dependants on their Prince, and on their Bishops, who had converted them: That the Bishop of *Passau* had always liberty of entering among them, and of holding Synods there, till such time as they rose up in Arms, and renounc'd Christianity. That of late indeed they boasted that they for a sum of Money had prevail'd upon the Pope to send three Bishops, who, in the Bishoprick of *Passau* had undertaken such a thing, as they could not believe proceeded from the Holy Apostolical See, being so directly contrary to the Intention of the Canons; namely, to canton that Bishoprick into five parts, and to place an Archbishop and three Bishops into that Diocess, without the consent of the Archbishop and Bishop. They cited two Canons of *Africa*, and several passages out of the Letters of Pope *Leo* and *Celestine*, wherein this very thing was prohibited. They add, that his Predecessor had consecrated *Wichinons* Bishop, at the instance

of

of the instance of the Duke of *Zupph*, but withal, had sent him not into the Dutchy, of *Passaw*, but into a Conquer'd Country. They likewise complain'd, that his Legats, giving credit to the Stories of the *Slavonians*, accus'd them of several falsities. They likewise took notice that their Prince was defend'd from the House of the King of *France*, who were Christians, whereas the *Moravians* and *Slavonians* were originally Pagans and Enemies to the Christian Religion. They prais'd their King *Lewis*, and observ'd how zealous he was for Religion and the Holy See. They refuted the Reports which the *Slavonians* had rais'd of their entering into a prophane Alliance with the *Huns*, and of their supplying them with money to go into *Italy*. They said that the *Slavonians* were the persons who were in confederacy with the *Huns*, when they pillag'd, burnt, and ravag'd all before them. That for their parts, they design'd to have oppos'd their entering *Italy*, and to have march'd to the Assistance of *Lombardy*; and that they might be in a condition to do it, they desired a Cessation of Arms from the *Slavonians*, but could not obtain it. They concluded by conjuring the Pope not to give credit to the calumnies which the *Slavonians* cast upon them, nor suffer such a division in their Church.

One of the two Councils held under *John IX.* conven'd at *Rome*, and the other at *Ravenna*. The Institutions of the former are divided into twelve Articles.

The first condemns the Proceedings of the Synods held under *Stephen VI.* against the Body of *Formosus*, which they had dug out of his Grave, cited and judg'd in a full Synod, which was an Action without all Precedent. In this Article is forbidden all such usage for the future, because a dead body cannot be cited into a Court of Judicature, since 'tis impossible he should answer the Accusations laid to his charge.

The second grants a full pardon to the Bishops, Priests, and other Clergy-men, who but of fear of being ill treated themselves, assented at that; And Orders that for the future no such contrivants shall be us'd, but that the Bishops when they convene shall be left to a perfect Liberty and Freedom.

The third imports, that since *Formosus* had been translated from the Bishoprick of *Oppido* to that of *Rome*, purely out of necessity, no person could make it a Precedent for the future, and it shall not be allow'd to promote any person to any higher degree of Dignity, who has been declar'd to have forfeited an inferior Order, unless he has been re-establisht canonically; as the people had done in advancing *Boniface I.* who had been depos'd from the Subdeaconship, and afterwards from Priest's Orders.

The fourth restores those Clerks to their Orders, who were ordain'd by Pope *Formosus*, and had been depos'd in a passion.

The fifth renews the Canon of the *African* Council against Re-ordinations, Re-baptizations, and Translations; and prohibits the ordinary Bishops in those Churches, which were provided with Bishops, unless those who were in possession had been depos'd according to the Canon.

The sixth confirms the consecration of *Lambert* for Emperor, and condemns that of *Berenger*.

The seventh condemns the Acts of the Council of *Rome* against *Formosus*, to be burnt.

The eighth declares *Sergius*, *Benedict*, and *Marinus* Priests; and *Leo*, and *Paschal*, and *John* Deacons, to be lawfully condemn'd and separated from the Church, and anathematizes those who should acknowledge them as Clergy-men, or should endeavour to re-establish them.

The ninth excommunicates the persons, who had dug up the body of *Formosus*, and cast it into the *Tiber*.

The tenth, for the prevention of those Violences, and that scandal which sometimes happen'd in the Election of *Popes*, ordains that for the future, none should be made, but what were elected by an Assembly of the Bishops and Clergy, in pursuance to the Desires of the Senate and People, and in the presence of the Emperor. This Canon likewise forbids the exacting of unreasonable Oaths and Promises.

The eleventh is levell'd against an abuse very prevalent at that time, of robbing the Pope after his Decease, not only of his Patriarchal Seat, but of all others which belong'd to him in *Rome*, or thereabouts.

The twelfth was against another abuse which prevail'd at *Rome*. The secular Judges apprehended such Women as were suspected to be bad Livers, and by the severity which they us'd to them, oblig'd their Masters or their Relations to redeem them at a dear price; and afterwards those who had redeem'd them, whether Clerks, or Laicks, thought they might freely enjoy them without the fear of a Reprimand, since the publick censure was paid upon them; which was the cause of a very great disorder. The Council to put a stop thereto, granted the taking cognizance of and passing judgment on these offences to the Bishops, with a power of citing the Refractory before the civil Magistrates.

Some time after, the Pope being come to the Emperor *Lambert* at *Ravenna*, they there conven'd a Council of 74 Bishops, who confirm'd what had been done

in the Council of *Rome*, and approv'd of the ten following Institutions.

By the first it is ordain'd, that the Canons of the Holy Fathers, and what is contain'd in the Registers of *Charlemagn* and his Successors concerning *Tenth* should be observ'd.

Afterwards the Emperor propos'd two Articles. By the first, all persons whatsoever are forbidden to arrest, or offer any injury to those who should make their Appeals to his Imperial Majesty.

By the second, the Emperor confirms the Ancient Privileges granted or confirm'd by his Predecessors to the Church of *Rome*.

The Pope afterwards propos'd the following Articles.

First, A confirmation of what was enacted in the Council of *Rome*, in favour of *Formosus*.

Secondly, The punishing of the Outrages committed on the Territories of the Church of *Rome*, which had oblig'd him to have recourse to the Emperor.

Thirdly, A Renewing of the Treaty made between the Holy See, and the Emperor *Guy, Lambert's* Father.

Fourthly, That the Edicts which were not conformable to the conditions of this Treaty should be repeal'd.

Fifthly, That the Estates granted by the Letters Patents of the Prince, to the prejudice of that same Treaty, should be restored to the Church.

Sixthly, That the Emperor shall break off the Leagues which the *Romans*, the *Lombards*, and the *French* had made together, contrary to the Interests of the Holy See and the Empire.

Lastly, That the Emperor shall protect the Church of *Rome*, prevent its being disturb'd, and use his utmost care to restore to it its ordinary Revenues, which were now wasted.

These Articles being approv'd by the Bishops, the Pope recommended to them the Appointing a Fast and solemn Litanies upon their Return to their Respective Dioceses.

[The four Letters of Pope *John IX.* and his Acts of the two Councils are extant *Concil. Tom. IX. p. 483.*]

John X.

The Letters
of John X.

WE have three Letters of *John X.* which relate to the Affairs of *France*. The two first are about the Affair of *Hilduin*, whom *Charles the Simple* had turn'd out of the Bishoprick of *Leige*. This *Hilduin* being supported by *Giselbert*, who held part of *Lorraine* against *Charles the Simple*, and by *Henry the Fowler*, King of *Germany*, was ordain'd Bishop of *Tongres*, or *Liege*, by *Herman* Archbishop of *Cologne*, plac'd into the possession thereof, and ris'd the effects of it. *Charles the Simple* nominated *Richerus* to this Bishoprick, and caus'd him to be elected by a party of the Clergy and Laity of *Liege*, who were come to him to complain of the extravagances of *Hilduin*. This Prince thereupon wrote a Letter to all the Bishops of his Kingdom, wherein he made it appear by the Registers and Canons, that *Hilduin* was not fit to be a Bishop. (1.) Because he was a Rebel and Traytor against his Prince: (2.) Because he procur'd himself to be ordain'd by Faction and Violence. (3.) Because he ris'd the Treasures of the Church of *Liege*, to bestow on those who were the Instruments of his Ordination. (4.) Because he had pretended that the King had conferr'd on him the Bishoprick of *Liege*. (5.) Because being cited thrice by *Herman*, to make his appearance before the Synod, he had not complied therewith. After this remonstrance, *Charles* exhorts the Bishops of his Kingdom to joyn with him, in turning this Usurper out of the Bishoprick of *Liege*.

The Letters
of Charles
the Simple
about Hil-
duin.

This is very probable that he wrote likewise to Pope *John X.* upon this very subject, and that this gave occasion to that Pope to write to *Herman*, citing him, and *Hilduin*, and *Richerus* to come to *Rome*, that he might decide this difference; of which he inform'd *Charles the Simple* in another Letter. The two Competitors obey'd, and came both to *Rome*, where the Cause was decided in favour of *Richerus*, who was ordain'd Bishop of *Liege* by the Pope, and *Hilduin* was excommunicated. This contest began in the year 920, and ended in the year 922.

The third Letter of Pope *John X.* is directed to the Bishops of the upper *Narbonnois*. The Church of *Narbonne* which was the Metropolis of that Country, being vacant, *Agins* had been elected into it according to the Canon; but a powerful man named *Gerard*, possess'd himself of that Archbishoprick, having counterfeited Letters from the Pope. *John X.* discov'ns them in this Letter, and declares that he would not give him a grant thereof when he came to *Rome*, tho he was ignorant of his Treachery and Knavery: but that being since fully inform'd of the matter, he orders them not to acknowledge him any longer for Bishop, since he had been neither elected by the Clergy and Laity of that Town, nor

nor ordain'd by the Bishops of the Province. By the same Letter he sends the Pall to Agius. [These three Letters of John X. are extant *Concil. Tom. IX. p. 574.*]

Leo VII.

WE have likewise three Letters remaining of Leo VII.

The First is directed to Hugh, Duke of France, and Abbot of S. Martin of Tours. The Letters He therein enjoins him, under the pain of excommunication, not to suffer any Women to stay, or so much as enter within the inclosure of that Monastery.

The Second is directed to Gerard, Archbishop of Lorch in Germany. He grants him the Pall, and permits him to make use of it, not only on the days of consecrating the Holy Chrism, and of the Resurrection of our Lord, but also on the Festivals of *Christmast*, of the Blessed Virgin, of the Apostles, of St. John the Baptist, of St. Lawrence, of St. Stephen, and of all those Saints whose Bodies lay interr'd in his Church, and on the Day of his own Consecration, and of the Dedication of the Church; during the consecration of Bishops and Priests, and the Sermons to the new Converts. He exhorts him to behave himself so, as that the Sanctity of his Morals may be suitable to the Dignity of that Ornament, and afterwards makes a very edifying Moral discourse upon that subject:

This Gerard came afterwards to Rome, and consulted with the Pope about several Questions, to which he gave an answer directed to the Bishops of France and Germany. The first of these Questions is concerning Necromancers, Magicians, and Wizards, whether they ought to be admitted to Penitence: The Pope reply'd, that the Bishops ought to bring them over to repentance by their exhortations, that so they might live like Penitents rather than dye like Criminals. He adds, that if they slighted the censures of the Bishops, they ought to be punish'd according to the Rigor of the civil Laws. The second Question is, whether the Bishops ought to say *Pax Vobis*, or *Dominus Vobiscum*: the Pope reply'd, that they ought to act conformably to the custom of the Church of Rome, wherein *Pax Vobis* was said on *Sundays*, the principal Festivals, and on the Festivals of the Saints, on which days they likewise said *Gloria in excelsis*; and that *Dominus vobiscum* was us'd in the time of *Lent*, the Ember-Weeks, the Vigil of Saints, and on Fast-days. The third Question is, to know whether the *Lords Prayer* ought to be said at the benediction of the Table: The Pope reply'd, No, because the Apostles recited it at the consecration of the Body and Blood of JESUS-CHRIST. The fourth is, whether a man might marry with his God-mother, or God-daughter: The Pope reply'd, that such Marriages were forbidden. The fifth has respect to those Priests who marry publicly: The Pope orders, that they shall be depriv'd of their Dignity, but that their Children should not be endamaged thereby. The sixth is, whether Suffragan Bishops can consecrate Churches, ordain Priests, or Confirm: The Pope prohibits it, according to the tenth Canon of the Council of Antioch. The seventh is, concerning those who marry their Relations without knowing it, and who afterwards upon the knowledge thereof, confess it to the Priest: the Pope orders, that they shall be parted and enjoyn'd Penance. The last is, concerning those who rob Churches: the Pope declares, that the Bishops ought to proceed against them with all the Authority God has put into their hands. At the end of this Letter he adds, that he constituted Gerard his Vicar in Germany; and exhorts the Bishops to joyn with him in reforming those abuses, which the Incurfions of the Pagans, and the persecution rais'd by false Christians had introduc'd.

These Letters of Leo are written in a pretty good Stile, and full of good Maxims, and confirm the Judgment which Flodoard has pass'd upon him, that he was a great Servant of God. [His Letters are extant *Concil. Tom. IX. p. 594.*]

Agapetus II.

WE have likewise a Letter of Pope Agapetus II. wherein he adjusts the difference which was then on foot between the Church of Lorch and that of Salzburg, concerning the Right of Metropolitanship, by giving the Priority to the Archbishop of Lorch, whose See was the most ancient Metropolitan, together with a Jurisdiction over the Eastern Pannonia, and over the Country of Avarus, of the Moravians and Slavonians, and by granting to the Archbishop of Salzburg, whose See was rais'd to an Archbishoprick by Leo III. the Right over the Western Pannonia.

There is another Letter of this Pope, which is a Privilege in favour of the Abby of Cluny. [Both these Letters are extant *Concil. Tom. IX. p. 618.*]

John XII.

The Letters
of John
XII.

WE have two Letters of John XII. One, by which he grants the Pall to *Dunstan*, Archbishop of *Canterbury*: and the other, whereby he excommunicates *Iffuard* and his Adherents, who had seiz'd upon the Lands and Estates belonging to the Abbey of *S. Simphorian* in *Provence*. [These Letters are extant *Concil. Tom. IX. p. 641.*]

John XIII.

The Letters
of John
XIII.

THERE are four Letters of John XIII. The first is directed to the Bishops of *Bretagne*, whom he exhorts to acknowledge the Archbishop of *Tours* for their *Metropolitan*. The second is directed to *Edgar* King of *England*, wherein he promises him to turn out of the Church of *Winchester*, such Prebendaries as lead a scandalous Life, and to put some Monks into their places. The third and fourth are two privileges which he grants, one to the Monastery built by *Berenger* Bishop of *Verdun*, the other to the Monastery of *S. Remy* of *Rheims*. [These four Letters are extant *Concil. Tom. IX. p. 663.*]

Benedict VI.

The Letter
of Benedict
VII.

POPE *Benedict* VII. by his Letter to the Bishops of *France* and *Germany*, confirms the Arbitration made in favour of the Church of *Lorch* by his Predecessor *Agapetus*, and sends the Pall to *Pilgrin*, who was Archbishop of the place. [This Letter is extant *Concil. Tom. IX. p. 718*. It was first publish'd by *Lambeck* *Com. Lib. 2. C. 8. p. 645*. who likewise gives us a *Diploma* of this *Benedict* concerning the privileges of the Monastery of *Gembblour*, anno Dom. 983. which is to be met with in *Lambeck's* Book p. 901.]

John XV.

The Letters
of John
XV.

THEY give the Title of the Letters of John XV. to a Treaty of Peace between *Etheldred* King of the *West Saxons*, and *Richard* Duke of *Normandy*; to a Monitory which this Pope sent to *Arnold* and *Baldwin*, Counts of *Flanders*, admonishing them to make Restitution of the Revenues belonging to the Abbey of *S. Riquier*; and to another such like Monitory sent to the Bishops of *Picardy*, exhorting them to procure the said Restitution to be made. [These three Letters are extant *Concil. Tom. IX. p. 731.*]

Gregory V.

The Letters
of Gregory
V.

GREGORY V. restor'd to John Archbishop of *Ravenna*, the Church of *Placentia*, which had been rais'd by his Predecessor to an Archbishoprick, and put that of *Monferrat* under its Jurisdiction: This is the subject of the first Letter of this Pope.

By the second he grants the Pall to *Gerbert*, Archbishop of *Ravenna*, and confirms and grants several privileges to that Church.

The third letter of this Pope is, a Privilege which he grants to the Abbey of *S. Ambrose* of *Millan*.

The fourth is directed to Queen *Constantia*, the Wife of *Robert* King of *France*, whom he exhorts to punish those who had pillag'd and burnt the Demesns of a Bishop of *France* called *Julian*. [These four Letters are extant *Concil. Tom. IX. p. 752*. *Baluzius* publish'd another Letter of his, concerning the privileges of the Abbots of *Mons major*.]

This is all we have remaining of the Writings of the Popes, which were in possession of the Holy See during the Tenth Century.

Rathorius Bishop of Verona.

Rathorius
Bishop of
Verona.

AMONG the famous men who flourish'd in *Italy* during this Century, none was of greater Repute than *Rathorius*, Bishop of *Verona*. His life has something in it extraordinary, upon the account of the many cross Accidents which he met with. He was a Monk in the Abbey of *Lobbes*, where he grew into great esteem for his Learning. Happy had he been, had he stay'd quietly in that peaceable Harbour, and not expos'd himself, as he did, to the Waves of a tempestuous World. But whether he was called to another Post because of his Abilities, or whether he had some other motive to incline him to it,

it, he follow'd the fortune of that *Hilduin*, who had usurp'd the Bishoprick of *Liege*, *Ratherius* and was afterwards turn'd out of it. *Hilduin* retir'd into *Italy*, and after the Death of *Bishop of Nager*, Bishop of *Verona*, he was put into the possession of that Bishoprick by King *Hugh*, *Verona*. who promis'd to advance him to a more considerable See when occasion should offer, and then to bestow that of *Verona* on *Ratherius*. A while after that Prince having determin'd to translate *Hilduin* to *Milan*, sent *Ratherius* to *Rome*, to procure Pope *John XI.* to approve of this Translation. Whilst *Ratherius* was upon this Negotiation at *Rome*, King *Hugh* alter'd his mind, and design'd to bestow the Archbishoprick of *Milan* upon some other person. However, *Ratherius* brought a Letter from *Rome*, whereby the Pope approv'd of the Instalment of *Hilduin*, in the Archbishoprick of *Milan*, and granted him the Pall, and another Letter, whereby he requir'd in his own Name, and in the name of the Church of *Rome*, that *Ratherius* should be made Bishop of *Verona*. This displeas'd King *Hugh*, who had other designs in his head : however, he could not tell how to deny the Requests of the holy See, and of the Lords that were about him. He was the more inclin'd to grant it, because *Ratherius* being then sick, he believ'd he would quickly march off to the other world. But he recover'd of his distemper, and was ordain'd Bishop in the year 931. *Hugh* being very much enrag'd against him, swore that he should be never the better for his Ordination, and would oblige him to be contented with only a part of the Revenue of his Church, and to swear that he would not require any more of it during his Reign and his Son's Reign. *Ratherius* was not willing to submit to such an unreasonable proposition, whereupon this Prince caus'd him to be persecuted, and sought for pretences of turning him out. The War of *Arnulphus* furnish'd him with a favourable opportunity of doing it ; for *Arnulphus* becoming master of *Verona*, *Ratherius* was accus'd of being one of his party ; and when *Hugh* had retaken the Town, he sent him Prisoner to *Pavia*, where he was under confinement two years and an half. Being releas'd thence, he was oblig'd to go into exile, where he spent five years, after which he returns into *Italy*, in hopes of being restor'd to his Bishoprick. In his return he fell into the hands of *Berenger*, who kept him in prison three months and an half by the Advice of *Manasser* : afterwards he was brought to *Verona*, and receiv'd by *Milo*, Count of that City. He stay'd there two years, under the Government of that Count, who would not allow him any liberty. In the mean time *Manasser*, Archbishop of *Aries*, being translated to *Milan*, bethought himself of ordaining a person for the Church of *Verona*, and some time after *Ratherius* receiv'd an Order from the Emperor *Lotharius* to withdraw. He did very willingly, he says, in obedience to that Order, that which he would have done of himself, if he had not been forbidden by the Gospel to relinquish his Flock. He takes no notice whether he retir'd at this time, but the Abbot *Fulcuin* tells us, that he stay'd some time at *Provence* with a Nobleman's Son call'd *Roefteing*, that afterwards he return'd to *Lobber*, where he was very kindly receiv'd by *Riquier* who was still living, and that at last he was sent for by the Emperor *Otho*, who plac'd him near the person of his Brother *Bruno*. This *Bruno* having been made Archbishop of *Cologne*, in the year 953. bestow'd on *Ratherius* the Bishoprick of *Liege*, vacant by the death of *Farabert*, who had succeeded *Hugh*, the Successor of *Riquier*. But bad Fortune always attended him, for he was oppos'd by a prevailing party, who turn'd him out two years after, and put up in his place one *Bandrey*, a person of Quality in that Country. Spite of these crosses, he had a mind to be re-entitled in his Bishoprick of *Verona*, and attempted it when *Otho* came into *Italy* a second time. At first he met with some difficulty, because the place was fill'd by *Milos* Grandson, whose ordination had been ratified by the Holy See. However, he insist'd upon it, wrote very powerfully to Pope *John XII.* and to the Bishops of *France* and *Germany*, cited them to a Council, and prevailed so far as to be re-establish'd in a Synod held at *Pavia*. But he was no sooner re-entitled in his See, but he had new controversies between himself and his Clergy, so that he took up a Resolution to retire. About the year 966. he came into *France*, where he purchas'd Lands, and bought the Abbies of *S. Amand* of *Aumont*, and of *Aine*, in the last of which he dy'd in the year 972.

This Bishop has compos'd several Treatises, a great part whereof hath been recovered and publish'd by Father *Dachery*, in the second Tome of his *Spicilegium*.

The first has a very fantastical Title : 'Tis entitul'd, *A Treatise of the Perpendiculars of Ratherius Bishop of Verona, or the Vision of a Thief, hang'd among several others*. It is dedicated to *Hubert* Bishop of *Parma*, and he therein reprehends that slight which the Clergy put upon the Canons. The Work is divided into two parts. In the first he complains, that he had formerly been turn'd out by the Clergy of his own Church, who could not endure that he should concern himself with the distribution of the Ecclesiastical Revenues of his own Diocess, tho it was part of the Pastors Duty ; and who were not willing he should exercise himself in any other Function, than that of consecrating the Chrism, and of confirmation. Being harass'd by their continual Rebellion, he undertook in this Writing to shew that their Attempt was a manifest Contempt of the Canons : and for the proof thereof, he began by collecting those Canons which related to the Authority of Bishops, and which granted to them the Administration of the Goods belonging to their own Churches.

AF.

Ratherius
Bishop of
Verona.

Afterwards he made it appear by an Argumentation, that Bishops not being only oblig'd to feed their Flocks spiritually, but also corporally, they had a right to take cognizance of the state and distribution of the Church Revenues, so as to divide them among the Clergy according to justice and equity. He shews that this equity had been perverted in the distribution which was made in the Church of *Verona*; because the most powerful ran away with the greatest share thereof, and enrich'd themselves at other mens costs, and that the Priests and Deacons kept all to themselves, without parting with any to the rest of the Clergy. He adds, that these latter, in whose behalf he spoke, did not much concern themselves about it, upon two accounts: First, because they were very glad they had this pretence to excuse themselves from doing the Church any service: Secondly, because they hop'd hereafter to have the same advantage. Whereas they objected, that the custom of the Church of *Verona* was quite contrary, he maintains that they ought not to prefer an evil custom to the Intention of the Canons, and to the Laws of the Church. It was again objected to him, that it was a reflection upon a Bishop to degrade himself so far, as to distribute amongst the Clergy, and to appoint each their Allowance of Corn, of Wine, and of Money. He reply'd to this, that it was not at all requisite that the Bishop should do this himself, but that he might do it by his Priests and Deacons, if he could find any among them whom he could trust: which way was authoris'd by the example of the Apostles, who made use of Deacons to distribute the Alms which were collected by their Order; and by the practice of *S. Sixtus*, who committed the distribution of the Treasures of the Church to *S. Lawrence*: upon which he makes this remark, that *St. Lawrence* speaking to *S. Sixtus*, told him, that he had dispos'd of his Treasures, calling the Treasures of the Church, the Treasures of the Bishops; because the Bishop is as it were the Husband of the Church. He proves the same things out of the Civil Laws, which gave the Bishops a power of treating about the privileges of the Church. He afterwards inveighs against that general contempt, which all sorts of Christians, from the meanest Laick to the Pope himself, cast upon the Canons and Laws of the Church: and he with a great deal of heat declaims against the irregular Lives of the Ecclesiasticks of his time, who made no scruple of violating the Canons openly in matters of moment, as well as in small things. He reproves very sharply, and charges them with several Disorders, which he describes in a plain and naked dress. He speaks against those persons of Quality, who were mark'd out for Church Preferments, and advanc'd thereto by all manner of contrivances, how unfit soever they were for such an employ: He calls them Thieves, false Shepherds, whose blessing turn'd to a curse; persons excommunicated by the Canons a thousand times over, who render the Authority of Bishops contemptible, and were the cause why men set to flight by their excommunications and absolutions.

In the Second part of his Treatise, *Ratherius* more particularly falls upon the Immodesty of the Clergy, which was at such a height in his time, that one could scarce (says he) find a man fit to be ordained a Bishop, or any Bishop fit to ordain others. He takes notice that of all the Nations in Christendom, the *Italians* were the persons who had the least regard for the Canons, and the least esteem for the Clergy: * The reason he gives for it is that the Ecclesiasticks of their Country were the most irregular in their Conduct, the most Immodest in their outward behaviour, and the most remiss in the discharge of their Duty. Here reckons up several horrible Stories, and charges them chiefly with an Infamous Converse with Women. In the conclusion he gives them to understand that they had still place left for Repentance, and earnestly exhorts them thereto. This Work was compos'd by *Ratherius* some time after he was last re-established in his Bishoprick of *Verona* by the Emperor *Otho* about the year 962.

The Second Treatise is intitled: *A Deliberative Determination made at Liege*. He there alleges forty reasons, why he thought himself oblig'd neither formally nor tacitly to renounce the Government of his Flock, nor to abandon it to those who had robb'd him of it. These Reasons are strong and short, and are of the Nature of *Aphorisms*: In the conclusion he says that he formerly made use of them for the Bishoprick of *Liege*; but that the Sixteen first were likewise applicable to that of *Verona*. He ends with an Imprecation against those who persist to harass and disturb him. This Work was written at that time when he solicit-ed his re-establishment in the Bishoprick of *Verona*.

The third Treatise is intitled: *Qualitatis comestura cuiusdam*. He therein exposes under an unknown Name, all that his Enemies laid to his charge, and how they contrived all his actions in a wrong sense: 'Tis a continu'd piece of Rallery on their Spite and Malice; and wrote about the end of his Life, when he had taken up his resolution to retire: for he therein observes that it was forty years ago since he began to aspire to Greatness and Authority, without being ever able to attain it. Lastly, he complains that the Emperor himself had forsaken him.

The following Treatise is compos'd upon the variance which hapn'd between him and the Clergy of *Verona* after his re-establishment. He says that it was no new thing, and that it began at the time of his Ordination: That it proceeded, (1.) because his morals and those of his Clerks were a contradiction to each other. (2.) Because he prefer'd the observation of

[* This is likewise one great reason of that general Contempt which our modern Clergy labour under; and which will in all succeeding Ages cast a scorn and reproach on all such irregular Clerks of what Church or Nation soever they be.]

the Canons to those Customs which were introduc'd by the Devil. (3.) Because he had restrain'd them from keeping company with Women, according to the Injunction of the Council of Nice. (4.) Because he would not permit the unequal distribution of the Church Goods among the Clergy. That 'tis upon this last account the quarrel between him and them is founded, as he had already demonstrated in a Letter written to *Hubert*, which is his first Treatise. He declaims very strongly against the general irregularity of all the Clergy, which he describes with very little Caution. He tells us the reason why he undertook to discourse of the distribution of the Goods of his Church, was, because the Clerks, who had received an order from the Emperor to leave off that familiarity which they held with women, excus'd themselves from so doing under a pretence of their Poverty. That it was upon this account he entred upon this particular, that they might all have wherewithal to live.

Ratherius
Bishop of
Verona.

The *Apologetick Treatise of Ratherius*, is not an Apology of his whole Life, but he therein only gives an account how he had employed a sum of money, which the Emperor put into his hands for the re-building the Church of *S. Zeno*. One of his Enemies, nam'd *Marcian*, found fault with what he did, and would have had him distribut'd it amongst the Poor. *Ratherius* makes it appear that he ought not to do it. (1.) Because it was design'd for the rebuilding of the Church. (2.) Because there were not very many poor in his Diocess, and that several persons contributed to their subsistence : whereas on the contrary, there were very many Churches demolish'd, or at least very much out of repair, for the rebuilding of which nothing was bestow'd ; that thereupon he suppos'd he might even employ a part of that Portion of the Church Goods intended for the Poor on such a good work. He tells us, that his Antagonist had ventur'd to go to *Rome* without his Licence, and that he had by Bribes procur'd Letters from the Pope, which excommunicated him and the Bishops his Successors, in case they should concern themselves with the distribution of the Church Goods. He says, that it was impossible but that this Excommunication would be the cause of a great deal of trouble : for if he should slight the *Anathema* of the holy See, he should give a very bad Precedent ; but on the other hand, if he should submit to it, he should be no longer a Bishop, since he who is made a Bishop, at the same time is made an *Overseer*, not only in spiritual things, but also in the Temporalities of his Church, as it is ordain'd by a vast number of Canons. This Treatise was compos'd by *Ratherius* after his last re-establishment.

The following was wrote much about the same time. 'Tis a discourse directed to his Clergy, wherein he upbraids them of their Rebellion. He there tells them that he had resolv'd to excommunicate them, as they had deserv'd ; but he had delay'd doing it, in hopes they would have reform'd of themselves : That he tarried for a Commission from the Emperor, who should report to his Imperial Majesty the Reasons of both sides, upon which the Emperor should determine what he pleas'd, and he would obey his Orders.

This Treatise is followed by a Charter, whereby *Ratherius* institutes several Clerks into a Monastery, in the place of the Abbot and Monks, whom he was oblig'd to turn out, because of their Irregularities. He therein appoints that they should sing the Office, and that every one of them should have his share of Corn, Wine, Pulse and Money, without dividing the Lands and Vineyards.

The following Treatise is an Injunction of *Ratherius* against the Marriage of a Clergy-mans Son of *Verona*, which was perform'd on a Sunday in *Lent*. He declares that it is irregular, and that no Marriage ought to be celebrated during *Lent*, nor on Fast-days, nor on *Sundays*, nor on Holydays ; and orders that all those who should commit such a fault, should fast for forty days ; that is to say, that when others of the faithful eat at nine of the clock, they should stay till noon ere they eat : when others fast till noon, they should fast till three a clock : and when others fast till three a clock, they shall abstain from eating till night. He exhorts them likewise to be charitable to the poor during this time. He declares that he would undergo the same penance himself for being backward in opposing such an irregularity. He excommunicates such Offenders as would not submit to this Penance, and declares that God would consign them over to eternal Damnation.

After this Treatise there are five Letters of his writing. The first is directed to *Martin* Bishop of *Ferrara*, wherein he acquaints him that his Clergy laid several Crimes to his charge, particularly that of ordaining several Infants for money. He exhorts him to repent, and to behave himself better for the future.

The second Letter is writ in the name of all the Clergy of *Verona*, and directed to him, who was then in the Holy Apostolical See, to the Senate, and to all the faithful of the Church of *Rome*. It was compos'd by *Ratherius* soon time after his Re-establishment, that is about the year 963. during the contest between *John XII.* and the Emperor. Upon which account in the direction of his Letter he names only in general, "The Bishop who is in the Holy Apostolical See, whoever he be. *Domino Sancte Sedie Romanae, quicunque est, Apostolico*. In this Letter he desires to know what he ought to do with those Clergymen of *Verona*, who enter'd into Orders whilst that Church was govern'd by Intruders.

Ratherus
Bishop of
Verona.

ders. He drew up a collection of those Canons, which declare such Ordinations to be invalid: however, he declares in the name of his Clergy, that their Bishop having refer'd the decision of the case wholly to the judgment of the holy See, they earnestly entreated that See to assist them, and deal favourably with them in that particular.

The Letter which follows precedes in date that which we have been just now speaking of; *Ratherius* wrote it to Pope *John XII.* in his own name, to desire his re-establishment. He styles the Pope the *Bishop of the Chief See, i. e. of Rome*, Archbishop of Archbishops, and Universal Pope, if it were lawful to give that title to any Mortal. He therein describes his own misfortunes, and the history of his own Life, and entreats the Pope to judge whether he ought to be Bishop of *Verona*, or no.

The fourth Letter is writ upon the same subject, and directed to the Bishops of *Italy, France, and Germany*; he therein implores their Assistance, and cites his Adversary to a Council, that his Cause might be determin'd there.

The fifth Letter is imperfect: 'tis a dedicatory Epistle of some Work, directed to a Bishop.

These particular Letters are follow'd by a Synodical Letter, which *Ratherius* publish'd in a Synod which he held after his last re-establishment, in order to instruct his Clergy, who were very ignorant. He recommends to them at first the getting by heart the Apostle's Creed, that which was sung at Mass, and the Creed of *S. Athanasius*. He explains to them the mysteries of the principal Festivals of the year, exhorts them to say Mass, and to communicate on the Festivals and *Sundays*; and advertizes those who would enter into Priests Orders of what they ought to know and practice, in order to their Ordination; which he reduces to these heads: They must bring Certificates out of the Church Registers, whether they be free-born, and of the same Diocess. If they are born Slaves, they must produce their Letter of Freedom: and if they be of another Diocess, Letters of recommendation from their Bishop, call'd now *Letters Demissory*. They must learn by heart, and be able to explain the Creed, the Lord's Prayer, and to read distinctly, and to explain the Epistle and Gospel. They must know how to administer the Sacraments of Baptism, of Penance, and of Extream Unction, and how to perform the Ceremonies for the Burial of the Dead, and for the Blessing of Holy Water. They must be well vers'd in Singing, and in the Calendar, and they must have a *Martyrology* and a *Penitential*. He adds, that he would not admit any into Priests Orders, unless they had spent some time in his City, either in a Monastery, or under the Discipline of some Learned Man, and were men of some Learning themselves. He informs his Clergy that the Ecclesiastical Revenues being divided into four parts, whereof only one belong'd to them, they ought not to encroach on those which belong'd to the Bishop, to the Poor, and to Building. He orders that a Regular observance should be made of *Lent* every day alike, except *Sundays*; that during *Advent* they should abstain from eating of Flesh, and from the celebration of Marriage. He requires that abstinence in the last case should likewise be observ'd in the *Octaves* of *Easter* and *Whitsontide*, in the time of publick Prayers, in the Vigils of all the Festivals, on all *Fridays* and *Sundays*; that they should fast till † *None* all the Passion-Week; that on *Easter Eve* no Priest should say Mass before ten a clock, nor solemnly Churiten any before that hour. He declares that the Priests can enjoy Penance, and give Absolution for secret Sins, but for publick Offences they ought to apply themselves to the Bishop. Lastly, he would have them omit the Festivals, which fell out in *Lent*, except those of the Virgin *Mary*, the Apostles, and the Saints, whose bodies lay interr'd in their Church. There is insert'd in this Synodical Letter, a discourse containing likewise several Advices and Instructions for Ecclesiasticks, the which is attributed to Pope *Leo IV.* and *S. Uiric*. 'Tis very plain, that 'tis foreign to this subject, but 'tis difficult to determine whose piece it is.

† One of the
Popish Ca-
nonical
hours.

The Treatise of *Ratherius*, entituled a Journal of his Travel to *Rome*, is a piece wherein he threatens his Clergy to go to *Rome*, and impeach them there, that so he might reduce them to their Duty. He tells them, that tho they might be very sensible that he design'd to go to *Rome*, yet they were ignorant of his design in going: That he did not go thither to put up his Prayers there; having read in the Gospel that the time is come, when *Men shall no longer Worship God on this Mountain, nor yet at Jerusalem, and that God being a Spirit, he ought to be worshipp'd in Spirit and in Truth*, which every one might do at home in his own Closet. That he did not go thither by the Emperor's Order, having receiv'd no such orders from him, but only to send his Soldiers thither: That he did not go thither to learn any thing, since the Scripture gave him sufficient instructions what to do: but that he went thither to the Synod of Bishops which were to meet at *Rome* by the Emperor's Order, to know of them how he should behave himself in the Discipline of his Church, and particularly whether he might tolerate his Clergy's having Women amongst them. He observes that he could apply himself to no place so properly as to *Rome*, for instruction how he ought to demean himself in that case. "For, (says he) where can one be better inform'd of the discipline of the Church than at *Rome*? There are the most eminent Doctors in the World: 'Tis there the Heads of the Universal Church do flourish: 'Tis there they examine the constitutions of Episcopacy, and the institutions of
"other

other Ecclesiasticks: There they approve of those that ought to be received, and reject those that *Ratherius* ought to be rejected. Nothing that is disannull'd there, can be of force elsewhere; and nothing *Bishop* of which is ordered there can be abolished. Whither then can I better apply my self for the Cure of Verona. my Ignorance, than to the source and fountain-head of all Wildom? To this Consideration he adds the Equity and Justice of the Emperour, and the personal Deserts of Pope *John* (viz. the Twelfth of that Name, who scarce deserved such an Encomium) and the hopes that they would call a general Council, which he wishes might prove beneficial to the Church.

He explains the question he would propose to them; namely, whether those who infring'd and openly contemn'd the Canons, ought to be endur'd in the Church: He adds, that he would not so much as mention the Injuries he had formerly suffer'd from them, nor those which they still continued to heap upon him; but that he knew not how to refrain speaking of that which pass'd in the last Synod which he held, wherein he had not the Liberty of Reforming his Clergy, and in which there was not the least notice taken of his *Synodical Letter*. He enlarges himself very much on the necessity there was of observing the Canons; and was extremely concern'd, upon the account that these Canons prohibited the Clergy, who had been guilty of such Crimes, from Celebrating or discharging their Ministerial Functions. For (says he) if they do not confess their Faults, they are in danger of being Damn'd; and if they do confess them, these Canons prohibit them from discharging their Functions. Since the Case stands thus, the Church would be unprovided of Ministers, since the Number of the Wicked was so great. He exhorts them to Repentance, and to recite a Prayer, which, he says, he met with in the *Plateries*, wherein God is to be implored for their Salvation and Conversion, through the Intercession of the Virgin, and all the Saints. However, so far as the Difficulty still remain'd; he concludes, that he goes to Rome for the removal of it.

To those Treatises of *Ratherius* are annex'd several Sermons. The first and most considerable is a large Instruction upon *Lent*. He therein blames those who did not observe it according to the Canon, either fasting only one part of that Holy time, or else breaking out into Excess; or lastly, breaking the Fast on Holy *Thursday* and *Saturday*. He takes notice, that in his time they fasted in *Lent* only till Noon: That on Holy *Saturday* Mass was not Celebrated among the *Laities* till about Night, and that they fasted that day till Mass was over: But that in the Greek Church they began the Solemnity of *Easter* at Nine of the Clock in the Morning; that their *Lent* was longer. After this he recommends Prayer, Alms giving, and Repentance; and shews with what mind, and after what manner they ought to put these into Practice. Lastly, to these Instructions he adds a Dissertation against the Error of the *Anthropomorphites*, into which he perceiv'd several of his Priests were fallen out of Ignorance, not being capable of imagining a God unless he had a Body. By several Arguments he Demonstrates that God is a pure Spirit. He likewise refutes a foolish and superstitious Opinion, that St. *Michael* Sang Mass in Heaven every *Monday*. He concludes with Exhorting his Clergy to live regularly.

The Persons, whose Errors he had declar'd against in this Sermon, accus'd him (either out of Malice or Ignorance) of having deny'd that *JESUS CHRIST* had a Body, and of having condemn'd the Devotion of those who went every *Monday* to hear Mass in the Church of St. *Michael*; so that he was oblig'd to explain himself, by declaring that he never said that *JESUS CHRIST*, that is, the incarnate Wildom, had not Eyes, Hands, or a Body; but only that the Divine Subitance had none; and that he never said, that it was ill done in going to the Church of St. *Michael* to hear Mass; but that he had said, and would maintain, that it was a great piece of Folly to assert, that St. *Michael* Sang Mass, and Superstition to believe, that it was better to go to St. *Michael's* Church on *Mondays*, and Pray to him on that Day, than on any other day of the Week.

The Second Discourse upon *Lent*, is a Moral Exhortation to refrain from Vice.

There are besides four Sermons on *Easter-day*, and three on the *Ascension*, which likewise contain very useful Instructions of Morality, taken for the most part out of the Holy Scriptures and the Fathers.

These are all the Works of *Ratherius*, which are extant in the Second Tome of the *Spiœilegium*. There is still in the Twelfth Tome, a Letter of the same Author upon the Eucharist: He wrote it to a Bishop, who having met him in a Convocation of Bishops held by *Conrad*, had ask'd him, whether he had Sung Mass that Week or no? He complains, that this Question was propos'd to him, rather to try him, than out of Charity; and answers him, that perhaps it were to be wish'd, that neither of them had Celebrated it on *Christmas-day*; declaring withal, that he had no good Opinion of him. He leaves the World to judge, which of the two who receiv'd the Eucharist unworthily, is most in danger of his Salvation; whether he who receiv'd it seldom, or he who receiv'd it often. He adds, that were they to read the Homilies of St. *Chrysostom* on the Epistle to the *Hebrews*, perhaps the One would abstain altogether from Celebrating, and the Other from doing it every day. From this point of Morality *Ratherius* passeth to another of Doctrine, and ask's him, to whom he writ; whether he understands figuratively these words, which are spoken in giving the Sacrament; *The Body of JESUS CHRIST preserve thee to Everlasting Life*. He tells him, that if he understood them in that Sense, he was miserably blind; and assures him, that he ought to believe, that as in the Marriage of *Cana* in *Galilee*, the Change of the Water into Wine was Real, and not Figurative; so the Wine is by the Priest's Benediction made the real Blood of *JESUS CHRIST*, and the Bread the real Flesh, and not only in a Figure: That if the Taste and the Colour

[But by this Bishop's and Monsieur Du Pin's leave, this parallel will not hold good; nor is it a sound Ar-

Ratherius

Bishop of

Verona.

argument to prove Transubstantiation. The Fallacy of it is apparent. For the change of Water into Wine, at the Marriage of Cana in Galilee, was reckon'd a Miracle, and such as only a God could do: But the change of Bread and Wine into the real Body and Blood of Christ, by a words speaking of the Priest is more Miraculous, and shews the Priest to be endowed with a greater Power than our Saviour himself had, which I presume no Romanist, if he be in his Senses, will be so bold or so blasphemous as to assert. And as for his other Argument to elude the Evidence of our Senses, 'tis altogether as vain; unless it can be proved, that we ought to believe things which contradict our Sense and Reason, as well on those which are above them. The One we grant, the Other we deny. The Mystery of the Incarnation, of the Blessed Trinity in Unity, and the like, are above our Sense and Reason, but contradict neither. But the Mystery of the Transubstantiation, is not only above, but contradicts the joint Testimony of our Senses and Reason at once. So that I leave the World to judge which of the two Opinions is most Orthodox; whether Ours which says, that Christians do by Faith receive very Christ, in the receiving the Elements of Bread and Wine, which remain still the same; or Theirs, which says, that the Bread and Wine are chang'd into the real Body and Blood of Christ, by a Mystical Transubstantiation.]

Foulcain Abbot of Lobes, speaks of almost all these Works of *Ratherius*, which we still have, and likewise makes mention of some others which are lost; viz. a Treatise Entitled *The Combat*, or the *Mental Meditations of one Ratherius, Bishop of Verona, and Monk of Lobes*, which he writ during his first Exile, and address'd to the most Learned Prelates of his Time: A Treatise Entitled, *The Frenzy*, because he therein talks like a Mad-man against *Baudry*: Several Sermons for Holy Thursday, for the Feast of Pentecost, and for several Festivals of the Blessed Virgin, and several other pieces. The same Author adds, that *Ratherius* in his Exile at *Cume*, meeting with a Copy of the Life of *St. Vismar*, corrected the Solecisms thereof, and sent it to *Lobes*; and that afterwards being in *Provence*, he compos'd a Treatise of Grammar, which he Dedicated to *Reising's* Son, under the Title of *Spera-dorsium*, or, *A Shelter for the backside*.

The Style of *Ratherius* is obscure and intricate, but pure enough in the Terms: his Expressions are lively and smart, and his Reasonings just enough. He was well acquainted with the Canons, had thoroughly read the *Latin Fathers*, and very pertinently made use of their Authority and Principles. He reproves with sharpness the Vices and irregularities of his Time, without sparing any Man, and particularly levels against the corrupted Morals of Ecclesiastics, which he did not stick to detect and describe in very lively Colours, and perhaps with a little too much Picquancy.

ATTO Bishop of Verceil.

Atto Bishop of Verceil.

A TTO or *Atto* Bishop of *Verceil*, (not the same with the Bishop of *Basil*, of the same Name, whom we mentioned in the foregoing Century) is more moderate and less obscure than *Ratherius*. He was the Son of *Aldegaire*, and presided over the Church of *Verceil*, from the Year 945. till about the Year 960. His Works were a long time conceal'd in the *Vatican Library*, and were at last made publick by *Father Dachery*, in the Eighth Tome of his *Spicilegium*.

The first is a *Capitulary* for the Clergy of his Diocese, containing an Hundred Heads or Articles, almost all extract'd and copied from the Councils of *Laodicea*, *Carthage*, *Toledo*, and others, from the Decretals of Popes both true and false, and from the *Capitulary of Theodulfus*, only excepting a very few, of which perhaps he is the Author. These are the Fourth, wherein he enjoins his Priests, Deacons, and Sub-deacons, to learn the Catholick Faith (that is, the Creed of *Athanasius*) by Heart: The Fifth, which is a general Admonition to the Ecclesiastics, to discharge their Duty, and lead exemplary Lives: The Tenth, whereby he ordains, that when they Consecrate the Body of *JESUS CHRIST*, it should be an intire Oblation, i. e. a whole Loaf unbroken; and that the Priests should celebrate the Mass Fasting. The eighteenth concerning the Institution of *Catechumens*, the Baptism of Mutes, and the Obligation of Godfathers, to instruct those for whom they stand Sureties. The Twentieth, whereby 'tis order'd, that in all Churches where Baptism is Administred, there should be a Deacon with the Priest, and enjoyns Priests who have no Deacons, to make speedy choice of some fit Person, and get him to be ordain'd Deacon. The Twenty ninth which enjoyns the Conferences of the Priests, on the First day of the Month, a Custom established in the Ninth Century, as appears from the *Capitularies of Hincmarus and Raulphus*. The Thirty ninth, which imports that for the future all Bishops should be enjoy'd not to ordain Deacons till they had oblig'd themselves to continue in Celibacy. The Seventy fifth, whereby he imposes a Penance on such, who by their slovenliness should Betch after they had receiv'd the Eucharist. The Seventy seventh, which

which imports that those who shall be Baptiz'd or Confirm'd, shall abstain, during the time pre-scrib'd by the Bishop, from eating Meat, and for eight days from the use of Marriage, and that no Clerk should be ordain'd till he had received both these Sacraments. And the Ninetiech, which concerns the Pennances which Priests ought to impose on Publick Offenders, and after what manner they ought to present to the Bishop such Persons as will not submit to Penance.

The next Treatise is about the Persecutions and Troubles which the Ecclesiasticks suffer'd. It is divided into three Parts. The first treats of the Troubles they suffer'd in being censur'd in their Persons. The second, of those they met with in their Ordinations: and the third, of those they endur'd in their Revenues. In the beginning he takes notice that the Church will always have its Persecutors, but that they will never get the Mastery; and that the Church being founded on the Solid Rock of the Apostolical Faith, will always stand by Faith, by the Love of *JESUS CHRIST*, by the Use of Sacraments, and by the Observation of the Commandments of God. *Happy House!* (says he) *it is not overthrown by Storms, nor shatter'd by Floods, nor shaken by Winds; against which the Gates of Hell will never prevail, tho' assaulted by them continually; which yields neither to secret Temptations, nor to open Persecutions, nor to the Attack of Malicious Spirits, nor to the Corruption of Vices and Impieties.* After he had thus express'd himself in general concerning the Persecutions of the Church, he says that one of the most usual in his time, is that when the Wicked are corrected by their Superiours, they persecute those who teach them, and openly assault them, that by this means they may evade the submitting to Ecclesiastical Punishments: that to prevent this abuse, it was ordain'd in the Canons, that Bishops should not be accus'd but by Men of unsported Reputation, nor judg'd by any other Judges than those of their own choosing, nor Condemn'd by any other Authority than that of the Holy See, altho' it was allow'd for Metropolitans and Bishops of the Province to hear and examine their Causes. After having establish'd this Point of Civil Law on the false Decretals of the Popes, he says that in his time, they did not only not observe these Precautions in the Accusation of Bishops; but that they would not so much as give them leave to make their own defence, and would oblige them either to bring their Brethren to swear that they are innocent, or to provide a Champion to fight for them. He shews that these two Methods of judging the Crime or Innocence of any Man, which were then in use, are both of them unjust and unlawful, especially among Ecclesiasticks. The first, because it does not follow that all those who cannot produce Witnesses to swear to their Innocence, are guilty; and that it had been always the Custom of the Church to acquit those who were not convicted of the Crimes laid to their Charge, without obliging them to bring others to swear for their Innocence. The second Method, (1.) Because it was only in use among Laicks, who did not approve of it themselves. (2.) Because it often happens that the Innocent are vanquish'd, and the Guilty crown'd as Victors. (3.) Because this was to tempt God. (4.) Because it being unlawful for Ecclesiasticks to fight themselves, 'tis altogether unjust to oblige them to find Champions in their stead in order to be acquitted: 'Tis to put them into an incapacity of clearing themselves of one Crime, unless by committing another. He then makes this Objection to himself; *But must we suffer all the Faults which Ecclesiasticks may commit to go unpunish'd?* He answers, that there are some Persons who ought to suffer it; and that there are other Persons whose duty it is to reprove and punish them according to the Power invest'd in them for that purpose, and with the necessary Precautions: but that a rash Judgment should not be pass'd on those who have receiv'd a Power to judge the very Angels; That the Clergy ought not to be judg'd by Laicks, but by Bishops; and that Laicks ought not to concern themselves with punishing their Crimes, unless they are appeal'd to by the Bishop of the Diocess. *And yet (says he) the quite contrary is now observable; For the Civil Authority encroaches on the Ecclesiastical; and the latter is now crush'd by the former, which ought to support it. So that as in the Election of Prelates, the Will of the Prince is follow'd more than the Decrees of the Holy Fathers; even so in their Condemnation, more regard is had to gratifie their Humours, than to proceed according to Canon Law. And from hence it happens, that by the Injustice of unrighteous Judges, the Offences of the Guilty are no Bar to the holding their Dignity; and Dignity does not exempt any Person from an unjust Accusation.*

The Second Part is about the Authority which Princes had usurp'd in the Ecclesiastical Ordinations of Bishops: He says that they ought to be made by those who have a Right thereto according to the Canons and Customs of the Church; but that Princes absolutely require that their Edict should be of universal force in the case: That he, whom they chose, must be receiv'd, tho' never so wicked; and that the Man, whom others shall elect, should be rejected, tho' never so deserving: That the Faults of those whom they chose, how great soever, were look'd upon as nothing: That they had no regard to the Vertues, but to the Riches, the Parentage, and the Services of the Persons: That many were ordain'd for Money, others by Recommendation, or because they are Relations, or in recompence of some Service they had done: That there are some Princes so blind, as to prefer Infants to Bishopricks, who had not so much as one of the necessary Qualifications; and who are oblig'd to be under the Care of Tutors and Masters, even while they are the Masters and Judges of a whole Diocess.

In the last Part he reprehends the Abuse which prevail'd in his time, of rifling the Revenues of the Church, when the Episcopal See was vacant by the Death, or by the Expulsion of a Bishop. He cites in the three Parts several Canons, and a great many fine Passages out of the Fathers, to back his own Arguments.

To these Treatises are annex'd Eleven Letters of *Aite*:

Atto Bishop of Vercell.

The first is directed to a Bishop nam'd *Waldon*, who was at variance with his Prince. He exhorts him to submit to his Prince, and produces several Passages out of the Fathers concerning the Obedience which is due to Kings. This *Waldon* is doubtless the same with him whom *Berenger* had made Bishop of *Cume*, and who afterwards prov'd treacherous to him, and withdrew to the Emperor *Otho*, as *Luiprand* relates it.

The three following Letters are directed to the Faithful of his own Diocels: The two first are against those, who pretended to Divine and Prophecie of things to come: and the last is against those who would fast on Fridays.

The fifth is directed to a Bishop nam'd *Afo*. He therein shews by the Ecclesiastical and Civil Laws, that Marriage is prohibited between those who had contracted a Spiritual Affinity by Baptism, contrary to the Advice of that Bishop, who found fault that one *Thierry*, who had marry'd his God-father's Daughter, was divorc'd from her, and Excommunicated till such time as he made his Appearance in a Court of Judicature before the Archbishop and Bishops.

The sixth is a Letter of *Gungon* Deacon of the Church of *Navarre*, wherein he sends *Atto* the Copy of a Letter, pretended to be Pope *Zachary's*, to *Theodorus* Bishop of *Pavia*, about the Prohibition of Marriage between those who have contracted a Spiritual Affinity.

The seventh is a Letter of *Ambrose*, a Priest of *Milan*, directed to *Atto*, whereby he gives him to understand that these sorts of Marriages were likewise prohibited in his Church; and desires he would let him know the meaning of the Titles *Priestesses* and *Deaconesses*, mention'd in *Zachary's* Letter.

Atto replies in the eighth Letter, That the *Priestesses* and *Deaconesses* were Widows chosen to assist the Women in the Administration of the Sacrament of Baptism. He does not approve at all their Opinion, who pretend that the *Deaconesses* were *Abbesses*: and he observes that these Titles of *Priests* and *Deacons* might likewise be given to Women.

The ninth and tenth are directed to the Ecclesiastics of his own Diocels, against those who kept company with lewd Women, with whom they maintain'd a scandalous Familiarity, and whom they kept and maintain'd out of the Revenues of the Church.

In the last, he advises the Bishops, his Brethren, upon what was necessary to be done in case the Kings of *Italy*, (viz. *Berenger* and *Adalbert* mention'd formerly) fearing their Enemies, should require him and the rest of the Bishops to continue Loyal to them, not only by the Oath of Allegiance, but by exacting Hostages from them. He gives them to understand that 'tis not his Opinion that they ought to give them any. (1.) Because he is not sensible, that the Holy Scriptures and the Fathers have commanded any thing else than to be loyal and subject to one's Prince, and to do one's best to preserve the publick Peace of the State, and to provide for the Safety of one's King. (2.) Because 'tis a sort of Punishment inflicted on the Innocent for another's Fault, which is contrary to Justice. (3.) Because 'tis the exposing of a Man's Life for some Temporal Interest, and the leaving it to the changeable Will of others. (4.) Because 'tis such a new and strange thing, as would make the World believe either that the Bishops of whom these Hostages were requir'd, are more disloyal than their Predecessors, or else that the Princes are more odious. Whereupon he exhorts his Brethren to pray to God for the Safety of their Princes, and to beg him to insuse into them a good Opinion of the Loyalty of the Prelates of their Kingdom, and that he would preserve them steady and constant in their Fidelity.

There is still in the Manuscript at *Rome* another piece of *Atto*, intitled *The Palimpsest*, or *The Perpendicular*, which serves as a Reproof of Vice, and a Recommender of Virtue; and eleven Sermons which 'tis impossible to Transcribe, because the Manuscript is so torn in this place, that one cannot read it. There are likewise several things wanting in the Works which are copied out; all which might be supply'd by the Manuscript which they lay in the Archives of the Church of *Vercell*; but the Canons of that Church would never communicate them, nor suffer them to be copied, notwithstanding the importunity of Father *Dachery* made by Cardinal *Bona*, and the Ambassador of the Duke of *Savoy*: whether 'tis because they knew not where this Treasure lay, or because they were minded it should lye dormant there.

The Works of this Author are nothing else almost but a Collection of Citations out of Scripture, the Canons, and the Fathers, which were very applicable to his purpose. What is his own, is writ with some spirit, and after a lively and natural manner.

LUITPRAND.

LUIT-PRAND.

LUITPRAND, or *LIUTPRAND*, is one of the greatest Ornaments of *Italy*. *Trithemius* assures us that he was an *Italian*, and descended from a Family of *Pavia*: Others suppose that his Family was *Spanish*. However it be, his Father was sent by *Hugh* King of *Italy* to the Emperor at *Constantinople*; and being return'd from that Embassy, he embrac'd the Monastick Life, leaving *Luiprand* very young. He was brought to *Pavia*, and made Deacon of that Church. His Relations

tions presented him to *Berenger II.* to be his Secretary. ' He serv'd him a long time, and was sent *Luitprand*. Ambassador by that Prince about the Year 948. to *Constantine Porphyrogeneta* Emperor of the *East*. Some say that soon after his return he was Bishop of *Cremona*; but 'tis more likely that he was not advanced to that Dignity till *Orto I.* had render'd himself Master of *Italy*: for he soon fell into disgrace with *Berenger*, who persecuted him and all his Family; so that he was forc'd to fly into *Germany*, where he compos'd his History, on the top of which he only assumes the Title of *Deacon*. He came into *Italy* with *Orto*, and assisted at the Council held at *Rome* in the Year 963. against *John XII.* in the quality of Bishop of *Cremona*, where he was the Emperor's Interpreter. In the Year 968 he was sent Ambassador by that Prince to *Pboas* Emperor of the *East*, and has writ himself the Relation of that Embassy, which contains very excellent Remarks on the Manners of the *Grecian* Emperors of that time. His History is dedicated to *Raimond* Bishop of *Elvira* in *Spain*. It is divided into six Books, and begins with the Reigns of *Leo* Emperor of the *East*, and of *Arnulphus* Emperor of the *West*, and ends at *Luitprand's* Embassy from *Berenger* to *Constantine*. But the last Book is imperfect; and instead of continuing the History, a Fragment is added, containing the History of the Expulsion of *Berenger*, of the Condemnation of Pope *John XII.* and of all that happen'd at *Rome* till Pope *Benedict* was outed of his Popedom. The Fragment seems to me to be *Luitprand's*, if we may judge by the style, and certainly it belongs to an Author of that time. The third Book is intitled, *The Counterpoison*, that is, *The Revenge*; because therein he undertakes to revenge himself of the base usage he had receiv'd from *Berenger*. This History, and the Relation of his Embassy to the Emperor *Pboas*, are the only genuine Pieces of *Luitprand*. For the Book of the Lives of the Popes from *S. Peter* down to *Formosus*, is not writ in *Luitprand's* style, nor is it mention'd in *Sigibert* or *Tritheimius*. Some believe that it belongs to a more ancient Author, but they are mistaken; for it ends with a passage copied out of the History of *Luitprand*, which is a farther evidence that this Work is none of his: But what time soever it was of, 'tis nothing else but a vile Copier of *Anastasius* the Librarian. As for the *Chronicon* which goes under the name of *Luitprand*, 'tis apparently a spurious Piece, which ought to be reckon'd among the Romances made in the form of ancient *Chronicons* by the *Spaniards*.

Luitprand's style is harsh and rough, but strong and vehement. He wrote his History in a poetical manner, but such as is not pleasant, without observing the Regular Order and Series of Times. He therein speaks particularly of the Affairs of *Italy*, and of that which concern'd the Empire of the *West*, and therein likewise inserts something of the Empire of the *East*, and of the History of the Popes.

His History was printed at *Basil* in the Year 1532. The Relation of his Embassy at *Ingolstat* in the Year 1600. The Book of Lives of the Popes, which is foisted on him at *Mayence* in the Year 1602. And all his works together, with the spurious *Chronicon*, were publish'd by *Jerom* of *Higuera* the Jesuit, and printed in *Falso* at *Amwerp* in the Year 1640.

CHAP. III.

An Account of the Churches of France.

IN the Tenth Century the Church of *Rheims* was look'd upon as the chief Church of *France*, The Dignity of the Archbishops had the principal share in the Ecclesiastical and Civil Affairs of that Kingdom. The Privileges which the Popes granted to them, the great Revenues which they Church of posses'd, and which were considerably augmented at that time, the Prerogative which they Rheims. had of Consecrating Kings, the Post they held in the Assemblies both of Church and State; their Quality, their Reputation, and their Personal Merit, rais'd them to a higher pitch of Power and Dignity than any Prelate could hope for. But so far as much as all great Dignities are envied and eagerly thirsted after, and the higher the Post is, the more 'tis expos'd to storms and dangers; 'tis not at all to be wonder'd at that there were so many Artifices us'd to come into this Archbishoprick, so many heats to keep in it, and if those that had the possession of it, have been subject to so many Scandals, as the ensuing History will make appear. But because the Ecclesiastical Affairs of the Churches of *France*, and particularly of that of *Rheims*, bear so near a Relation to those of the State; and because the Changes of Kings, and the Revolutions of the Government have likewise produc'd very many Alterations in the Affairs of the Church: 'Tis necessary to begin with giving you a Scheme of the State of the French Monarchy, and of the Succession of the Kings who govern'd *France* during the Tenth Century.

After

The state of
France af-
ter the
Death of
Charles
the Gros.

[* Other
Historians
say he was
Son to
Lewis the
Eald.]
The Reign
of Charles
the Simple.

After the Death of *Charles the Gros*, which happen'd in the Year 888. * his Son *Charles*, firnam'd the *Simple*, being still in his Minority, the *Neustrians* met at *Campeign*, elected *Odo* or *Eudes*, Count of *Parü*, and Duke of *France*, to govern the Kingdom, gave him the Quality of King, and caus'd him to be crown'd by *Gautier* Archbishop of *Sens*. On the other side, *Radulphus* the Son of *Conrad*, made himself Master of the Country between *Montjau* and the *Appenine* Mountains; that is, *Savoy* and *Switzerland*, and caus'd himself to be crown'd King of *Lower Burgundy*. *Lewis* the Son of *Bazou*, seiz'd on the Country which lies from *Lions* to the Sea, between the *Rhone* and the *Alpes*, and went under the name of King of *Arles* or *Provence*, and caus'd that Kingdom to be conferr'd upon him by a Council held at *Valence* on purpose in the Year 890. Thus *France* was divided into three Kingdoms: The Kingdom of *France*, which comprehended *Normandy*, *Aquitain*, and the Dutchy of *Burdundy*; the Kingdom of *Arles*; and the Kingdom of *Lower Burgundy*. *Eudes* was not long in quiet possession of a Kingdom to which he could pretend no Right. *Charles* the *Simple* had his Partisans, who sent for him from *England*, whither his Mother had carry'd him, and caus'd him to be Crown'd at *Rheims* in the Year 893. He immediately enter'd into possession of a part of the Kingdom, and rais'd a Civil War between the two Parties; which within a while was appeas'd, and wholly ended by the Death of *Eudes*, which happen'd on the Thirtieth of *January* 898. By his Death *Charles* the *Simple* took possession of the Kingdom of *France*, not of that of *Arles*, nor of *Lower Burgundy*. In the Year 918, he added *Lorrain* to his Dominions, having conquer'd it from *Henry the Falconer*, after the Death of *Conrad*. But the Malecontents among the *French* Nobles, took an occasion from this War, to cut him out new Work, and elected *Robert* the Brother of *Eudes* King, who was Crown'd at *Rheims* on the Twentieth of *June* in the Year 922. so that *Charles* was forc'd to quit *Lorrain* to come and fight *Robert*. This last was kill'd in Battle, but his Party elect'd in his room his Brother-in-Law *Radulphus* II. Duke of *Burgundy*. *Charles* the *Simple* stuck up on Alliance with *Henry the Faulconner*, to whom he remitted *Lorrain*, upon condition that he should aid him; but he was treacherously taken in the Year 923. by *Hebert* Count of *Vermandois*, who kept him Prisoner in *Thierry* Castle. The Queen his Wife withdrew into *England* with her Son *Lewis*. From that time *Charles* the *Simple* was always in the Power of *Hebert*, or *Hugh le Blanc* Count of *Parü*, *Robert*'s Son, who kept him Prisoner till his Death, which happen'd in the Year 929. Upon his Death *Radulphus* was left in quiet possession of the Kingdom to the Year 936: at which time he dy'd without Issue, leaving the Dukedom of *Burgundy* to his Brother *Hugh the Black*, and the chief Authority of *France* to *Hugh the White*, Count of *Parü* and *Orleans*, and Duke of *France*, his Brother-in-Law. However, this Man had not the Heart to take the Crown upon him, being afraid of *Hebert* Count of *Vermandois*, and *Gisalbert* Duke of *Lorrain*; and he thought it more advisable to send for the Son of *Charles* the *Simple* out of *England*, who upon that account was call'd *Lewis d'Outremere*. He was receiv'd without any Opposition, and Crown'd at *Laon* in the Year 936. *Lewis* during his Reign had great Contentis with the Counts *Hebert* and *Hugh*, and was sometimes at War, sometimes at Peace with *Otto* King of *Germany*. But at last, having accommodated Matters with *Hugh*, he dy'd peaceably in the Year 954. leaving the Title of King to his Son *Lotharius*, an Infant of Fourteen or Fifteen years of Age, and the Administration of the Government to *Hugh*, to whom the young King granted the Dutchy of *Burgundy* and *Aquitain*. *Hugh* dyed in the Year 956. and left four Children, of whom the Eldest, nam'd *Hugh-Capet*, was declar'd Duke of *France* in the Year 959. by *Lotharius*, who gave him likewise *Peitieu*. *Lotharius* reign'd peaceably Three and Thirty years, having after the Death of *Hugh the White*, reassum'd the Royal Authority. But this was lost in the hands of his Son *Lewis*, firnam'd the *Faintbearded*; who surviv'd his Father only sixteen Months under the Tutelage of *Hugh-Capet*, and was the last King of the *Carolingian* Line. For after his Death *Hugh-Capet* was Elect'd King by the Nobles of *Nayon*, about the end of *May* in the Year 987. and afterwards Crown'd at *Rheims*, without any regard had to *Charles* Duke of *Lorrain*, Brother to *Lotharius*, whom they hated, because he had taken an Oath of Allegiance to the King of *Germany* for his Dutchy of *Lorrain*. The next year *Hugh-Capet* caus'd his Son *Robert* also to be Crown'd. However Duke *Charles* was not altogether out of hopes of re-investing himself in the States of his Ancestors, and having seiz'd on *Laon* and *Rheims*, he made War for sometime with *Hugh*; but was taken in the Year 991. in the City of *Laon*, and carry'd Prisoner to *Senlis*, and from thence to *Orleans*, where he was shut up in a Tower, wherein he dy'd three years after. And thus the Kingdom of *France* was transferr'd from the *Carolingian* Line to that of *Hugh-Capet*, who liv'd till the Year 996. and left his Son *Robert* in quiet possession of the Kingdom, which this good King govern'd till the Three and thirtieth year of the ensuing Century. And thus much may suffice for what concerns the Political Estate of the Kingdom of *France*: let us now proceed to the Ecclesiastical Affairs, wherein the Archbishops of *Rheims* had a principal share.

Lewis the
Faint-
bearded.
Hugh-Ca-
pet and
Robert.

FULCUS Arch-Bishop of Rheims.

FULCUS succeeded *Hincmarus* in the Arch-bishoprick of *Rheims*, in the Year 882. He was a Person of Quality, who had been a long time at Court. Immediately he sent to Pope *Marius* his Confession of the Faith, according to Custom, and receiv'd the Pall from him. In a second Letter he demanded a Confirmation of the Privileges granted by the Popes to his Predecessors, and made Complaints to him of the Estate bequeath'd by his Brother *Rampo*, for the building of a Monastery, of which *Ermenfroy*, who had married his Widdow, had taken Possession. *Marius* wrote on this last point to *Gerard* Arch-bishop of *Sens*, in whose Diocess this Monastery was; and to *John* Arch-bishop of *Roan*, to whose Diocess *Ermenfroy* did belong, giving him orders to enjoin him to relinquish the Estate which he had so unjustly possess'd himself of; and if he would not do it, to make use of Canonical Punishments against him. *Fulcus* wrote likewise to Pope *Adrian* the Successor of *Marius*, to Congratulate his Advancement to the Popedom; and at the same time sent him some Copies of the Privileges granted by the Popes, *Leo*, *Benedict*, and *Nicholas* to the Church of *Rheims*, to which he desires him to grant a Confirmation. In the same Letter he intreats him to send a Commission to the Arch-bishops of *Sens* and *Roan*, to adjust the business of the Monastery, which *Ermenfroy* had taken possession of, and writes in favour of *Frotarius* Arch-bishop of *Bruges*, who was accus'd by a Monk of his Diocess; assuring the Pope, that he had been Elected by the Bishops of his Province, by the Clergy and Laity of his own Diocess, and Confirm'd by Pope *Marius*. He sent another very submissive Letter to Pope *Stephen*, wherein he thanks him for the Honour he did him in writing to him, and in treating with him as a Friend and Brother; Titles which he could not pretend to, thinking it an Honour to be his Servant and Subject. He assures him, that if he were not surrounded, and as it were Besieged by the *Barbarians*, who were not above five Leagues off his City, and who Besiege'd *Paris*; he would have undertaken a Journey to *Rome*. He informs him of the part he bore in the Snares which were laid against him, and makes his acknowledgments for the favour shew'd by the Pope to his Son *Guy*, who was the Arch-Bishop's Kinsman. He promises Obedience to the Pope, and exalts the Dignity of the Church of *Rheims*, which he pretends had been Founded by Saint *Sixtus*, who was sent by S. *Peter*, and was the chief of the whole Kingdom. He adds, that Pope *Hormisdas* had established the Arch-Bishop of *Rheims*, his Vicar in *Gaul*; and desires him to confirm the Privileges granted by his Predecessors. He presses him to order *Ermenfroy* to be Excommunicated by the Arch-Bishops of *Sens* and *Roan*; and intreats him to write to King *Charles*, to oblige him to restore in full to the Church of *Rheims* the Revenues which belong'd to it.

Fulcus
Arch-Bi-
shop of
Rheims.

The Pope answer'd *Fulcus*, that he was glad to see he had such good thoughts of the Holy See; he assur'd him, that he look'd upon *Guy* as his own Child; that he was deeply affected with the Desolation of *France*, caus'd by the *Barbarians*; that he pray'd God to deliver that Kingdom out of all its Trouble: And lastly, he acquainted him, that he had sent Letters according to his desire, to the Arch-bishops of *Sens* and *Roan*.

A Letter of
Stephen V.
to Fulcus.

Fulcus wrote a Second Letter to this Pope, wherein he renews his complaints against *Ermenfroy*, who would not obey the Injunctions of the Two Arch-Bishops, and intreats the Pope to cause him to be Excommunicated. At the same time he asks his Advice, whether it be lawful to ordain Bishops every Festival day.

The Pope sent him afterwards several Letters.

The first is a Letter of Consolation, for the Miseries he under-went.

The Second is a Recommendatory Letter, in behalf of a Man who was oppress'd by his Children and Relations.

Other Let-
ters of Ste-
phen V. to
Fulcus.

The Third is directed to the Bishops of *France* against *Frotarius*, who had seized upon the See of *Bruges*, after he had been turn'd out of the Bishopricks of *Bordeaux* and *Poitiers*. He enjoins him under the Penalty of Excommunication, to relinquish *Bruges*, and return to *Bordeaux*.

The Fourth is in favour of *Teutboldus*, whom he had ordain'd Bishop of *Langres*. He therein tells him, that after the Death of *Isaac* Bishop of that Church, *Aurelian* Arch-Bishop of *Lions* had ordain'd in his room a Monk call'd *Egilon*, without being Elected by either Clergy or Laity, who had Elected *Teutboldus*, and desir'd the Pope that he might be Consecrated; that being willing to maintain the Privileges of all Churches, he had sent to *Aurelian* to ordain *Teutboldus*, provided it appear'd to him, that he had been unanimously elected by Clergy and Laity: That he had sent a Bishop to be upon the spot, to see that this Order were duly put in Execution; but that *Aurelian* had put a trick upon him, by sending him before to *Langres*, with a promise that he would be there soon after him; and that instead of being so good as his word, he suffer'd the Bishop to wait for him to no purpose: That the Clergy and Laity had sent an Act of the Election to *Rome*, and pray'd that *Teutboldus* might be Consecrated; that he had writ again to *Aurelian*, requiring him to ordain him; but that instead of obeying his Order, he made it his Business to bring the other into Possession; Lastly, That upon the fresh Instances of the Clergy and Laity of *Langres*, he had ordained *Teutboldus*;

Fulcus
Archbishop
of Rheims.

du; he enjoys *Fulcus* to put him into Possession. *Fulcus* reply'd to him, that he was very willing to put his orders touching *Teutoboldus* into Execution, but that he had been obliged to defer it upon the Instance of King *Eudes*, who would send his Ambassadors to him, to know his Resolution. He adds, that the Bishops were very glad at his declaring that he was willing to maintain the Rights and Privileges of Bishops in their full force. He desires to know of him, whether it be lawful for any of his Suffragans to execute the Orders of the King, or of any other without his leave, or to undertake any thing contrary to his Prohibitions.

Other Writings of Stephen in favour of the Church of Rheims.

The same Pope confirms the Privileges of the Church of *Rheims* and prohibits all Persons whatsoever from seizing or detaining any of the Revenues which belong to it. He likewise wrote to *Fulcus* about the difference which happen'd between *Herman* Arch-Bishop of *Cologne*, and *Aldegairus* Bishop of *Hamburg* and *Breme*. They had both written to the Holy See upon that Subject, and had been cited thither. *Aldegairus* came to *Rome* accordingly, but *Herman* did not appear. However, the Pope being unwilling to determine a matter of that Consequence, without hearing both Parties, he orders *Fulcus* to call a Synod in his Name at *Worms*, with the Bishops his Suffragans and Neighbours; and to cite thither *Herman* and *Aldegairus*, with the Arch-bishop of *Mayence* and his Suffragans, to examine strictly the Pretensions of both Parties. He invites him to come to *Rome* upon that Affair and others, or at least to send thither some able Person, with the Parties concern'd, that so he might be fully inform'd of all things.

The Letters of Fulcus to Formosus.

The Pope being dead before this Affair was adjust'd, *Fulcus* wrote about it to his Successor *Formosus*, praying that he would continue him in the same Commission. He thank'd him at the same time for the Compliments he had sent him by the Abbess *Bertha*; and asks his advice, what ought to be done against one who had a mind to seize on the Estate which his Brother-in-Law Count *Eve-rard*, had bequeath'd to a Monastery, which he had built in Honour of Saint *Calixtus*, whose Body he had brought from *Rome*. He withal declares to him, that he was very sorry to hear that there were some Persons, who gave disturbance to the Church of *Rome*, and he was ready to stand in its defence. In the Conclusion he gives the Pope to understand, that several Bishops of *France* requir'd the Pall, which they ought by no means to have; since it would cause them to despise their Metropolitans; and that he ought to take special care about it, because this abuse might be the Cause of a great deal of trouble in the Church of *France*.

The Letter of Formosus to Fulcus.

Pope *Formosus* return'd him this Answer, that he was oblig'd to him for the Concern he shew'd at the unhappy State of the Church of *Rome*: That the Eastern Churches were likewise disturb'd by ancient Heresies and new Schisms: That the Bishops of *Africa* had sent their Deputies to *Rome*, for the adjusting and making up a Schism, which was then on foot between the Bishops of that Country; and that there were several other Deputies at *Rome*, from divers parts, who requir'd Answers upon several distinct Subjects: That he had resolv'd to hold a Synod the first of *March*, to which he invited him. He had already invited him to another Synod by a former Letter, whereby he confirm'd the Privileges granted to the Church of *Rheims*, and prohibited any seizure to be made of the Revenues which belong'd to it. By the same Letter he likewise acquainted him of the Coronation of *Guy* perform'd by him that same Year.

By another Letter of the Year ensuing, he confirm'd the Donations granted to the Church of *Rheims*, and gave *Fulcus* to understand, that he had Crown'd *Lambert* the Son of *Guy* Emperor. He likewise reprimands several Laicks who would not be subject to their Arch-Bishop.

Formosus wrote likewise several Letters in favour of *Charles the Simple*, against *Eudes*. He sent for *Fulcus* to *Rome* upon that Subject, desiring all Acts of Hostility might cease, till his return. *Fulcus* excus'd himself from this Journey, and tells the Pope that he ought to write to *Arnulphus* King of *Germany*, requiring him to assist *Charles*, and to threaten *Eudes* with Excommunication if he continued to ravage *France*. The Pope wrote to each of them; but it could not hinder *Eudes* from carrying on his Design: And *Arnulphus* was so far from favouring *Charles*, that he entered the Kingdom, laid Siege to the City of *Rheims*; ravag'd the Country, and particularly rifl'd the Revenues which belong'd to the Church. *Fulcus* made his complaints of this to the Pope. A while after he likewise wrote another Letter to him, wherein he takes Notice, that it was expedient that *Lambert* should enter into an Alliance with King *Charles*, and that the Pope should write to *Eudes* to inform him, that it was highly reasonable, that *Charles* should enjoy part of his Father's Dominions. At the same time he advises him, about three Persons who lay under perpetual Excommunication, because of the ill usage they shew'd to *Teutoboldus* Bishop of *Langres*, and to *Gautier* Arch-Bishop of *Sens*; viz. whether he might admit them to Penance: and about *Heriland* Bishop of *Terevane*, turn'd out of his Diocess by the *Normans*; whether he might give him another Bishoprick, and place in his stead a Person who might be more agreeable to the People of the place, and who could speak the Language of the Country. The Pope return'd him this Answer, that he was oblig'd to him for what he wrote with Relation to *Lambert*; that the three Persons he spoke of, had been condemn'd to a perpetual Excommunication, for having put out the Eyes of *Teutoboldus*, and for having cast *Gautier* into Prison, and that they ought still to lye under that Sentence.

The Letter of Fulcus to Pope Formosus.

The Letter of Formosus to Fulcus.

The last Letter which Pope *Formosus* wrote to *Fulcus*, related to *Berchairus*, whom the Laity and Clergy of *Chalons* had elected their Bishop by the Consent of King *Eudes*. He complains of the unwillingness of *Fulcus* to Consecrate him; and that after the Decease of the late Bishop, he had by way of Prevention, caus'd this Bishoprick to be govern'd by *Heriland* Bishop of *Terevane*, who had

had been turn'd out of his own Diocels: that afterwards he had ordain'd *Mancian*, a Man of a pro-
fligate Life; and that *Bercharius* intending to go to *Rome*, had been Arrested by *Cowrad* the Creature
of *Fulcu*, and sent into Banishment. For this he cites the Archbishop to *Rome*, with *Mancian*, Con-
rad, and several other Bishops.

Fulcu return'd no reply to *Formosus*, but wrote a Letter of Compliment to *Stephen VI.* his Succes-
sor. However this did not prevent that Pope from citing him to a Synod, to be holden the latter
end of *September*. He excus'd his going thither, and sent several of his Clergy in his room. He
gave the Pope to understand, that he wonder'd at the hard Expressions of his Letter; and the more
because he had been always very submissive to the Holy See, and had received nothing from it but
Kindnesses and Civilities. He imputes this harshness of the Pope to the false Reports he had receiv'd
of him. To justify himself, he shews how he had been Educated from his Childhood, in all that
an Ecclesiastick ought to know: How afterwards he was call'd to Court by King *Charles* the Son of
Lewis, and continued in it till the Reign of *Charlemagne*; that he had been elected Archbishop of
Rheims by the Bishops of the Province, and by the Clergy and Laity of that City; and how indus-
trious he had been in promoting the interest of that Church. Lastly he adds, that if King *Eudes*
would give him leave, he would go to *Rome* when the way was open, for he was then enclosed by
Zuentibold the Son of *Arnulphus*, who had basely us'd and rifled his Church. In fine, he pray'd the
Pope to free him from that Tyranny, and not to oblige him to relinquish his Church, at a time where-
in his presence was so necessary. These are all the Letters of *Fulcu* to the Popes, and of the Popes
to that Archbishop, of which *Flodoard* gives us an Extract, in the four first Chapters of the fourth
Book of his History.

In his fifth Chapter the same Author mentions the Letters of this Archbishop, directed to the Kings
and Princes.

The first is to *Charles the Gros*, the Son of *Lewis* of *Germany*, after the Death of *Charles* the
Bald, wherein he pray'd him to protect *France* against the *Normans*, who had ravaged the Coun-
try, and laid Siege to the principal Towns thereof.

In a second Letter to the same Emperor, he intreats that he would procure the Pall for him from
the Pope, and the Confirmation of the Privileges granted to the Church of *Rheims*.

The third is directed to *Arnulphus* King of *Germany*, wherein he gives him the reason why he
had anointed *Charles* the Simple King. He gives him to understand, that upon the Death of *Charles*
the *Bald*, the *French* immediately made their Application to him, to be accepted under his Protec-
tion: but that having received no Protection nor Countenance from him, they were obliged to choose
Charles for their King, who was the only Man next him of the Royal Blood, and whose Brothers
and Predecessors had been Kings: That the reason why they did not choose him sooner, was, because
being too young he was not capable of governing the Kingdom, especially at a time when the *Nor-*
mans were ready to rife and pillage the whole Kingdom: and that they had done it at last without
consulting *Arnulphus* in the Case, according to the Custom of *France*, which always was, when
one King was dead, to put up in his place one of the Royal Family, without consulting any Foreign
Power. He likewise answer'd that which they accus'd him of, viz. that he had never Crown'd
Charles the Simple, but that he might with the more ease bestow the Kingdom on *Guy*; and makes
it appear, that it was only a Calumny invented by his Enemies. And whereas some were pleas'd
to raise a Report, that *Charles* was not the Son of *Lewis* the *Lisper*; he says, that the very sight of
him would be a sufficient Evidence to convince them of the contrary; because any one might easily
discern in him, the very Air and Features of his Father. Lastly, he intreats *Arnulphus* to do Justice
to this innocent King, and his own Kinsman: To consider that the Kingdom of *France* had al-
way been an Hereditary Kingdom; and to believe that the *French* had no other design, than that
Charles should be lead by his Counsels, and bound to him in a firm Bond of Amity and Al-
liance.

In the fourth Letter which is likewise directed to *Arnulphus*, he assures him of the Fidelity where-
with King *Charles* and himself had observed the Treaties made with that Prince. He informs him,
that this King being minded to Attack *Eudes*, had writ to *Guy* and the Pope, to engage them on his
side.

The fifth was written to King *Eudes*. He intreats him to grant the Church of *Laon* liberty, to
choose a Bishop, in the room of *Didon* lately Deceas'd.

The sixth was directed to *Charles*, whom he very sharply reproves for his intention of making a
League with the *Normans*, and of making use of them to reinstate him in his Kingdom. He re-
monstrates to him, that it was a piece of Idolatry, thus to enter into the Alliance and Interest of Pa-
gans: That the Kings his Predecessors were Servants of the true God; and that he had renounced
him, by joyning with Infidels; that this was not the way to reacquire the Throne of his Ancestors,
but rather to loose it, by pulling on his Head the Wrath of an angry God: That those who gave
him this advice were his Enemies, and that if he followed it, he knew not how to continue Loyal to
him, nor how to prevent himself from drawing off as many as he could from obeying him, but that he
must be forced to Excommunicate him, and condemn him with a perpetual Anathema. He adds,
that he wrote these things with extreme grief and concern, because it was his desire, that he might
be had in honour both with GOD and Man, and that he might regain his Throne by the help of
the Lord, and not by the Assistance of the Devil; because the Kingdoms which God bestows are
firm and lasting; whereas those which are acquir'd by Injustice and Rapine are uncertain, and of a
short standing.

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of Rheims.

The seventh was directed to the Emperour *Lambert*, whom he Congratulated upon the Popes Declaration, that he would look upon him as his own Son. He exhorts him always to bear a due respect and honour to the Holy See, because that was the only way of securing himself an Interest in Heaven, and of obtaining a superiority over all his Enemies. He wish'd him to remember that his Uncle *Lambert*, who had been an Enemy to the Holy See, Perish'd miserably; and he intreated him to intercede with the Pope for their Kinsman *Rampon*, who had been Excommunicated.

The eighth was Dedicated to *Albrade*, or *Alfred*, the King of Great Britain, whom he Congratulates for the choice he made of a worthy Person to fill the See of *Canterbury*; because he heard that in his Country they advanced such a sort of Men, as permitted the Bishops and Priests to have Women among them, and the Laicks to Marry their Kindred, as well as those Virgins who were Dedicated to God's Service; and to have a Wife and a Concubine at the same time.

The ninth was directed to *Richilda*, a Queen or Empress, whom he inform'd of the ill Reports which went about of her Conduct, and exhorts her to lead a Life more conformable to Christianity, and to her state of Widowhood, which she had devoted to God.

In the sixth Chapter *Flodoard* makes mention of the Letters which *Fulcus* sent to several Bishops.

The Letters of Fulcus to the Bishops. In the first directed to *Frotharius*, Archbishop of *Bordeaux*, he desires that Archbishop to preserve the Revenues of the Church of *Rheims*, which were in his Diocese, and to Excommunicate such as should seize on them.

The Second is Directed to *Reftaing*, Archbishop of *Arles*, on the same Subject.

In the third directed to *Herman* Archbishop of *Cologne*, he declares that he had a great desire to hold a Conference with him, and the Bishops of his Province, but that he was prevented by the Incursions of the *Normans*: And he prays him to do him Justice with relation to some of the Revenues belonging to his Church, of which several Persons had made a Schism; the Cognizance of this Affair having been refer'd to *Wilbert* his Predecessor, and now laid before him.

The fourth written to the same Person, relates likewise to the Interest of the Church of *Rheims*, for some Revenues which were Embzell'd from it.

The fifth is directed to *Gontier*, Archbishop of *Sens*, about the business of the Abbess *Hildegarda*. He intreats this Archbishop not to be so False as he had been, to the Assignments made upon this Account, and to do right to that Abbess.

In the sixth he Congratulates *Pleonicus* a Bishop of *England*, for his endeavouring to root out those Disorders of which he had made mention in his Letter to *Alfred*, and he exhorts him to continue in his Design.

The Seventh was directed to *John* a Roman Prelate, whom he put in mind of some Ancient Tokens of Friendship, which he had shewn to him; and intreats him to assure Pope *Stephen* of his Submission to him, and begs he would stand his Friend in that Affair.

The Eighth, Ninth and Tenth were directed to *Didon*, Bishop of *Cambray*. By the two first he calls him to the Synod, which was to meet about determining the business between *Hildegarda* and *Hermingard*: and by the last wrote in his own Name, and in the Name of the Bishops his Suffragans, he enjoys him to compel Count *Baldwin* to make due Restitutions of the Church Revenues, which he had seiz'd on, to send him the Letter which they wrote to him upon the same Subject; and to go and meet with Bishop *Heslon* at *Arras*.

The eleventh was writ to this *Heslon*, upon the account of *Didon*'s having caus'd the Body of Saint *Calixtus* to be taken away; which had been bequeathed by *Radulphus* to the Church of *Rheims* whither it was brought.

The Twelfth was directed to *Didon* Bishop of *Laon*, whom he reproves for having refused the Sacraments of Penance and the Eucharist, at the point of Death, to one *Walcher*, who was Executed for High Treason; and for denying him Burial, and forbidding any Prayers to be made for him.

In the Thirteenth he desires *Peter* a Roman Prelate to obtain the favour of Pope *Formosus*, that he might put *Heriland*, turn'd out of his own Diocels of *Troisanes*, into Possession of the Bishoprick of *Chalons*, putting him in mind of what had been done in the Case of *Athardus* Bishop of *Namur*, who had been Translated to *Tours*.

The Fourteenth was directed to *Honoratus* Bishop of *Beauvais*: He complains, that this Bishop was his open and profess'd Enemy; Exhorts him to a Reconciliation, and gives him to understand, that he was accus'd of Rapines: He takes Notice to him of the Excommunication of one nam'd *Aldramus*, which the Bishop of *Beauvais* had thunder'd out, and which he said that the Archbishop of *Rheims* was bound to put in execution: As to this point he tells him, that he was always ready to follow the advice and opinion of other Bishops, but that he knew of no Power which the Church of *Beauvais* had to command the Church of *Rheims*; and that this Excommunication was not grounded on a Lawful and Canonical Reason, but only because this Man had left the Interest of *Eudes*, and embraced that of King *Charles*. He likewise Summoned him to appear at the Ordination of the Bishops of *Sens* and *Chalons*, and gave him to understand that Pope *Stephen* had order'd him to send him to *Reverma*.

The Fifteenth is a Letter of Compliment to *Teutobaldus*, Bishop of *Langres*.

The Sixteenth was directed to *Radulphus* Successor to *Didon* Bishop of *Laon*, whose Promotion to that Dignity he Congratulates, and advertis'd him that he had too rashly Excommunicated one

of his Diocelans, hinting withal that he gave him his advice as a Friend to a Friend, not being willing to make use of that Authority and Priviledge which the Church of Rheims had from all Antiquity, of succouring all those who made their Application to it, and thought themselves injur'd by their Bishops.

Fulcus
Archbishop
of Rheims.

We might likewise to these Letters joyn that of *Mancion* Bishop of *Chalons*, directed to *Fulcus*, and publish'd by *Father Mabillon* in the third Tome of his Collections, wherein he asks the Archbishop's Advice, how he ought to behave himself with relation to a Priest who was solemnly betrothed to a Woman, and would marry her publicly.

In the seventh Chapter *Flodoard* speaks of several Letters of *Fulcus*, directed to Abbots, and to Persons of Note.

The Letters
of Fulcus
to the Ab-
bots.

The first was directed to an Abbot called *Stephen*, whom he comforts upon his having been depriv'd of a Bishoprick to which he had been elected.

In the second he reprov'd *Baldwin* Count of *Flanders*, for the many Injuries he offer'd to the Churches of his Country: and among others for having caus'd a Priest to be whip'd; for having turn'd out several Parochial Priests out of their Churches, in order to make room for others of his own choosing; for having unjustly seiz'd upon an Estate which the King had bestow'd on the Church of *Noyon*; for having seiz'd upon a Monastery, &c. he threaten'd to Excommunicate him, in case he did not forthwith make Restitution, and leave off his Cruelties to the Church.

The third is directed to the Clergy and Laity of *Senlis* upon the Election of a Bishop.

The fourth to the Clergy of *Laon* upon the same Subject.

The fifth to the Monks of *Corby*, whom he severely reproves for their having cruelly turn'd out their Abbot.

These are all the Letters of *Fulcus*, which are mention'd in *Flodoard*; the very Extracts of which shew us, that this Archbishop wrote with a great deal of Strength and Authority; That he was zealous for the welfare of the Church, for the Dignity of Bishops, and particularly for the Rights and Privileges of the Church of *Rheims*. He was assassinated by *Winemare* and others of Count *Baldwin's* Creatures in the Year 900, which Count was incens'd against him for having taken away from him the Abbey of *S. Vast*, and the Castle of *Arras*.

HERVEUS Archbishop of Rheims.

HIS Successor was one *HERVEUS*, a young Lord belonging to Court, and Nephew to Count *Hugbald*. He was ordain'd by the unanimous consent of all the Bishops of the Province. Immediately after his Ordination he soon render'd himself capable of governing his Diocel, and gain'd the Esteem and Love of all the World by his Charity to the Poor, by his sweet Temper, and by his good Nature, and by the Zeal he express'd for the Welfare of the Church, and for Ecclesiastical Discipline. He held several Provincial Councils, wherein he discours'd very usefully of Religion, and of the Peace both of Church and State, and of the Conversion of the *Normans*, who about that time embrac'd the Christian Faith. It was for their sakes that he sent to *Guy* Archbishop of *Roan* a Letter containing three and twenty Articles extracted out of the Canons and Letters of the Popes, about the manner of treating those, who after they had been baptiz'd, had apostatiz'd, and afterward's return'd to the Church. In the Year 909, he held a Council at *Troisy* (a Village near *Soissons*) at which assisted the Archbishop of *Roan*, with the Bishops of *Laon*, *Beauvais*, *Noyon*, *Chalons*, *Soissons*, *Cambray*, *Meaux*, *Senlis*, *Terouane* and *Amiens*; in which, after he had discours'd at large of the Miseries under which *France* groan'd, which he imputed to the Sins both of the Laity and the Clergy, he gave them very fine and large Instructions, grounded on several Passages of the Fathers and Canons of Councils. 1. Concerning the Honour and Respect due to Churches and to Ecclesiasticks. 2. Concerning the Duty and Allegiance which Bishops and Ecclesiasticks ow'd to their King, and concerning the Duties and Qualifications of a Prince. 3. Concerning the Reformation of those Abuses which were crept into the Monastick Life, and particularly concerning the Abbies which were possess'd by Laicks. It was ordain'd that Abbots should be Religious Persons, well skill'd in the Regular Discipline; and that the Monks and Religious should live according to their Profession and Rule, praying for the Welfare of Kings, for the Peace of the Kingdom, and for the Tranquility of the Church, without concerning themselves with Secular Affairs, without hunting after the Pomps of this World, and without inchoaching on the Rights and Priviledges of Ecclesiasticks: and that they might have no Excuse for stragling, the Abbots were enjoin'd, or at least those who had the Government of Monasteries in their Care, to provide them Necessarys. 4. Against those who either by violence, or by any other method, seiz'd on Church Lands: which he look'd upon as Sacrilege, 5. Against those who either abus'd or persecuted the Clergy. 6. Against those who would not pay Tithes, and the other Revenues belonging to the Church. The Duty of Tithes reach'd not only to the Fruits of the Earth, and to the Breed of Cattle, but likewise to those things which were the Profits of a Man's Industry and Labour. 7. Concerning the Rapines and Robberies so rise at that time,

HERVEUS Arch-
bishop of
Rheims.

The Council
of Troisy
in 909.

Herveus Archbishop of Rheims. time. He demonstrates the Enormity thereof, and shews the Obligation they lay under of making Restitution, before they could expect Absolution. 8. Against stealing young Women, and against clandestine or unlawful Marriages. 9. Concerning the Prohibitions renew'd so often by the Canons against Priests having Women amongst them. 10. Concerning the Chastity which all Christians were oblig'd to preserve in their Words and Actions. 11. Concerning the Obligation of keeping strictly to the Oaths they took, without being perjur'd. 12. Against quarrelsome Petitions who took delight in Law-Suits and vexatious Prosecutions. 13. Against Homicides and Lyars. 14. Against the Abuse which then prevail'd of riding the Goods of Bishops after their Decease. Upon this he advises that two or three of the neighbouring Bishops, upon the News of the Death of their Brother, should go and perform the last Offices over him. In the Conclusion, he exhorted the Bishops to refuse the Errors of *Phorism*. Lastly, He sums up in a few words what Christians ought to believe and practice, and exhorts them faithfully to discharge their Duties.

The Council of Troy in the Year 921. In the Year 921, *Herveus* held another Council at the same place, wherein he took off the Excommunication issued out against Count *Ersebold*, who had seiz'd upon some of the Church Revenues.

This Archbishop assisted *Charles the Simple* in his Expedition against the *Hunnis*, who ravag'd *Lorraine*, and was the only Man who continued Loyal to that Prince, when he was abandon'd by the French Lords. In the Year 920 he brought him back to *Rheims*, and adjust'd Matters betwixt him and his Lords, and re-establish'd him in his Kingdom. But within a short time after the Lords revolted again, and being met at *Rheims*, they elected King *Robert*, and *Herveus* was constrain'd to crown him. He did not survive this Coronation but four days, and dy'd in the Year 922. having preided over the Church of *Rheims* Two and twenty years lacking four days.

Seulfus Archbishop of Rheims. *Robert* caus'd *Seulfus* to be elected in his room, who was then Archdeacon of that Church. He had been the Disciple of *Remy of Auxerra*, who had instructed him in the Sciences, both Divine and Prophane. He was ordain'd by *Abbo Bishop of Soissons*, and by the other Bishops of the Province of *Rheims*. *Endes* the Brother of *Herveus*, and a Nephew of that Name, were cited before him, being accus'd of Disloyalty to *Robert*; and they not justifying themselves, were strip'd of all the Revenues of the Church of *Rheims* in their possession, and cast into Prison: the former in the Custody of *Hebert Count of Vermandois*; and the latter at *Paris*. In a Provincial Council held in the Year 923. he impos'd a Pennance on those who had born Arms in the War between *Robert* and *Charles*; and in another Council held in the Year 924. at *Troisy*, he put an end to the Difference which was between Count *Isaac* and *Stephen Bishop of Cambrai*; the former paying an hundred pounds to the latter, for the wrong he had doneto his Church. 'Tis said that *Seulfus* agreed with *Hebert* to resign the Archbishoprick to the Son of that Count. However the case was, *Seulfus* did not enjoy this Dignity long, being prison'd in the Year 925. by the order of *Hebert* as it is suppos'd.

Hugh Archbishop of Rheims. Presently after his death that Count came to *Rheims*, and having called thither *Abbo Bishop of Soissons*, and *Bavuo Bishop of Châlons*, he caus'd his Son *Hugh*, who was not then above five years old, to be elected by the Clergy and People of *Rheims*. Afterwards he procur'd the Confirmation of this Election by King *Radulphus*, who committed the Temporalities of this Diocels to *Hebert*, till his Son came of Age to take upon himself the Government thereof. The Spiritualities were conferr'd by Pope *Galen X.* on *Abbo Bishop of Soissons*, so that *Hebert* became absolute Master of that Church, and drove out of it all the Clergy whom he suppos'd to be against his Interests, and among others *Richard*, as he himself informs us.

The Wars between Hebert and Radulphus. In the Year 927 King *Radulphus* and Count *Hebert* fell out upon the account of the Earldom of *Laon*, which *Hebert* would have had given to his Son *Odo*, and which the King desir'd to keep for himself. *Hebert* willing to rely on a Power which might support his Pretensions, had an Interview with *Henry King of Germany*, and struck up an Alliance with him. He caus'd a Council to be conven'd the same Year at *Troisy*, notwithstanding the Prohibition of King *Radulphus*, which consisted of six Bishops of the Province of *Rheims*: Afterwards he deliver'd *Charles the Simple* out of Prison, brought him to *S. Quintin*, and procur'd an Interview between him and *Radulphus Duke of Normandy*: from whence he brought him to *Rheims*, and writ to Pope *Galen X.* for the reestablishing of that Prince. This attempt oblig'd *Radulphus* to quit the City of *Laon* to *Hebert*, and to adjust Matters with him. *Radulphus Duke of the Normans* would not restore to *Hebert* his Son *Odo*, till he had let *Charles* at liberty, and promis'd to obey him. At the same time *Hebert* invited to *Rheims* *Odalric Archbishop of Aix*, who had been turn'd out of his Church by the *Saracens*: that he might there discharge his Episcopal Functions; and to reward him, he gave him the Abby of *S. Timotheus*, with the Revenue of a Prebend.

The State of France. France was then as it were parted between the great Lords, and the Regal Authority was extremely cramp'd. *Hugh the White*, Count of *Paris*, and *Hebert*, were two of the most powerful: *Radulphus* had the Title of King, and that little of the Regal Authority which remain'd. For *Charles* was the sport and pastime of all three. As soon as *Hebert* was reconcil'd to *Radulphus*, he threw *Charles* again into Prison; and *Radulphus* afterwards returning to *Rheims*, gave him a seeming sort of Liberty, which he did not long enjoy, dying on the Seventh of *October* in the Year 929. After his Death *Hugh* and *Hebert* fell out, the Umbrage of which quarrel was, that the Latter had given Entertainment to several Vassals belonging to the former, and among others to *Herluin Count of Montfrevil*. *Radulphus* sided with his Brother-in-law *Hugh*, and there was a warm War between them: but *Radulphus* having taken the City of *Rheims* in the Year 931. caus'd *Artaldus*, a Monk of

of *S. Remy*, to be ordain'd Archbishop of the place, who the year after receiv'd the Pall from Pope *Artaldus* *John XI.* This Archbishop held a Council in the Year 934. at *Chateau-Thierry*, where he ordain'd *Hildegarius* Bishop of *Beauvais*; and in the same year he ordain'd *Fulbert* Bishop of *Cambray*. The year after he held another Council at *Fismes*, wherein he Excommunicated those who had made an unlawful Seizure on the Revenue of the Church. King *Radulphus* being dead, *Hugh the White* recall'd out of *England* *Lewin*, *Charles the Simple's* Son, call'd upon that account *Lewin d'Ourmer*, and caus'd him to be crown'd at *Laon* by *Artaldus* Archbishop of *Rheims*, who continued in the peaceable possession of his Archbishoprick for some time, and ordain'd Bishops in all the Churches of his Province, except *Châlons* and *Amiens*. But *Hebert* would not endure that any other but himself should be in the possession of so considerable a Post, and thereupon sent several of his Troops to take and rife the Castles and Villages which belong'd to the Archbishoprick of *Rheims*. *Artaldus* for this Excommunicated him. King *Lewin* to make him amends for the Losses he sustain'd, granted him the Earldom of *Rheims*, and the Privilege of the Mint, and assisted him in taking several Castles which were held out by the Troops of *Hebert*. Fortune did not long favour *Artaldus*; for *Hugh* entering into a new League with *Hebert* against *Lewin d'Ourmer*, they came with *William Duke of Normandy*, besieg'd the City of *Rheims*, became Masters of it at the end of six days, and caus'd *Artaldus* to appear in the Church of *S. Remy*, in the presence of several Lords and Bishops; and oblig'd him to make a Resignation of his Archbishoprick, and to content himself with the Abbeyes of *S. Bazil* and *Avenay*, into the former of which he retir'd, after he had govern'd the Church of *Rheims* for the space of Eight years and seven months. *Hugh* the Son of *Hebert*, was replac'd in possession thereof, and was ordain'd Priest by *Guy* Bishop of *Soissons*, three Months after his return, and fifteen Years after his first Election. He had spent this Interval of Time at *Auxerre*, where he had follow'd his Studies under *Guy* Bishop of that City, who had ordain'd him Deacon; for he had receiv'd his other Orders at *Rheims* from the Hand of *Abbo* Bishop of *Soissons*.

The next Year, namely 941. the two Counts *Hebert* and *Hugh* conven'd the Bishops of the Province of *Rheims* at *Soissons*, and enter'd into a Consultation of ordaining *Hugh* the Son of *Hebert* Archbishop of *Rheims*. The Deputies of the Clergy and Laity of *Rheims* met there, and demand'd that he might be ordain'd, asserting that *Artaldus* had not been Elected according to the Canon, but intruded by Force; and that he had given up all the Title he could claim to that Archbishoprick. Upon this Remonstrance, the Bishops resolv'd upon ordaining *Hugh*, and immediately set out for *Rheims* for that purpose. *Artaldus* was already withdrawn to *Lewin d'Ourmer*; but that Prince having been defeated in the Year 941. near *Laon*, *Artaldus* was very lucky in reconciling himself with *Hugh the White* and *Hebert*, in re-entering into the Possession of his Abbeyes, and in making a League with *Hugh* Archbishop of *Rheims*, who soon after receiv'd the Pall that was sent him by Pope *Stephen VIII.* Notwithstanding this League, *Artaldus* return'd to *Lewin d'Ourmer*. In the mean time *Hebert* dying in 943. *Lewin* was perswaded by *Hugh the White* to entertain the Sons of this Count, and also to leave *Hugh* in possession of the Archbishoprick of *Rheims*, upon condition that they restor'd to *Artaldus* his Abbeyes, give him another Bishoprick, and grant that his Kinsmen should retain the Honours they had obtain'd. This Treaty was not long kept; for *Hugh the White* and *Lewin d'Ourmer* Warring against each other, the latter laid Siege twice to the City of *Rheims*, and the second time having chas'd away *Hugh* Archbishop of *Rheims*, he enter'd the City, and re-establish'd *Artaldus*, who was replac'd in his See in the Year 946. by the Archbishops of *Treves* and *Mayence*. The Church of *Amiens* becoming Vacant the year after, *Hugh* ordain'd *Tetbold* Archdeacon of *Soissons* Bishop thereof, which occasion'd a Trial which was brought before an Assembly of Bishops and Lords, held near the River *Ober*. The Affair was not brought to any Issue at that place, but put off to *November*. In the mean time *Artaldus* was left in possession of the Archbishoprick of *Rheims*, and *Hugh* permitted to stay at *Mouzon*.

A Council was call'd and held at *Verdun*: wherein were *Robert* Archbishop of *Treves*, *Artaldus* Archbishop of *Rheims*, *Odalric* Archbishop of *Aix*, *Adalbero* Bishop of *Metz*, *Gozelin* Bishop of *Tulle*, of *Verdun*, *Hildebold* Bishop of the *Upper Rhine*, in the presence of *Bruno* an Abbot, Brother to King *Orto*, and of the Abbots *Agenold* and *Odilo*. *Hugh* was cited thither by two Bishops, but would not appear. The Synod adjudg'd the Archbishoprick of *Rheims* to belong to *Artaldus*.

Another Council was call'd in *January* following upon the same Subject, and held in the Church of *S. Peter*, near to *Meuzon*. They met at the time appointed, and *Hugh* made his appearance. But after he had discours'd with *Robert* Archbishop of *Treves*, he withdrew, and only caus'd a Letter to be presented by one of his Clergy, which was brought from *Rome*, and writ in the name of Pope *Agapetus*, wherein it was order'd that *Hugh* should be re-establish'd in the Archbishoprick of *Rheims*. The Bishops having read the Letter, alledg'd that it would not be reasonable to supersede the Execution of the Orders which they had receiv'd from the Holy See, upon the account of a Letter presented by the Enemy of *Artaldus*, and after they had read the nineteenth Chapter of the Council of *Carthage* concerning the Accuser and the Accused, they adjudg'd *Artaldus* to have continued in the Communion of the Church, and in possession of the Archbishoprick of *Rheims*; and that *Hugh*, who had been already summon'd before two Synods, without appearing to either, ought to be depriv'd of the Communion and Government of that Church, till such time as he should clear himself in a General Council. This Sentence they notified to *Hugh*, who for his part declar'd, that he would not submit to it. In the mean time *Artaldus* having appeal'd to the Authority of the Holy See, Pope *Agapetus* sent Bishop *Marinus* his Vicar to King *Orto*, that he might call a General Synod, to pass a definitive Sentence on this Affair.

The Council
of Ingel-
heim in fa-
vour of
Artaldus.

It was held at Ingelheim the seventh of June in the Year 948. *Marinus* the Pope's Legat was the President thereof, and the Archbishop of Cologne, Mayence, Treves, and Hambourgh his Assistants, with six and twenty Bishops of Germany, without reckoning *Artaldus* Archbishop of Rheims; upon whose account the Assembly met. The Kings *Otto* and *Lewis* d'Ouremer were likewise present. The latter made his Complaints against the Rebellion of Hugh; and afterwards *Artaldus* presented his Petition to the Popes Legat and the Synod, wherein he gave a Remonstrance of all his Concerns, which was as follows. That after the death of *Herveus*, Scullius who had been put up in his place, declar'd himself against the Kindred of his Predecessor: and that he might gain his point, he enter'd into a Confederacy with Count *Hebert*, who cast them into Prison, where they were confin'd till the death of King *Robert*. That Scullius dying in the third year of his Pontificate, being possid'd (as several attested) by *Hebert's* Creatures, that Count seiz'd on the Church of Rheims, and was in possession thereof for the space of six years by the permission of King *Radulphus*. But that afterwards that King being mov'd by the Remonstrances of the Bishops, who complain'd that that Church was left so long without a Pastor, after he had made himself Master of Rheims, had caus'd him to be ordain'd by eighteen Bishops. That he had discharg'd the Episcopal Functions for nine years together, ordain'd eight Bishops, and a great many Clerks, and crown'd King *Lewis* and Queen *Gerberga*. But that Count *Hugh* being intent'd against him, because he would not join in his Revolt against the King, had forc'd him, after he had taken the City of Rheims, to resign his Archbishoprick, had sent him into the Monastery of S. Bazol, and had put into his place *Hugh*, Count *Hebert's* Son, who had been ordain'd Deacon at Auxerre. That afterwards he call'd a Synod at Soissons, wherein a Proposal was made to him to permit the Ordination of *Hugh*. That he immediately oppos'd it, and had declar'd them Excommunicated who should ordain any other Archbishop of Rheims whilst he was living, and him who should accept of such Ordination. That afterwards, to get out of their hands, he had desir'd them, that they would let him go to ask advice of the Queen, and his Friends, what he ought to do, and that they would send some body along with him to know his answer. They sent with him Bishop *Veroldus*, to whom, in the presence of the Queen, he gave this Answer, That he Excommunicated the Bishops who should dare to ordain another in his place; repeating the Protestation he had formerly made of appealing to the Holy See. That without being concern'd at this Denunciation, some of these Bishops went to Rheims to ordain *Hugh*. That from that time King *Lewis* proving unsuccessful, he had been oblig'd to wander from place to place like a Vagabond; and that afterwards several of his Friends had brought him by force to the Counts *Hugh* the White and *Hebert*, who having him in their power, constrain'd him to resign the Revenues of his Church, and sent him into the Monastery of S. Bazol. That being inform'd that they desir'd to make away with him, he fled to Laon. That since that, King *Otto* came in to the assistance of King *Lewis*, had turn'd *Hugh* out of the Archbishoprick of Rheims, and re-establish'd him therein. That *Hugh* retir'd to the Castle of Mouzon: that in the Conference held upon the River Cher, where he was present with *Hugh*, his Affair was there debated before the Bishops then present. That *Hugh* had there produc'd a Letter writ to the Pope in his name, whereby he desir'd to be discharg'd from his Archbishoprick, which he had maintain'd was counterfeit. That the Favourites of *Hugh* having alledg'd that an Affair of that Importance could not be determin'd in that Assembly, because it was not a Synod convoked according to form, they had put it off to November, wherein a Synod was to be held; and that in the mean time it was order'd, that he should leave the Government of the Church of Rheims, and *Hugh* was allow'd to stay at Mouzon. That *Hugh* came in the Season of Vintage with Count *Thibold*, to carry off all the Wine round about the City of Rheims. That the Synod had been held at Verdun as appointed, to which *Hugh* was cited, and he would not make his Appearance, nor to another held afterwards near Mouzon, which had pass'd a Sentence absolutely in his favour. But that *Hugh* having declar'd that he would not submit to this Sentence, and remaining still at Mouzon, he had sent to Rome by the Ambassadors of King *Otto* a Petition containing his Complaints; that he expected the Issue of all from the Orders of the Holy See, and the Determination of the Council. This Petition of *Artaldus* having been read in Latin and in the old Teutonic Language, *Sigeboldus* a Clerk belonging to *Hugh* enter'd, presented to the Council the Letter which had been brought from Rome, and which had been already produc'd before the Council of Mouzon, and avouch'd that it had been given him by the Legat *Marinus* then present. It was written in the name of Guy Bishop of Soissons, Hildegaire Bishop of Beauvais, and of all the other Bishops of the Province of Rheims, who desir'd the re-establishment of *Hugh*, and the Expulsion of *Artaldus*. When this Letter had been read, the Bishops therein mention'd did declare that it was Counterfeit, and that they had never heard the least mention of any such thing, nor gave their Consent that such a Request should be made in their Names. Upon this their Declaration this Deacon was depos'd as an Impostor and Calumniator; and in the same Session *Artaldus* was confirm'd in the Archbishoprick of Rheims. In the second Session *Robert* Archbishop of Treves alledg'd, that since they had re-establish'd *Artaldus* as lawful Archbishop of Rheims, it was requisite to condemn the Intruder. *Marinus* told them the Council ought to pronounce a Sentence agreeable to the Canon; and after the Decrees of the Pope's touching this Subject were read, the Bishops declar'd *Hugh* to be Excommunicated and thrown out of the Church, till such time as he should do Penance for his Fault. In the other Sessions they debated on several Points relating to Church Discipline; and all the Acts of this Council are reduc'd into Ten Canons.

The first contains the Excommunication of *Hugh*.

The

The second, the Reſettlement of *Artaldus*, and the Excommunication of thoſe, who were ordain'd by *Hugh*, unleſs they ſhould appear before the Synod to be held at *Treves*, September 13, to make Satisfaction, and to receive Penance for what they had done.

The Council of Ingelheim in ſe-
ſſion of
Artaldus.

The third inflictſ the ſame Punishment on Count *Hugh the White*, for having turn'd out *Radulphus*, Biſhop of *Laon*.

The fourth prohibits the Laity from beſtowing Churches on Priests, or from turning them out of them without the Approbation of the Biſhop.

The fifth is againſt thoſe who abuſe the Priests, or do them any wrong.

In the ſixth, it is order'd that the whole *Eaſter-Week*, and the *Monday*, *Tueſday*, and *Wedneſday* after *Whiſunday* ſhould be kept as Feſtivals, as well as the *Lord's Day*.

In the ſeventh, it is order'd, that in the Grand *Litany* (which is on *S. Mark's day*) a Faſt ſhall be kept as in the *Regation-Week* before the *Aſcenſion*.

The eighth imports that the Laicks ſhould have no ſhare of the Offerings which the Faithful offer'd on the Altar.

The ninth, that the Cognizance of all Differences about Tithes ſhould be brought before the Biſhops.

The tenth and laſt Canon is imperfect, and one cannot well comprehend the meaning thereof; There is mention made of Widows dedicated to the Service of God.

After this Council *Lewis d'Outremer* aſſiſted by *Conrad Duke of Lorrain*, retook *Mouzon*, *Mar- The Council*
ſeigne and *Laon*, and the Biſhops being met at *Mouzon*, Excommunicated Count *Tibold*, and cited of *Mouzon*.
Count *Hugh the White* to appear before the Synod to be held at *Treves*. In this Aſſembly, *Guy* Biſhop of *Soiſſons*, who had ordain'd *Hugh*, came to wait upon *King Lewis*, and to give him Satiſfaction.

Artaldus when he departed from *Laon* went to *Treves* with *Guy* Biſhop of *Soiſſons*, *Radulphus* Biſhop of *Laon*, and *Wickfey* of *Terrouane*, where they met with *Marinus* the Pope's Legat, and *Re- The Council*
bers Archbiſhop of *Treves*, who waited for their coming, without whom there would not have been a-
ny other Biſhops of *Germany* and *Lorrain*. *Marinus* asked *Artaldus* and the reſt of the Biſhops, how
Hugh the White had behav'd himſelf ſince the laſt Synod, and whether the Letters which cited him
before the Synod had been deliver'd to him. They reply'd, That he ſtill perſiſted in his Rebellion
and Robberies; that one of their Letters had been deliver'd to him, and that the other had been in-
tercepted by his Party. Upon this Reply, It was asked whether any one was come on his behalf;
and none appearing, the Aſſembly was adjourn'd till the morrow. On that day there appear'd no
Deputy in behalf of Count *Hugh*; and tho' the Clergy and Nobles cry'd out, that he ought to be
Excommunicated; yet that was put off to the third day. In the mean time they conſulted about
the Affair of the Biſhops who had been cited before the Synod, or who had any hand in the Ordina-
tion of *Hugh*. The Biſhop of *Soiſſons* begg'd Pardon and obtain'd it; the Biſhop of *Terrouane* was
found to have no hand in the Ordination; and the Biſhop of *Noyon* was excus'd by reaſon of his
Sickneſs. On the third day *Hugh the White* was Excommunicated till ſuch time as he ſhould come
and ask the Legat and the Biſhops Pardon for what he had done; and in caſe he ſhould deſer that,
he enjoy'd him to go to *Rome* for Abſolution. There were likewiſe two Biſhops Excommunicated
who were ordain'd by *Hugh*, the one of *Amiens*, the other of *Senlis*; and a Clerk who had inſtituted
and inducted the latter. *Hildegarus* Biſhop of *Beauvais* was cited before *Marinus*, or to *Rome*, for
aſſiſting at their Ordination: and laſtly, the young Count *Hebert*, Brother to *Hugh*, was likewiſe
ſummon'd to make Satisfaction for the wrong he had done the Biſhops. All theſe things were tranſ-
acted in the Year 948. and from that time forward *Artaldus* remain'd in poſſeſſion of the Arch-
biſhop of *Rheims*, which was made ſure to him by the Peace concluded between *Lewis d'Outremer*
and *Hugh the White* in the Year 953. In the ſame Year this Archbiſhop held a Council of five Bi-
ſhops at *S. Thierry*, wherein he Excommunicated Count *Reginald*, who had ſeiz'd upon the Revenues
of the Church.

Artaldus, dying the laſt day of *Auguſt* in the Year 967. after he had been Archbiſhop of *Rheims* *The death*
thirty years, ſeveral Biſhops propos'd the Re-eſtabliſhing *Hugh*. The Affair was debated in a Coun-
cil held in a Village of the Dioceſs of *Meaux* upon the River *Marne*, conſiſting of Thirteen Biſhops of *Art a*
the Provinces of *Rheims* and *Sens*. The Biſhops of *Laon* and *Chalons* very ſtrongly oppos'd his Re-
ſtitution, and the Caſe was refer'd to the Arbitration of his Holineſs. He gave them to underſtand
by *Bruno* Archbiſhop of *Cologne*, that *Hugh* had been Rejected and Excommunicated by the Coun-
cils of *Rome* and *Pavia*, and that there was no thinking of him again. Whereupon they elected a
Clerk of the Church of *Rheims* call'd *Odalric*, the Son of a Count nam'd *Hugh*, who was ſupported *Odalric*
by *King Lotharius*, by the Queen-Mother, and by *Bruno*. He enjoy'd the Archbiſhoprick very *Archbiſhop*
peaceably for the ſpace of Seven years, and dy'd in the Year 968. His Succeſſor was *Adalberon* or of *Rheims*.
Alberon, Brother of Count *Henry*, who govern'd the Church of *Rheims* for Nineteen years, with a *Adalberon*
great deal of Prudence and Candor. Under his Episcopacy a Council was held at *Rheims* in the *Archbiſhop*
Year 975. whereof *Stephen* Deacon of Pope *Pennus* VII. was Preſident. In this Council *Tibold* of *Rheims*.
was Excommunicated for having unlawfully ſeiz'd upon the Church of *Amiens*. In the Year 978.
he held another Council at *S. Mary's Mount*, wherein he procur'd a Ratification of an Order he had
made, of putting Monks into the Monastery of *S. Mouzon* inſtead of *Canons* who were there: Af-
ter the death of this Archbiſhop, *Hugh Capet* laid hold on this opportunity of taking into his Inter-
eſts *Arnulphus*, the Baſtard Brother of *Charles Duke of Lorrain*, the laſt, of the *Carlovingian* Race,
Clerk

The Council of Treves.

The death of Artaldus.

Odalric Archbiſhop of Rheims.

Arnulphus Archbiſhop of Rheims.

Arnulphus Clerk of the Church of *Laon*, by procuring him to be elected Archbishop of *Rheims* in the Year 989. who immediately took of him an Oath of Fidelity. But within six Months after his being in possession of the Archbishoprick of *Rheims*, his Brother *Charles* was introduc'd into that City, and became Master of it by means of a Priest nam'd *Adalger*. Which was brought about, as 'tis suppos'd, by the Intelligence he had from the Archbishop, who however was carry'd by his Brother to *Laon*, and cast into Prison for forms sake. **Arnulphus** notwithstanding issued out a Sentence of Excommunication against those who had made an unlawful Seizure of the Revenues of the Church of *Rheims*; and the Bishops of the Province met at *Senlis*, and pass'd a Decree against *Adalger*, whereby they Excommunicated him and all others who had any hand in the Usurpation made upon the Churches of *Rheims* and *Laon*. This Excommunication was sent to all the Bishops, and Complaints were made to the Holy See, who took part with **Arnulphus**. But *Hugh Capet*, who had always suspected his Treachery, having discover'd that his Suspicion was not groundless, and that he was in the Interests of his Brother, wrote against him to Pope *John XV.* and caus'd the Bishops of the Province of *Rheims* to write to him likewise, who accus'd **Arnulphus**, and desir'd he might be Condemn'd. After this *Hugh* becoming Master of the City of *Laon* and having *Charles* in Custody, he took **Arnulphus**, and brought him to *Rheims*, where he call'd a Council to proceed against him. It consisted of six Suffragans of the Archbishoprick of *Rheims*, viz. *Guy* Bishop of *Soissons*, *Adalbero* of *Laon*, *Hervey* of *Beauvais*, *Gotesman* of *Amines*, *Rathode* of *Mayen*, and *Eudes* of *Senlis*; besides them were *Debert* Archbishop of *Bourges*, *Sigwin* Archbishop of *Sens*, *Gautier* Bishop of *Aulun*, *Bruno* of *Langres*, *Milo* of *Mafcon*, **Arnulphus** Bishop of *Orleans*, and *Hebert* of *Auxerre*, with several Abbots of several Diocesses. *Sigwin* was President thereof, and **Arnulphus** of *Orleans* Protocolor. In the first Session held the sixteenth of *June* in the Church of *Bazol*, **Arnulphus** Archbishop of *Rheims* was accus'd for having betray'd his Trust to King *Hugh*, and being the chief Cause of the taking that City. *Sigwin* Archbishop of *Sens*, alleg'd that he would not permit a Process to be made on this Charge, till he was sure that **Arnulphus** should not be put to Death in case he were Convicted of High Treason; and moreover cited the Thirty first Chapter of the Council of *Toledo*, which imports that Bishops shall not proceed to the Determination of such Matters, till they had engag'd the Princes upon Oath to remit the Punishment of the Offenders. *Hervey* shew'd that it would be of worse consequence if the Prince should take cognizance of the Case, and deprive the Bishops of the right of doing it. *Bruno* declar'd that he was most concern'd in this Affair; that upon the account of his being a Retainer to the King *Lotharius* his Uncle, he had engag'd himself for the Fidelity of **Arnulphus**, that he might be made Archbishop of *Rheims*, in hopes that he would not let him suffer any prejudice for this Act of Kindness: That **Arnulphus** was so far from making his due acknowledgments, that he had begun to persecute his Friends, and had put him in danger of his Life: that he had to no purpose warrant'd that he would not break the Oath of Fidelity which he had taken to King *Hugh*; that there was sufficient Evidence of his Treachery, because the Authors of that Rebellion were his most intimate Friends, and such as he esteem'd very highly. As to that which was alleg'd, that care ought to be taken that the Offender should not lose his Life; he answer'd, that there was no need to fear any such thing under Princes so merciful as theirs were; but that it was more to be fear'd, whilst they endeavour'd after the Safety of one Man, that the whole Ecclesiastical Order would be expos'd to danger. At last it was concluded, that the Priest who had deliver'd up the Gates of the City to Duke *Charles*, should be brought in. Whilst they staid for his coming, they read over the Oath of Fidelity which **Arnulphus** had taken to King *Hugh* and King *Robert*. Afterwards the Priest nam'd *Adalger* appearing, declar'd that it was **Arnulphus** who gave him the Keys of the City Gates, with orders to deliver them up to Duke *Charles*. After this Evidence was given, they read the Decree which **Arnulphus** had made against those who made an unlawful Seizure of the Revenue of the Church of *Rheims*, which prov'd that himself was Excommunicated, because he was the Author of that Depredation, and went shares with those who committed it. To this was joyn'd the Sentence of the Bishops of the Province of *Rheims*, pass'd at *Senlis* much about the time wherein they began to suspect **Arnulphus** of Treason. After the reading of these Papers and the Canons of the Council of *Carthage* against Persons Excommunicated who partake of the Sacrament, and against Bishops who do any thing contrary to the Oath which they have taken in their Ordination, leave was given to all who were minded to vindicate **Arnulphus**, to say freely what they could in his behalf. The Clergy of his own Church would neither accuse nor defend him: But *John Scholasticus* of *Auxerre*, *Ranulphus* Abbot of *Sens*, and *Abbo* Superior of the Monastery of *Fleury*, undertook to defend him, and produc'd a great many Passages extract'd out of the false Decretals of the Ancient Popes, to prove that **Arnulphus** ought to be re-establish'd before they proceeded to judge him; and that they might not judge him till he had been cited several times, and the Holy See made acquaint-ed with the Business. It was answer'd them that he had sufficient Notice given him; That they ought not to re-establish him till he had receiv'd such a Sentence as declar'd him Absolv'd, since he had been already Condemn'd; That *Hildemare* Bishop of *Beauvais*, and *Abbo* Archbishop of *Rheims* charg'd with the same Crime as **Arnulphus** was, had been judg'd by the Synods of the Province; That the Holy See had been already inform'd of this Affair by the Letters of King *Hugh*, and of the Bishops of the Province of *Rheims*, which had been carry'd to *Rome* by Deputies, which the Pope at first had pretty well entertain'd: but that since Count *Hebert* had presented his Holiness with a fine white Steed and several other things, he deny'd to give them any further Audience. The Deputies which Bishop *Bruno* had sent to *Rome* for his Release, added, that having requested the Pope to Anathe-

matize

matize those who were guilty of his Confinement, the Clerks of the Pope had demanded Money of *The Council* them for it; and that they not being willing to give them any on that account, the Pope had told of Rheims them as his final Answer, That the Person for whom he had been Apprehended might release him, if he thought fit: from whence they concluded, that the Holy See did not hinder them from proceeding upon the Spot to the Judgment and Determination of that Affair. But they carried the Point higher yet, and *Arnulphus* Bishop of *Orleans* remonstrated, that they might go on in the Trial, without waiting for what *Rome* should say in the Case. And after he had made Protestation that all due Respect ought to be paid to the Holy See and its Decisions, without offering prejudice to the Canons of the Councils; he gave them to understand that there are two things of which great care ought to be taken, which were not to permit that the Silence, or the new Laws or Institutions of the Popes, be any prejudice to the Ancient Laws of the Church: Because this would be to overthrow all order, and to make every thing depend on the Will and Pleasure of one single Man. That this did not derogate any thing of the Privileges of the *Pontifex Maximus*; because if the Bishop of *Rome* were a Man of Worth for his Learning and his Piety, there was no fear of his Silence, or of his Altering the Constitutions of the Church. That if on the contrary, either out of Ignorance, or Fear, or Passion, he should swerve from Justice, his Silence and his new Decrees were the less to be fear'd; because he who acts contrary to the Laws, cannot prejudice the Laws. From thence he took an occasion to lament the sad Estate of the Church of *Rome*, and gave a brief account of the Popes from *Octavian* to *Boniface*, and shew'd his abhorrence of their Irregularities. He asked whether Bishops, not for their Sanctity and Piety, were oblig'd to submit themselves blindly to such Infamous Monst'ers, who had no Learning, neither Divine nor Profane. He complain'd that they should advance to the highest Post of the Church the meer Scum and Refuse of the Clergy; Pastors who more deserv'd the name of Walking Statues, than of Reasonable Men. Upon default of excellent Popes, he was for consulting Metropolitans; and took notice that there were a great many such in *Gallia*, *Belgica*, and in *Germany*, very well skill'd in Matters of Religion; and that it was more proper to ask their Opinion, if the War which happens between Princes did not hinder it, than to go to seek it in that City, which at present declares in favour of him who gives most, and weighs its Judgments by the Number of Crowns which are presented. He adds, that if any one should alledge with Pope *Gelasius*, that the Church of *Rome* is the Judge of all Churches, and can be judg'd by none, this is a Proposition which the *African* Bishops would not consent to, and which could not be true at this time, wherein there was scarce one at *Rome* who had so much as studied Humane Learning, if common Fame were to be credited therein. That Ignorance was more excusable in other Bishops than in the Bishop of *Rome*, who ought to be Judge of the Faith, of the Life, of the Manners, and of the Discipline of the whole Church. That according to *St. Gregory's* Opinion, the Bishops, when in fault, are subject to the Correction of the Holy See; but when they are blameless, Humility in one sense renders them all Equal. Lastly, That when the Bishops of *Rome* of this time were like to *Damasus*, nothing could be done more than had been done, since the Bishops and the King had writ concerning this very Business to the Holy See, and they had not undertaken to decide it in the Province, till such time as they had no hopes of having it try'd at *Rome*, which was conformable to the Canons of the Council of *Sardica*. He quoted several Passages out of *St. Gregory*, to show that Bishops are oblig'd to punish Offences, and that they may Depose Bishops who are convicted thereof. He add'd, That tho' one might pass by other Crimes in silence, one could not do so in the Case of High Treason: yet that there have been Instances of Archbishops of *Rheims*, condemn'd by the Bishops of the Province for this very Crime; namely *Gilles* Archbishop of *Rheims*, who prov'd disloyal to *Childbert* and *Eldo*, and was depos'd at *Thionville*: That the Decree of *Damasus*, which imports that the Causes of Bishops shall be try'd at *Rome*, ought to be extended to none but difficult Causes, and not to such wherein the Crime is self-evident: That the *African* Bishops have contested the very Right of Appellation, and that the Councils of *Nice* and *Antioch* appointed the Synod of the Province to determine these Matters: That he would very readily grant the Church of *Rome* more than ever the *African* Bishops pretended to allow it: That they consulted it when the Affairs of the State permitted it, and they submitted to its Determinations, unless they were contrary to Equity: But if it remain'd silent, the Ecclesiastical Laws ought to be consulted, and the rather because the Church of *Rome* at present was destitute of all manner of Supports and Supplies; for since the Fall of the Empire it has lost the Churches of *Alexandria* and *Antioch*, as well as those of *Africa* and *Asia*, and all *Europe* began to fly off from it: That the Church of *Constantinople* was withdrawn from its Obedience: That the Churches of *Spain*, which were most remote, did not acknowledge its Determinations; and that *Rome* had abandon'd it self, since it no longer gave any wholesome Advice to it self, or others. He concludes, that according to the Examples and Canons of former times, they ought to proceed to the Trial of the Archbishop of *Rheims*.

[From all this Learned and Judicious Speech of

the Bishop of *Orleans*, it cannot but be observ'd, that even in these dark times, wherein *Rome* might with ease have imposed on the blind and ignorant World, there were some so wise, and so honest as not to think its Bishop (especially if a wicked and ignorant one) to be the Infallible Judge of all Controversies. Now whether this honest proceeding of *The Council of Rheims* in judging *Arnulphus*, even in a time when they profess'd to pay all due deference to the Holy See; and whether the *Praeface* of the Modern Gallican Churches in this Age, be not a sufficient Evidence to prove how little they (even of the Romish Communion) believe the Doctrine of the Pope's Infallibility (unless as far as they gain by it.) I leave the fair and impartial Reader of both Parties to judge.]

The Council
of Rheims
against Arnulphus.

Upon this the Synod came to a Resolution; the Defendant was called in, who took his place among the Bishops. The Bishop of Orleans upbraided him with the Favours he had received from the King, which he had return'd with Treachery. The Defendant alledg'd that he had done nothing against the King; that he was always Loyal to him; that he had been taken by force in his City by the Enemy, the King not coming to his Assistance. The Bishop of Orleans oppos'd to him the Testimony of *Adalger* the Priest, who said he had deliver'd up the Gates of the City by his order. The Defendant reply'd that the thing was false: the Priest maintain'd to his Face that his Evidence was true. *Arnulphus* of Rheims complain'd of the ill usage he had met with; the Bishop of *Sossens* ask'd him why he did not appear when he was cited by the King and Bishops; and upon the Answer he made, that he could not, being then retain'd in Custody; that Bishop reply'd, that he had offer'd to conduct him, and alledg'd several Circumstances to prove that he had behav'd himself very deceitfully. Afterwards another Witness was produc'd, who told him that he had said to him that he prefer'd Prince *Charles* to all the World; and if he had any kindness for him he ought to endeavour to serve him. Whereas several Abbots declared that *Arnulphus* ought to be permitted to withdraw, and to ask advice what Answer to make, it was granted him; and he withdrew into a corner of the Chamber with the Archbishop of Sens, and the Bishop of Orleans, Langres, and Amiens. Whilst they consulted together, they read in the Synod the Canons of the Councils of Toledo against those who prov'd disloyal to their Prince. In the meantime *Arnulphus* acknowledg'd and confess'd his Crime before the Bishops who were retir'd aside with him, who call'd others to be present at his Declaration. He made it before them, and thirty Abbots or Clerks, which were call'd to be Witnesses. This Acknowledgment took off the Objection which might arise upon the Account of the Holy See; because *Arnulphus* having not appeal'd to it, chose his Judges, and acknowledg'd his Fault, there was no difficulty remaining; so that they might condemn him without inroaching upon the Rights of the Holy See. But to be inform'd what Ceremony they should use in his Deposition, several Canons were consulted, and a great many Instances were produc'd, which took up the remaining part of this Session.

The next day the Bishops meeting in the same place, after they had debated several Affairs both Ecclesiastical and Civil, resum'd that of the Archbishop of Rheims; and as they were debating after what manner he ought to be treated, King *Hugh*, and King *Robert* enter'd with the Lords, and then thank'd the Bishops for the Zeal they had express'd for them, and ask'd them how the Case stood. The Bishop of Orleans return'd them this Answer, that there was no need of returning them Thanks for doing what was only their Duty: that they had not acted therein out of any Motive of Love to them, or of Hatred to *Arnulphus*: they could heartily wish that he were able to clear himself; but that at last, after many Evasions, he had acknowledg'd his Crime, and consented to be degraded from his Priesthood, in the presence of several Abbots, and several Clerks who were Witnesses of that Declaration: that he thought it proper to have him there before him, that the King himself might be both Witness and Judge, and that by this means his Accusers, the Witnesses which had given in Evidence against him, and the Judges might be discharg'd. He was forthwith introduc'd, and the Bishop of Orleans having ask'd him whether he were still of the same Mind, he reply'd, *that he was*. The Bishop ask'd him, whether he were willing to be deprived of the Sacerdotal Dignity, which he had hitherto abus'd: He reply'd, *as you please for that*. Count *Brocard* catching at that word, said, That he did not explain himself enough, and that he ought to acknowledge his Fault publicly, that so he might not afterwards say, that the Bishops had impos'd upon him therein, and that he had not made any Acknowledgment of that Nature. He reply'd *That he had openly confess'd his Fault, and acknowledg'd that he had sworn'd from that Allegiance which he ow'd to his Prince: that he desired that they would credit what the Bishop of Orleans should say of him, and that he intreated him to make a fair a Report of his Case as he could*. Thereupon this Bishop said, that *Arnulphus* of Rheims being naturally modest in speaking, and asham'd to acknowledge in publick, what he had confess'd to them in private, it was enough that he should acknowledge in general that he had not kept the Oath of Allegiance which he ow'd to his Prince. Count *Brocard* insisted that he ought to declare it publicly; but the Bishop of Orleans silenc'd him by saying, that the Bishops were the only Persons who could extort a Confession of that Nature; and that it was sufficient that the Archbishop of Rheims had made his Confession to them in private, and declar'd himself unworthy of the Priesthood because of his Sins, as he had done by a Writing which was read, wherein he declar'd, that he had confess'd himself to *Sigwin* Archbishop of Sens, and to other Bishops, and had appointed them the Judges of his Offences, that he might receive from them such Penance as he deserv'd, and be remov'd from the Sacerdotal Dignity; and consented that another Archbishop should be put in his place, without pretending ever to return contrary to this Declaration. Afterwards *Adalger* the Priest confess'd his Fault. He was ask'd whether he had rather be degraded, or by under a perpetual Excommunication. He prefer'd Degradation, which was perform'd with the usual Ceremony; for he was strip'd of all his Clerical Habits from his Priesthood to his Sub-deaconship; and each time he was order'd to forbear performing the Offices of the Order, and of the Habit he was strip'd of: after this he was enjoyn'd Penance, and receiv'd Absolution with leave to Communicate as a Laick. Lastly, They issued forth an *Anathema* against the other Rebels, who did not appear to make Satisfaction; and *Arnulphus* was sent Prisoner to Orleans.

Arnulphus

Arnulphus being thus depos'd and depriv'd of the Archbishoprick of *Rheims*, the Bishops elected in his place one *Gerbert* or *Gilbert*. He came of a considerable Family of *Auvergne*; and applying himself to study, he became a great Proficient in the Sciences and Philosophy. He was brought up in the Monastery of *Aurillac*, where he liv'd a Monastick Life; and from thence he went into *Spain*; where he learn'd the Mathematics. He was afterwards Schoolmaster of the Church of *Rheims*, where Prince *Robert*, Son of *Hugh Capet*, *Leosteric* Archbishop of *Sens*, and *Fulbert* Bishop of *Chartres* were his Scholars; and he had afterwards the Honour of being Tutor to *Ordo III.* Immediately after his Election he made a Profession of his Faith, and thereupon was Ordain'd, and Instituted and Inducted into the Archbishoprick of *Rheims*. In the Year 998. he held a Council, wherein he Excommunicated Count *Hebert* and other Uirpers, who had unlawfully seiz'd upon the Revenues of the Church of *Rheims*. He wrote at the same time to *Fulcus* Bishop of *Amiens*, who had appropriated to his own use several Revenues of his Church.

Gerbert
Archbishop
of *Rheims*.

King *Hugh* and the Bishops sent the Decrees of this Council to Pope *John XV.* by the Archdeacon of *Rheims*, and pray'd him to approve of their Election of *Gerbert*. But this Pope being perswaded that *Arnulphus* could not have been Depos'd without his Authority, very highly resented what the Bishops of *France* had done. King *Hugh* wrote him word that they had done nothing in this Affair that might be of any Prejudice to the Holy See; and that if he pleas'd to come to *Genoa*, or into *France*, he would receive him with all the Tokens imaginable of Submission and Respect; and that if he pleas'd, they should try this Matter over again in his Presence. The Pope sent into *France* Abbot *Leo*, with orders to call a Council, and in the mean time forbade the Bishops who had assisted at the Council of *Rheims* to be there. *Gerbert* foreseeing the Storm that was coming on him, wrote to an Abbot, and Archbishop *Sigwin*, and endeavour'd to fortifie the latter, against the fearful apprehensions he had of the Thunderbolts of *Rome*, by telling him, that the Judgment of the Pope was not Superior to God's Decree: That if he (meaning the Pope) should fall into Error, he might be reprov'd: that he could not exclude Bishops from the Communion of *JESUS CHRIST*, for being unwilling to consent to a thing which they thought contrary to the Gospel: that they had no Power to debar him of the Communion, neither as a Guilty Person, since he was Innocent, nor as a Rebel, since he had not refus'd to go to any Council: that this Sentence, being unjustly thought not to be look'd upon as proceeding from the Holy See, according to *S. Leo's* Maxim. That the Rules whereby the Catholic Church ought to be regulated are the Gospel, the Apostles, the Prophets, the Canon made by the Spirit of God, and consecrated by that respect which all the World paid them, and the Decrees of the Holy Apostolical See which were conformable thereto. That those who out of Contempt swerv'd from these Rules, ought to be judg'd and condemn'd by these Rules: but that whoever observes and follows them, ought to enjoy perpetual Peace, without ever being separated from the Communion of the Church. In conclusion he declar'd to *Sigwin*, that he ought not to suspend the performing of his Functions because of the Prohibition of *Rome*, and that he ought to despise this irregular Judgment, for fear that whilst he endeavour'd to appear Innocent, he should declare himself Guilty.

In the mean time the Pope by his Legat very warmly press'd for the re-establishment of *Arnulphus*, and after he had appointed Councils to be held for this purpose at *Aix-la-Chapelle*, and at *Rome*, to which the Bishops of *France* would not go, he order'd one to be held at *Mouzon* the Second of June, in the Year 995. in which assisted *Luitolf* Archbishop of *Treves*, *Aimon* Bishop of *Verdun*, and *Notger* of *Liege*, with *Sigefroy* Bishop of *Munster*. *Leo* Legat of Pope *John XV.* presented to them a Letter of that Pope, and after it had been read, *Gerbert* made an eloquent Speech in his own Defence, wherein after he had shewn the Reasonableness of his Conduct, he declar'd that he had not taken the Church of *Rheims* from its lawful Possessor; but that *Arnulphus*, who was unworthy thereof, having condemn'd himself, he had been elected and ordain'd Canonically in his place. He gave this Speech in writing to the Legat, who handed to him the Pope's Letter. After this the Council broke up, having first appointed to meet at *Rheims* the first of July, and deputed *John* a Monk of the Abbot *Leo* the Pope's Legat, to go to King *Hugh*. But as *Gerbert* was going away, *Leo* order'd two Bishops to remonstrate to him, that he ought to abstain from celebrating Divine Service, till the Convention of the Synod. After he had declar'd that their Denunciation signified nothing, he went himself to wait upon *Leo*, and told him that it was not in the Power of any Bishop, nor of any Patriarch, nor of the Pope himself to exclude any of the Faithful from the Communion of the Church, till such time as he had been either convicted of any Crime, or had acknowledg'd himself to be Criminal, or had refus'd to appear before a Synod, being cited thereto according to the Canon: That neither of these being his Case, he could not tell how to condemn himself. However *Luitolf* Archbishop of *Treves*, having calmly, and like a Brother, admonish'd him not to give any occasion of Scandal, he prevail'd upon him so far, that for peace and quietness sake, he would only abstain from celebrating Mass till the first of July next, which was the time appointed for the Synod at *Rheims*. The Queen *Adelaid* wrote to *Gerbert*, ordering him to appear at that Synod; threatening him that if he did not, such Measures should be taken as should be thought most proper. *Gerbert* understanding that they would Absolve *Arnulphus*, and re-establish him, and all to gratifie *Leo*, who had promis'd that the Pope should confirm the late Marriage of King *Robert*; and being inform'd that his Clergy and Laity had declar'd against him, return'd this Answer to that Princess, That he would not be there; and declar'd that he would patiently attend the Determination of the Synod: That having receiv'd the Government of the Church of *Rheims* at the hands of the Bishops, he was not willing to quit

The Council
of *Mouzon*.

The Council of Mouzon.

The Synod of Rheims against Gerbert. The re-establishment of Arnulphus in the Archbishoprick of Rheims.

quit it till the Bishops had so order'd it: But that he was not in any manner capable of opposing the Sentence which should be pass'd upon him, or of retaining his Diocese by force: That in awaiting the Judgment of the Synod, he suffer'd with grief an Exile, which many believe to be very happy for him.

The Synod appointed as *Rheims* was held there accordingly; of which we have not any Acts or Decrees. All that we can learn of it is, that they therein resolv'd to re-establish *Arnulphus*, and so turn out *Gerbert*. The latter, according to the Resolution he had taken, obey'd, and retir'd so *Otho III.* who soon after gave him the Archbishoprick of *Ravenna*, from whence he ascended the Papal Chair in the Year 999. As to *Arnulphus* (whatever some Authors may say) he was not set at liberty, and re-establish'd till three years after, at the instance of Pope *Gregory V.* *Jabu* the Fifteenth's Successor. His re-establishment was likewise confirm'd by *Gerbert* himself when he was advanc'd to the Popedom. For that Pope very generously forgetting all that was past, sent him word, That as it was the Duty of the Holy Apostolical See to raise up those who were slain, and to restore to them the Dignity of which they had been depriv'd; so he thought it convenient to succour him, even him who had been turn'd out of the Archbishoprick of *Rheims* for some default: Because since his Deposition had not been ratified by the Pope, it was believ'd that he might be re-establish'd by the Clemency of the Holy See, *St. Peter* having such a Sovereign Authority as no other could stand in competition with. That therefore by restoring to him the Pastoral Rod and Ring, he grants him a power of performing all his Arch-Episcopal Functions; so retain the Dignity thereof; to enjoy all the Revenues belonging to the Church of *Rheims*; and to wear the Pall, That he prohibits all manner of Persons from upbraiding him with his Deposition; being willing that the Apostolical Authority should protect him, tho' his Conscience condemn him: That lastly, he confirms and grants to him *de novo*, the Archbishoprick of *Rheims* with all that belong'd to it This is the Language of *Gerbert* when advanc'd to the Papal Chair; which seems to be in a different strain from what he formerly us'd.

The Writings of Gerbert.

The Writings of Gerbert.

Gerbert was without question the most Learned Man of his Time, especially in Prophane Learning: for he had to his Study of the Languages and Philosophy join'd that of the Mathematicks, wherein he was a great Proficient. He informs us himself that he had compos'd several Tracts of Rhetorick, Arithmetick, and Geometry. He speaks of a Sphere which he had made, and he compos'd a small Treatise of the manner of its Construction. He invented Clocks, and made one at *Magdeburg*, which he regulated according to the Motion of the Polar Star, the which he view'd through a Telescope. They likewise attribute to him a Treatise concerning the *Astrakabe*, written in Dialogue-wise, between him and *Leo* the Pope's Legat. This Art made him pass for a Magician, and gave rise to the Fable of his being promoted to the Papal Chair by a Contract which he made with the Devil. He had a great Hand in all the Affairs of the State, and especially in those which related to the Church of *Rheims*; and was in great repute with the Emperors and the Kings of *France*. He behav'd himself so well in those difficult times, that he fell into disgrace with none. The Archbishop *Adalbero*, as well as the Princes and Priocesses of his time, and several others made use of his Pen to write their Letters. He wrote likewise several Letters in his own name to several Persons about the Affairs of Church and State, or about particular Affairs, or else about some Points of Learning. There is a Collection made of an Hundred and sixty of them, which are publish'd from the Manuscript in the Library of *Paprus Mafon*, and printed by the Care of his Brother in the Year 1611. at *Paris*, with the Letters of *John of Salubury*, and *Stephen of Tournay*. They are penn'd in a very pure Style, and such as is truly Epistolary, with a great deal of Beauty and Spirit, but they do not contain much of Ecclesiastical Affairs. He is likewise the Author of the History of the Acts made by the Council of *Rheims* against *Arnulphus*, writ with a great deal of Elegance and Energy; which shews that he was no less skill'd in Ecclesiastical, than he was in Profane Learning. His Speech to the Council of *Mouzon* is a farther proof of both; as well as the Speech which he made, when Pope, for the instructing of Bishops, publish'd by *Father Mabillon* in the Second Tome of his *Analeſti*. In this last Piece he Remonstrates to the Bishops that the higher their Station and Dignity is, the greater Obligations they lie under of answering the height of their Post by their Sanctity and their Merits; and that their Fall is by so much the more deplorable, by how much the more the height is from which they fall: That God requires more of them than of the rest of the Clergy; and that their Faults shall meet with a severer Punishment than those of others. He explains to them the Qualifications which *St. Paul* requires of Bishops in his first Epistle to *Timothy*. Afterwards he declares against Simony, which was so common in his time, that Bishops gave Money to Archbishops for their Ordination; Priests, Deacons, and other Clergy-men to Bishops. He exclaims very highly against this abuse, and exhorts the Bishops to whom he directs his Discourse, not to drive such a dishonourable Trade, but to lead an unblameable Life.

FLODOARE

FLODOARD *Prebendary of Rheims.*

Flooard or Fredoard is not one of the least Ornaments of the Church of *Rheims*. He was born at *Epernay* in the year 894. He was Prebendary of the Church of *Rheims*, and the Scholar of *Remy of Auxerre*, whom *Fulcw* had invited to *Rheims*, to be President of the School of his Canons. In the year 936, he took a Journey to *Rome*, and in the year 940. he took up a Resolution of going to *S. Martin of Tours*, because he could not approve of the Promotion of *Hugh* to the Archbishoprick of *Rheims*. But Count *Hobert* caus'd him to be apprehended, and took from him the Revenues belonging to the Church of *Rheims*, which he was in possession of, and the Church of *Cormicy* which he govern'd. He was for five Months confin'd to that City, till he was brought to *Soissons*, where he submitted to the Judgment of the Bishops, who confirm'd the Promotion of *Hugh*. Then he was restor'd to favour; the Revenues which he possess'd were restor'd to him, and the Church of *Cory* given him, instead of *Cormicy*. He assisted at the Council of *Verdun*, wherein *Artaud* was elected Archbishop of *Rheims*; and liv'd in the World to *Odairic's* time, into whose hands he resign'd his Benefice, and withdrew into the Solitude of a Monastery, where he dyed in the year 966.

This Author has written an History of the Church of *Rheims*, divided into four Books. He therein gives an Account of the Succession and Lives of the Archbishops, of what they had done or written, and what happened worth the taking notice of under each of them in that Church. The first Book begins with the Apostles, and ends at the death of *S. Remy*. The Account of the first Bishops is fabulous, and what he says of the following is very uncertain. The Life of *S. Remy*, the Conversion and Baptism of *Clovis* take up the greatest and best part of that Book. The second Book contains the Succession and History of the Archbishops of *Rheims* from *S. Remy* down to *Hincmarus*. The third is wholly taken up with the Life of *Hincmarus*, and with the Abstract of his Writings. The fourth contains the History of *Fulcw*, and of those who succeeded him down to *Odairic*. This History was publish'd by Father *Sirmund*, and printed at *Paris* in the year 1611. and afterwards by *Colvenerius* who got it to be printed at *Doway* in the year 1617.

Beside this Piece, *Flooard* did likewise compose a *Chronicon* (for Monsieur *Pithon* had no grounds to question whether it were his or no.) It began at the year 877. but the first years are lost, and we have only by us the year 919. and those which follow to the 966. where it ends. *Bonderius* observes that at *Treves* there is a Manuscript, which contains several pieces of Poetry of *Flooard's*; namely, five Books of the *Triumphs of the Italian Martyrs and Confessors*; three Books of the *Triumphs of JESUS CHRIST*, and of the *Saints of Palestine*; and two Books of the *Triumphs of JESUS CHRIST at Antioch*. But these Pieces have not as yet been publish'd, and no body (as we hear of) has ever seen them since. The *Chronicon* was publish'd by Monsieur *Pithon*, and Monsieur *Duchefne*, in their Collections of the Writers of the History of *France*.

An ADVERTISEMENT to the following Addition.

As soon as this Volume was printed off, I understood by Father *Thierry Ruinard*, a Learned Religious Benedictine of the Congregation of *S. Maur*, that the Treatise of *Flooard* concerning the Triumph of the Martyrs, which *Bonderius* made mention of, was in an ancient Manuscript in the Convent of the nashed Carmelites of that City; and this Father has been pleas'd to communicate the Abstract of that Manuscript to me, which I thought fit to publish.

The ADDITION.

I Have examin'd that Manuscript, the beginning of which is torn; the Work begins at the end of the first Chapter of the third Book. He therein treats of the Martyrs who suffer'd under *Valerian's* Persecution.

The fourth Book begins with Pope *S. Felix*, and treats of the Persecutions of *Aurelian*, *Claudius*, *Numerian*, and *Dioclesian*. He therein speaks of the Popes according to the times wherein they liv'd.

The Fifth and Sixth Books are not there, tho' there seems to be nothing left out.

The seventh treats only of the Persecution under *Dioclesian*.

The eighth has this Title *De Persecutione Maximianæ*, i. e. Concerning the Persecution under *Maximian*.

Flodoard
Prebendary
of Rheims.

minian. It begins with the History of *S. Marcel*, and of all the Martyrs which are in his false Decretals: Afterwards he speaks of the Martyr'd Saints which are worship'd in *Italy*. The fifteenth Chapter is concerning *S. Afra* of *Augsburgh*. The sixteenth is concerning *S. Eusebius* the Pope.

The ninth Book makes mention of *S. Valentine* a Martyr at *Rome*, afterwards of the Martyrs thereabouts; and of the Decretals of *S. Sylvester*, *Gallicanus*, *S. John*, and *S. Paul*, and of several other Martyrs, who were at *Rome* in the time of *Julian* the APOSTATE.

The tenth Book begins at *S. Julius* the Pope, and ends with *Vitalian* and *A-Deodatus*. He therein mentions several other Saints; as for instance, in the second Chapter he speaks of *Eusebius*, whom he calls *Præful*, *Prelate*, who is said to have suffered at *Rome* under *Constantine*, with *Orestus* and others: he speaks of *S. Eusebius* of *Vercell*, of *Vitruvius* the Rhetorician, and of *S. Dennis* of *Milan*; he makes mention of the Translation of the latter, made by *S. Basil*, who sent his Body to *S. Ambrose*. (I have the Letter of *S. Basil* by me, directed to *S. Ambrose*, taken out of an ancient Manuscript, which makes mention of this Translation.) In the third Chapter, where he treats of *S. Damasus* the Pope, he likewise speaks of *S. Jerom*. In the eighth Chapter he treats of the Schism of *Lawrence*, of *Paschasius* the Deacon----- In the nineteenth of *Horsmisdas* the Pope, of the Peace in the East, of *S. Germain* of *Capua*, of the Restitution of *Africa*, of *S. Remy*, of the Conversion of *Clovis*, of the Crown which he sent to *Rome*, of the Cenular Habits which he receiv'd from the Emperor. In the tenth Chapter he speaks of *S. John* the Pope, of *Symmachus*, and of *Boltius*, whom *Theoderic* caus'd to be put to death. In the twelfth Chapter of *Cassiodorus*, of what *Belisarius* did against the *Goths* in *Italy* and *Africa*. Lastly he treats at large of *S. Gregory*, and of what happened in his Monastery.

The eleventh Book comprehends the History of the Popes from *Agatho* down to *Christophilus*. In the fifth Chapter he speaks at large of *Boniface* of *Germany*, whom he styles Doctor and Martyr. In the sixth Chapter of *Charlemagne* Prince of *France*, who turn'd a Religious. In the seventh Chapter of Pope *Stephen* II. of his Progress into *France*, of the miraculous Cure he wrought in the Abby of *S. Dennis*, &c.

The twelfth Book contains the History from *Leo* IV. to *Leo* VII. In the first Chapter he speaks of the Palls of *Hincmarus*, of the Settling of the Feast of the Assumption of our Lady. In the second Chapter, of *John* Bishop of *Reverna*. In the third Chapter of *Hincmarus* and of *Charles the Bald*. In the fourth Chapter of *Fulcus* Archbishop of *Rheims*, and of the several Commissions which the Popes granted him. In the fifth Chapter of the Translation of *S. Calixtus* the Pope to *Rheims*, which he calls *Urbem Nostram*, Our City. He treats at large of the Actions of *Formosus*, whom (he says) *Charles* King of *France* desir'd to send him *Panem Benedictum*, i. e. some consecrated Bread.

The thirteenth Book is about the Saints which *S. Gregory* treats of in his Dialogues, and of other Saints of *Italy*.

The fourteenth Book is about the Guardian Saints, Martyrs, and others of the Cities of *Italy*. He ends all by *S. Columban* and his Disciples.

At the end is an Epitaph of *Flodoard* himself.

This Manuscript is almost as ancient as *Flodoard*.

Flodoard's stile is very plain, without any Ornament and without the least Affectation. He makes a great many Extracts, and relates a vast number of Miracles.

AURELIAN Clerk of the Church of Rheims.

Aurelian
Clerk of
the Church
of Rheims.

Tribemius makes mention of another Clerk of the Church of *Rheims* call'd *Aurelian*, who, he says, was very well skill'd in the Knowledge of the Scriptures, and in good Literature; but above all a good Musician. He makes him the Author of a Tract concerning the Rules of Singing and of Notes, which he says was a very remarkable Volume, intitled, *The Compleat Musick Master*. He adds, that he likewise compos'd several other Pieces, and that he flourish'd in the Reign of *Arnulphus* about the year 900. We have nothing of this Author left us.

BERNERUS Monk of S. Remy of Rheims.

Bernerus
Monk of
S. Remy
of Rheims.

WE ought likewise to reckon among those who were an Ornament to the Church of *Rheims* *Bernerus* Monk of *S. Remy* of *Rheims*, who was sent in the year 948. with several Monks to establish a Monastical Discipline in the Monastery of *Humbliers* in *Vermandois*. He wrote the Life of *S. Hunegeuda* Abbess of *Humbliers*, published by Father *Mabilion* in the second Benedictine Century;

tury; and the Account of the Translation of her Body, which is to be met with in the fifth Century. Bernerus He sent several Monks to S. *Quantin* to be put in the room of those Clerks of the Church of that place, who did not lead regular Lives. He relates in the Account of the Translation of the Relicks of S. *Hunegonda*, several Miracles which were wrought till the year 965. which shews that he wrote and liv'd beyond that year. But thus much may suffice to speak concerning the Church of Rheims. We proceed to the other Churches of France.

G A U T I E R Archbishop of Sens.

THE beginning of this Century *Gautier* was Archbishop of *Sens*, who was ordain'd in the year 887. and liv'd to the year 923. He made Constitutions, which remain still among us. They are comprehended in fourteen Articles.

The first Prohibits such Abbots and Conventual Priors, who would not appear at the Synod, and were not excus'd; from being admitted into the Church for eight days.

The second, prohibits the Religious from receiving any *Depositem* into their Convents without the permission of the Bishop.

The third orders that they should all eat together in the same *Refectory*, and all lye together in the same *Dormitory*.

The fourth imports, that all the separate Apartments of *Nunneries* shall be pull'd down, except such as were requisite to entertain the Bishop; or proper for the sick; or for any other Cause which the Bishop shall adjudge to be just and necessary.

The fifth, that none of the Religious shall be permitted to go abroad, or to lye out of the Monastery, unless it be but seldom, and upon some lawful occasions.

The sixth, that all the suspicious and unnecessary Doors of these Monasteries shall be shut up.

The seventh prohibits the Ecclesiastical Judges from issuing forth general Excommunications, and from Excommunicating all those who shall Communicate with an Excommunicate Person, unless it be upon some great important occasion, and in such Cases as are enormous.

The eighth enjoyns the Canons or Prebendaries to regulate their Offices, and to behave themselves in them with care and exactness.

The ninth enjoyns them to observe the Rules prescrib'd by the General Council.

The tenth and eleventh order, that the Communities of the Monks or Regular Canons be re-established in those Priors where they were us'd to be, if they have but wherewithal to subsist.

The twelfth, that the Abbots and Conventual Priors shall have in their respective Abbeys and Priors, a sufficient number of Religious, from whom they shall not exact any Pension.

The thirteenth, that the Clerks who lead loose lives shall be shaven by the order of the Bishops, Archdeacons, or other Officers, so that no Mark or Token of their Clerical Tonsure shall be left them.

The fourteenth imports, that when any Country shall be interdicted for the Offence of the Lord or his Bailiffs, that Interdiction shall not be taken off, till such time as satisfaction be made for the Damages which the Parochial Churches shall suffer by reason thereof.

This question'd whether these Constitutions belong'd to this *Gautier*, or to some other of a more modern date. And indeed they relate more to the Discipline of the succeeding Centuries, than to the Discipline of the Tenth.

Of the other Bishops of FRANCE.

THE other Bishops of France shew'd themselves no less zealous for the keeping up of Discipline and maintaining their Rights, than those we have already mention'd. We have one famous instance of it related by *Glaber* Monk of *Cluny*, who liv'd in the following Century. *Fulcus* Count of *Anjou*, upon his return from a Journey he made to *Jerusalem*, being willing to discharge himself of a Vow he had made, caus'd a Monastery to be built in the Territory of *Tours*, over against the Castle of *Loches*, which he dedicated according to the Advice of his Wife to the memory of the *Cherubims* and *Seraphims*, and not to the memory of any Martyr. *Hugh* Archbishop of *Tours* was intreated to perform the Dedication of that Monastery; but he refus'd it till such time as *Fulcus* should restore to his Church the Revenues which he had contrary to all justice taken from it. *Fulcus* stomach'd this refusal, went to *Rome*, and after he had made several Presents to Pope *John*, he return'd with Cardinal *Peter*, who afterwards dedicated the Monastery, having a Commission granted by the Pope for

The Resolution of the Bishops of France concerning the Dedication of Church.

for that purpose. As soon as the Bishops of France understood this, *They knew* (says *Glaber*) that it was the effect of blind Avarice, which having inclin'd *Fulcus* to rob the Church, had likewise prevail'd upon the Pope to accept of these Presents: which *Fulcus* had made him of the Revenues which he had unlawfully seiz'd upon; and that by this means he had given rise to a fresh Schism in the Church of Rome. They all abominated this proceeding, looking upon it as an unworthy Action, that he who govern'd the Holy Apostolick See should violate the first Order establish'd by the Apostles and by the Canons, the Custom of the Church, founded on a great many Authorities of Antiquity, which forbids Bishops to exercise any Jurisdiction in another Diocesi, unless the Bishop of that Diocesi intreat him, or permit him to do it. For tho' the Pope of Rome be most rever'd upon the account of the Dignity of the Holy Apostolick See, yet he is not permitted in any case whatsoever to violate the Rules prescrib'd by the Canons. And as each Bishop of the Catholic Church is the Husband of his own Church, and the Representative of our Lord: So it is not allowable to any man to undertake any thing in another Diocesi. *Glaber* adds, that *Fulcus* notwithstanding these Remonstrances, having caus'd this Church to be dedicated, had no Bishops present but those of his own Dominions, who assist'd at it much against their wills; and that it was no sooner finish'd, but the Fabric was blown down by a storm; which is attributed to the rashness of this proceeding.

The Council of Charroux in the year 989.

In the year 989, a Council was held in the Abbey of *S. Saviour of Charroux*, in the Diocesi of *Poitiers*, at which assist'd the Archbishop of *Bordeaux*, and the Bishops of *Poitiers*, *Lisieux*, *Perigueux*, *Saintes*, and *Angoulême*. There was nothing else done there but issuing out *Anathemas* against those who should rob the Churches of their Revenues, defraud the Poor of their Dues, or should by force apprehend or abuse a Clerk, not bearing Arms, before he were try'd by his Bishop.

The Council of Poitiers in the year 995.

Ten years after there was another Council held in the City of *Poitiers*, which was call'd by *William* Count of *Poitiers*, and consist'd of the Archbishop of *Bordeaux*, and the Bishops of *Poitiers*, *Lisieux*, *Angoulême*, and *Saintes*. They therein confirm'd the Order made in the Council of *Charroux* against the Usurpators of the Revenue of Churches and of private Persons. And for the putting it in execution, it was order'd that all the *Grandees* and Judges should cause full Restitution to be made to every one, who had any thing taken from them; and that those who would not submit to their Determinations, should be constrain'd to do it by force. They therein likewise forbade Bishops the exacting any thing for the Administration of Penance and Confirmation; and renew'd the Prohibition made so often against Ecclesiasticks keeping Company with Women.

We shall reckon among the Councils of France the Synod held at *Ravenna* under *Gerbers*; because we look upon that Archbishop as a *Frenchman*; and because it was he alone who made the following Institutions in an Assembly of his Clergy, held the first of *May* in the year 997.

The Council of Ravenna in the year 997.

The first is a Prohibition of a great Abuse which prevail'd in the Church of *Ravenna*, according to which they sold to Bishops, at the time of their Consecration, the Body of *JESUS CHRIST*, and the Holy Chrism to the Arch-Priests of the Diocesi. The Eucharist which he speaks of in this place, was a Consecrated Loaf, which was given whole to the Bishop on the Day of his Consecration, and which he kept by him to Communicate thereof for forty days together, as 'tis observ'd in the *Roman Decretal*.

The second imports, that all the Arch-Priests shall pay to the Sub-Deacons of *Ravenna*, as an acknowledgment of that Church, an yearly Pension of Two pence.

The third renews the Ancient Canons concerning the necessary qualifications of those who are to be admitted into Holy Orders, and prohibits Bishops from Consecrating Churches out of their own Diocesi, without leave from the Bishop of the place; and from entertaining or keeping those who belong to another Diocesi, till they have Letters *Demiissary* from their Bishop. He likewise forbids the receiving any thing for the Burial of the Dead, unless their Friends or Relations should give any thing voluntarily.

Lastly we shall refer to this place that which happen'd in France and at Rome about the Marriage and Divorce of King *Robert* and Queen *Bertha*.

The marriage of King Robert with Bertha.

About the end of this Century, that Prince being a Widdower by the Death of Queen *Lutgarde* his first Wife, had marry'd *Bertha*, Sister to *Radulphus* the Simple, King of *Burgundy*, who was the Widow of *Eudes* the first, Count of *Chartres*. But so far as the law was his Kinswoman, and he had formerly stood Godfather to one of her Children, tho' he had taken the Advice of several Bishops of his Kingdom about it, yet the Pope oppos'd this Marriage as being Null, and contracted between Persons, who according to Law could not marry together. *Robert* did what he could to confirm this Marriage, and spoke about it to *Leo* Pope *Gregory* the Fifth's Legat in France, who made him believe that he would obtain of the Pope what he desir'd, provided he would cause *Arnulphus* to be re-establish'd in the Archbishoprick of *Rheims*. In the mean time, notwithstanding the Judgment which

The Council of Rome in the year 998, under Gregory.

was pass'd in favour of that Archbishop, Pope *Gregory V.* held a Council at Rome in the year 998, in the presence of the Emperor *Otto III.* at which assist'd *Gerbers*, at that time Archbishop of *Ravenna*, and seven and twenty Bishops of Italy. In this Council he declar'd that King *Robert* ought to part with his Kinswoman *Bertha*, whom he had marry'd contrary to the Laws, and do Penance for seven years together, according to the Degrees set down by the Canons; and if he would not, he should be Anathematiz'd: That *Bertha* should submit to the same Penalty; and be Excommunicated. *Archembold* Archbishop of *Tours*, who had celebrated that Marriage, and the Bishops of France, who had either Assist'd or Consented thereto, till such time as they should come and give the Holy See satisfaction. This Sentence of the Pope made such an Impression on the minds of Men (if we will be-

lieve

lieve *Peter Damien* in the case) that all the King's Domesticks, except two or three, abandon'd him, *The Council* and would no longer have any Conversation with him; and even caus'd the Vessels out of which he of Rome in had either eat or drunk to be burnt. Let the Case be how it will, King *Robert* at last giving ear to the Admonitions of *Abbo* the Abbot, parted with *Bertha* within two or three years after; and *Leo IX.* (according as *Jos of Chartres* relates in) says that they came to *Rome* with the Bishops, to obtain their Abolition, and to get their Penance mitigated. The Author of the Life of *Abbo* does not say that *Robert* went to *Rome*; but that he confessed his Fault both publicly and privately; that he asked pardon, and did Penance for it. That which is most evident is, that the Marriage was of no longer force.

In the same Council, the Pope pass'd several other Sentences. The first in favour of the Church of *Merisburgh*, which had been rais'd to a Bishoprick by the holy See, and by the Councils held under *Otbo*, and afterwards destroy'd out of Council by *Otbo II.* He restores to it its Dignity of being an Episcopal See.

The second relates to the Person of the Bishop of *Merisburgh*, call'd *Gislair*, who had quitted that Church to be Archbishop of *Magdeburgh*. It was order'd, that if he had been requir'd by the Clergy and Laity of *Magdeburgh* to take upon him that Archbishoprick, he should still hold it: That if that had not been done, and he could prove that neither Ambition nor Avarice moved him to take upon him that Archbishoprick, he should return to his first Church without being depos'd. But if he could not deny but that he was induc'd to it by some one or other of these Motives, he should be depriv'd of both Churches. This *Gislair* did not submit to the Sentence of *Gregory*, but held both these Churches. Whereupon he was accus'd in a Council at *Rome*, held under *Sylvester II.* Successor to *Gregory V.* who suspended him for some time, and order'd his Nuncio in *Germany* to cite him. But that Bishop prevail'd upon them by Bribery to put it off, and afterwards pleaded for his Excuse his being sick of the Pally. At last he appear'd before a Council held at *Aix-la-Chapelle*, where he demanded an Appeal to a General Council. Lastly, The Emperor *Henry* having sent for him to *Drenburgh*, and remonstrated to him that he ought to return to his Church of *Merisburgh*, he desired a few days to consider on it, and dy'd in the Interim.

The third relates to the Church of *Puy in Velay*. *Guy* Bishop of that City, had elected for his Successor his Nephew *Stephen*, without the Consent of Clergy and Laity; however, after the Death of *Guy*, the Archbishop of *Bourges* and the Bishop of *Nevers* had ordain'd *Stephen*. The Council declares this Ordination to be null and void; deposes *Stephen*; excommunicates the Prelates who had ordain'd him, till such time as they should come and give the Holy See satisfaction; grants leave to the Clergy and Laity of *Velay* to elect a Bishop; desires the Pope might consecrate him whom they should elect; and exhorts King *Robert* not to support *Stephen*, but to stand by him who should be elected by the Clergy and Laity. This Sentence was put in Execution; *Thiodard* was elected by the Clergy and Laity, and ordain'd by *Sylvester II.* Successor to *Gregory V.* as we learn by the Fragment of a Letter of that Pope, related by *Father Dachery* in the Advertisement to the Reader before the Ninth Tome of his *Spiælogium*, wherein he has given us the Acts of that Council more compleat than they are in the Edition of the Councils by *Father Labbé*. He takes notice in the same place that *Gregory V.* held a Council at *Rome*, wherein *Gualdard*, who had seiz'd upon the Episcopal see of the Church of *Osimo* or *Viebi*, in the Province of *Catalonia*, had been depos'd, as appears by a Letter of *Gregory V.* which *Father Dachery* tells us is in the hands of Monsieur *Baluzius*. 'Tis very probable that this was done in the same Council, where *Otbo III.* publish'd an Edict, directed to the Archbishops, Abbots, Marquisses, Counts; and to all the Judges of *Italy*; whereby he declares that all the Deeds of Alienation of the Church Revenues, even tho' leas'd out for 99 years, shall not be of force any longer than the lifetime of him who shall make them; and that there shall be no such Deeds made but for the Advantage of those Churches who are to be maintain'd out of them. This Edict is dated *October 17.* in the Year 998. and 'tis observ'd that it was publish'd by *Gerbert* in the Synod which turn'd *Arnulpus* out of the Archbishoprick of *Milan*.

In this Century there was no less care taken of settling the Monastical Discipline of France, than of the Ecclesiastical Discipline; and as the Bishops were diligent in reforming the Clergy and Laity; so there were some holy Abbots, who set themselves, and that with a great deal more success, upon reforming the Monastical Order, which was the beginning of that Century in a very lamentable Condition. Most of the Monasteries having been ruin'd by the *Normans*, were abandon'd, their Revenues were in possession of Laicks, and the Abbots were Seculars. If there were any Monks still left in the Monasteries, they were such as observ'd no order; and were so far from living according to their Rule, that they did not so much as know it.

In this Condition was the Monastical Order, when God rais'd up *Berno*, Monk of *Annum*, to be the Restorer of it. He began his Reformation in the Monasteries of *Feigny* and *Baume*, and in several of the others of which he was Abbot. For a Custom was then in Use, that one and the same Abbot held several Abbeys, or at least several Monasteries which depended upon him. He had for his Companions and Disciples *Odo* and *Adegrim*. In the year 910. *William* Count of *Auvergne* and Duke of *Aquitain*; having founded the Abbey of *Cluny*, committed it to the Government of *Berno*, who put twelve Monks into it, and took likewise care of the Monasteries of *Hols*, *Massy*, and *Sourigny*, who were all under his Conduct, and embrac'd the same way of Living. *Berno* dying in the year 927. had for his Successor *Odo*, the Son of *Abbo*, born at *Tours* in the year 879. He had been educated by *Fulcon* Count of *Anjou*, and made Canon of *S. Martin* of *Tours* at nineteen years of Age; Some

The found-
ing of the
Abbey of
Cluny.

Some time after, being come to *Paris*, he became a Disciple of *Remy* of *Auxerre*; and afterwards resolved to dedicate himself to God, he embrac'd the Monastick Life in the year 909. in the Monastery of *Baume*, under the Conduct of *Berno*. *Odo* extended the Reformation of *Cluny* to a great many other Monasteries, and carried it as far as *Rome* it self, to which he made three Journeys. The first in the year 936. The second in the year 938. and the last in the year 942. being call'd thither by the Popes to be the Mediator of the Peace between the Princes of *Italy*. He dy'd at *Tours* in the year 942. at his return from his last Journey to *Rome*.

He had for his Successor *Ademar*, or *Aymar*; next him was *S. Macol*, who was employ'd by *Hugh Capet* in the Reformation of almost all the Monasteries of *France*. He dy'd in the year 994. leaving for his Successor *Odilo*, who had been elected three years before his death. This last was Abbot of *Cluny* for the space of Fifty six years.

ODO Abbot of Cluny.

Odo Abbot
of Cluny.

Berno apply'd himself more to the settling of his Order, than to study: but *Odo* apply'd himself to both, and compos'd several Pieces at different times, and in all the Conditions of his Life. When he was Canon, he made an Abridgment of the Morals of *S. Gregory*, and of the Hymns and Anthems in honour of *S. Martin*. When he was only Monk, he made three Books concerning Priesthood, upon the Prophecy of *Jeremy*, dedicated to *Turpio* Bishop of *Limoges*; They are intituled *Collationes sive Colloquia*; and others call them by the Title of *Occupationes*. When he was Abbot, he wrote the Life of *S. Geraud* or *Gerard*, Count of *Aurillac*, in four Books, dedicated to *Aimo* Abbot of *Tulle*; and the Life of *S. Martial* of *Limoges*; an Account of the Translation of the Body of *S. Martin*; a Piece wherein *S. Martin* is equaliz'd to the Apostles; several Sermons and a Panegerick of *S. Benedikt*. These Tracts are printed in the Library of *Cluny*, with Hymns upon the Holy Sacrament and *S. Magdalene*. An ancient Author of his Life takes notice, that being at *Rome*, he corrected the Life of *S. Martin*; and speaks of a Book about the Coming of *S. Benedikt* into a Village near *Orleans*. They likewise attribute to *Odo* the Life of *S. Gregory* of *Tours*, related by *Surius*. Father *Mabilien* takes notice that in the Library of the Reform'd Carmelites of *Paris*, there is a Manuscript which formerly belong'd to the Monastery of *S. Julian* of *Tours*, wherein there is a large Treatise in Verse, intituled, *Occupationes Odonis Abbatis*. He adds that this Piece is divided into four Books; the first concerning the Creation of the World; the second concerning the Formation of Mankind; the third concerning his Fall; and the fourth concerning the Corruption of Nature. 'Tis by a mistake that they attribute to this *Odo* the Life of *S. Maurus*, which belongs to *Odo* Abbot of *S. Maurus* of *Fosses*. They likewise falsely attribute to him several *Chronicons* which *Thomas* of *Lucca* compos'd under the Name of *Odo*, as it has been observ'd by the Author of the History of the Counts of *Angers*, related in the Tenth Tome of the *Spicilegium*. *Sigibert* gives *Odo* the Title of Musician, and says that he was a very proper Person to Compose and Pronounce Sermons, and to make Hymns upon the Saints.

JOHN Monk of Cluny.

John Monk
of Cluny.

THE Life of *Odo* was written by one of his Disciples, call'd *John*, whom he had met in *Italy* in his Journey in the year 938. and brought along with him to *Pavia*, where he caus'd him to take upon him the Monastick Life. It is divided into three Books, and printed in the Library of *Cluny*, and in the fifth *Benedictine* Century by Father *Mabilien*, who has likewise given us another Life of *Odo*, written by *Naigodus*, who liv'd about Two hundred years after the death of that Abbot.

ODILO Abbot of Cluny.

Odilo Abbot
of Cluny.

Odilo has left us but a few Pieces: which are, the Life of *S. Maiol* his Predecessor; four Hymns in his Praise; several Letters to *S. Fulbert* Bishop of *Chartres*; the Life of *S. Adelaide* the Empress, *Odo* the first's Wife; Fourteen Sermons upon the Festivals of *Jesus Christ* and the Blessed Virgin; a Decree concerning the Prayers for the Dead; and three Letters related by Father *Luke Dachery* in the second Tome of the *Spicilegium*, with a Letter of Pope *John XIX.* who reprov'd him for refusing the Archbishoprick of *Lions*. He is lookt upon as the first Founder of the Feasts of All-Saints, and of that of the Commemoration of the Dead. He liv'd to the year 1048.

ABBO

A B B O Abbot of Fleury.

A B B O or *Abbo*, Monk of *Fleury* or *S. Benedict* upon the *Loire*, was born at *Orleans*, and instructed and Educated in the Schools belonging to the Monastery of *Fleury*, where he studied under *Wulfaldus* the Abbot; and for several years together had the Government of the Schools of that Monastery. He went afterwards to *Paris* and *Rheims*, to study Philosophy and Astronomy; but making no great Progress in them, he return'd to *Orleans*, where he learnt Music. From thence he was invited over to *England*, where he taught publicly for the space of Two years, after which he return'd to the Monastery of *Fleury*, of which he was made Abbot. This did not hinder him from prosecuting his Studies. He had some Differences to adjust with *Arnulphus* Bishop of *Orleans*, which occasion'd him to write an Apology directed to the Kings *Hugh* and *Robert*, wherein he exhorts them to turn out Hereticks; among whom he reckons such as believ'd that the Revenues of the Church belong'd to them, and who had made an unlawful Seizure upon them. He would have the same thing done to those Bishops who assert that the Churches and Altars belong to them. He observes that *Jesus Christ* does not say that the Church is the Church of *S. Peter*; but that his Church is built upon *S. Peter*. From whence he concludes that his Successors cannot say that the Churches which they govern, are theirs, much less can they make a gain of them, as he says they then did every day.

[How much this Abbot is mistaken in the latter part of his Remark (which says, That our Saviour says his Church was built upon *S. Peter*) will appear to any who consult our Lord's Words in the Original, Matth. 16. 18. Καὶ ἐγὼ σοὶ λέγω, ὅτι οὐ ἐπὶ λίθῳ, ἀλλ' ἐπὶ ταύτῃ τῇ Πέτρᾳ οἰκοδομήσω μου τὴν Ἐκκλησίαν; which words in our Version run thus, And I say unto thee, That thou art *Peter*, and upon this Rock will I build my Church. Where we may observe that he does not say, ἀλλ' ἐπὶ σοὶ, or ἐπὶ τῇ Πέτρᾳ, but ἐπὶ ταύτῃ τῇ Πέτρᾳ, &c. from whence it must be concluded that he does not mean the Person, but the Faith of *S. Peter*, the Rock upon which he would build his Church. This Remark seems pertinent, since the Romanists from this Text, and that of *S. John*, chap. 21. v. 15, 16, &c. pretend to prove the Infallibility and Universality of the Pope.]

He likewise in his Apology gives an account of what passed in the Council of *S. Dennis* about the Year 995. where he himself was present, wherein having maintain'd against the Bishops, the Right of which the Monks and Laicks had of possessing several Tithes, the People rose up in Arms against *S. Dennis* the Bishops, who were forc'd to fly for it; and forasmuch as *Sigwin* Archbishop of *Sens*, who was at the Head of them had been wounded in the Flight, *Abbo* was accus'd of being the Author of this Sedition. He made his Defence in this Epistle. He wrote a Letter to *Bernard* Abbot of *Beaulieu* in the Diocese of *Limoges*, to dissuade him from giving a Sum of Money which the Count of *Troulouze* and the Archbishop of *Bourges* would exact from him, for the making him Bishop of *Cahors*. That Abbot having resolv'd upon taking a Journey to *Jerusalem*, was dissuaded from it by *Abbo*, who advis'd him rather to go to *Rome*, whither he retir'd upon Mount *Gargan*; and being afterwards intreated to return into the World, to relieve his Relations, he again consulted *Abbo* about what he ought to do in the Case, who in a very elegant Letter return'd him this Answer, That he ought not to think of quitting his Solitude to involve himself in the Affairs of this World. As to the Question which *Bernard* propos'd, Whether he ought to keep or leave his Abbey? he return'd him this Answer, That Circumstances would direct him what to do, and recommends to him the using his utmost Discretion to examine in his own Conscience, which of the two was the most honourable for him, and most beneficial to others: because on one side in a great Duty to discharge the Functions of an Abbot, when one can conduct Souls to God: but that on the other side, when there is no hopes of being able to do any good, by reason of the Wickedness of those one has to govern, 'tis more convenient to retire, to provide for one's own Salvation. Sometime after *Abbo* went to *Rome* to obtain a Confirmation of the Privileges of his Church. He there met with Pope *John XV.* upon the Holy See, who was not (says *Aimoin* the Author of his Life) such an one as he wish'd him, or as he ought to be. Having this Pope in detestation, he return'd after he had offer'd up his Prayers in the Holy Places of God's Worship. Upon his return from this Journey, he wrote a Letter to the Abbot of *Fulda*, publish'd by Monsieur *Baluzius* in the first Tome of his Collection of Miscellanies. He was afterwards sent a second time by King *Robert* to Pope *Gregory V.* Successor to *John*, who threaten'd to lay the Kingdom under an Interdiction upon the Account of *Arnulphus* Archbishop of *Rheims*. He met this Pope at *Spoleto*, was very kindly receiv'd by him, and obtain'd of him a Privilege for his Abbey, by which the Bishop of *Orleans* was prohibited entering into that Monastery, unless he were invited thither; and the Monks were permitted to celebrate Divine Service in their Monastery always, even tho' the whole Kingdom were laid under an Interdiction by the Pope. He adjust'd the Business of *Arnulphus*; and having engag'd his word to the Pope, that that Archbishop should be releas'd out of Prison and re-establish'd, he was intrusted to carry the Pall to him. Upon his return to *France*, what he had promis'd was accordingly done, and he gave the Pope notice of it. About the end of his Life, he re-establish'd the Monastery of *Squires* in *Gascony*, which was call'd the Monastery of the Rule, and in the Country Language *la Reoule*, where he was kill'd in the year 1004. in an Insurrection which the Monks or Women of that Country rais'd against him. Monsieur *Baluzius* has publish'd a Circular Letter written by the Monks of *Fleury*, upon his Death.

Abbo Abbot of Fleury.

Besides the Apology and the Letters of *Abbo* which we have already mention'd, the Author of his Life makes likewise mention of the following Tracts. Of a Letter in Hexameter Verse, in praise of the Emperor *Orso*: The Verses begin and end with the same Letter, and may be read six manner of ways, which make so many different Senses. Of a Treatise directed to *Osdo* Abbot of *Cluny*, about the Harmony of the Gospel; and of another Tract concerning the Cycles of all the Years, from the Birth of *Jesus Christ* down to his time, which *Sigibert* says is a Commentary on the Treatise of *Vitorius*. They likewise attribute to him the Abtract of the Lives of the Popes, taken out of the History of *Anastasius* the Librarian, printed at *Mayence* in the year 1603. The Life of *S. Edmond* King of *England* and *Mariyr*. Father *Mabillon* has given us an Excellent Collection of Canons compos'd by *Abbo*, and dedicated to the Kings *Hugh* and *Robert*, in the second Tome of his *Analec's*.

Abbo's style is very pure and elegant, and his Conceptions are accurate: He was very well vers'd in the Rules of Discipline and Morality. His Zeal for the Monastical Order, and the Interest of the Monks, created him a great many Enemies: because, as he says himself, he had always in his Thoughts the protection of the Monks; and had consult'd their Interest upon all occasions, and oppos'd all who annoy'd them.

AIMOIN Monk of Fleury.

Aimoin Monk of Fleury.

THE Life of *Abbo* was written by *Aimoin* Monk of the same Monastery. He was of *Aquitaine*, the Son of *Auentrade*, the Kintwoman of *Gerald*, Lord of *Anbeterre*. He embrac'd the Monastical Life in the year 970. under *Oilbold* Abbot of *S. Benedi't* upon the *Loire*; and flourish'd under his Successor *Abbo*, whose intimate Friend he was. He attended him in his Journey to *Gascogne*, and after his death return'd to his Monastery. The principal Piece of this *Aimoin* is his History of *France* dedicated to *Abbo*. It was printed at *Paris* by *Badius Ascensius* in the year 1514. under the Name of *Aimoinus*. Fifty years after *Monfieur Pitbou* or *Pitbaem*, caus'd it to be re-printed from a Manuscript, under the true Name of *Aimoin*. It was publish'd in the year 1567. at the Printing House of *Vexel*. In the year 1603. *James* of *Breuil*, Monk of *S. Germain del Prez*, caus'd it to be printed, and pretended that it was writ by *Aimoin*, a Monk of *S. Germain*. Ten years after *Freberus* insert'd it in the Body of the History of *France*, which he caus'd to be printed at *Hanover*. Lastly, The *Messieurs Duchesne* insert'd it in the Third Tome of their Collections, printed in the year 1641. This History is divided into five Books; But of *Aimoin's* there are only the three first Books, and one and forty Chapters of the Fourth, which ends at the founding of the Monastery of *Fleury*. The rest is compil'd by a Monk of very late standing.

Aimoin is likewise the Author of two Books of the Miracles of *S. Benedi't*, which are the second and third Books of these four, which are in the Library of *Fleury*; of the Life of *S. Abbo*, mention'd before; of a Sermon upon the Festival of *S. Benedi't*; and of several Verses upon the first founding of the Monastery of *Fleury*, printed in the Third Tome of the Collection of *Duchesne*; together with another Treatise in Verse concerning the Translation of the Relicks of *S. Benedi't*. He is not altogether so elegant as his Master *Abbo*; But he wrote with great accuracy, and his Narration is plain and pleasant, without having any thing of that flatness of style which several other Authors of that time had.

The Abbey of *Lobes*, in the Diocess of *Cambray* and Principality of *Liege*, founded in the Seventh Century by *S. Ursmar*, preserv'd the Monastical Discipline till the Tenth Century, at which time its reputation was farther increas'd by several Abbots, who for their Piety were deservedly advanc'd to the Bishoprick of *Liege*, and recommended themselves to the World by their Writings.

STEPHEN Abbot of Lobes.

Stephen Abbot of Lobes.

THE first is *Stephen*, whom *Fulcuin* calls a Learned Man, and of whom he says, that he observ'd the Rule of the Canons: which made People believe that he was a Secular Abbot. The same Author adds, that he has cast into a more polish'd style the ancient Life of *S. Lambert*, which was written in a coarse dress, and he made a very famous piece of Prose out of it: That he likewise made another small Treatise, compos'd of several fine Thoughts extract'd out of Holy Writ; in which he has insert'd the Chapters and Collects of each Festival in the year: and that in the Preface he observ'd that he had been advanc'd to *Mets*, by dedicating his Treatise to *Robert* Bishop of that City. *Sigibert* says likewise, that he made a piece of Prose upon the Trinity, and upon the Invention of *S. Stephen* the Proto-Martyr. Others say, that they are certain Offices appointed for these Festivals.

The

The Life of S. Lambert was publish'd in the History of the Bishops of Liege, by Chapeville. This Stephen was ordain'd Bishop of Liege in the year 903. Stephen
Abbot of
Lobes.

After his death the Bishoprick of Liege was contested, as was formerly hinted, between Hilduin and Riguer; but the latter being Abbot of Lobes, carried it from the other. In his time the study of the Liberal Arts and Sciences (says Fulcuin) began to flourish in the Abbey of Lobes, and the most famous Professors of them were Scamin, Theoduin, and Rasterius. We have already given a particular Account of the Transactions and Writings of the last of these Persons. Trithemius likewise attributes to Hilduin, who was Competitor with Riguer for the Bishoprick of Liege, the Title of Abbot of Lobes, and assures us that he wrote the History of the Abbots of that Monastery, and several Sermons; but 'tis probable that he was mistaken, and that he took Hilduin for Fulcuin.

FULCUIN Abbot of Lobes.

IN the end of this Century Fulcuin or Folcuin was chosen Abbot of Lobes. He left a well penn'd Fulcuin History of that Abbey, from its first founding by Landelin and S. Ursmar to his time, which was Abbot of Lobes. He has likewise compos'd a Treatise of the Miracles of S. Ursmar, refer'd by Henschenius to April 18. and the Life of S. Fulcuin Bishop and is contain'd in the first Part of the Fourth Benedictine Century by Father Mabillon. Fulcuin was chosen Abbot in the year 975. and dy'd in 990.

HERIGER Abbot of Lobes.

HE had for his Successor Heriger, the Friend of Notger Bishop of Liege, whose Works are compil'd in the following Catalogue, collected by the Author of the Continuation of Fulcuin's History, viz. The History of the Bishops of Liege: The Life of S. Ursmar in Verse: A Letter to Hugh about several Questions, and two other Tracts, which were never publish'd: A Treatise by way of Dialogue between him and Aldebold Clerk of the Church of Liege, and afterward Bishop of Utrecht, concerning the Dissensions of the Church, and the Coming of our Saviour: And another Treatise containing a Collection of several Passages of the Fathers touching the Body and Blood of JESUS CHRIST against Paschasius Radbertus. The History of the Bishops of Liege was publish'd by Chapeville, and his Treatise of our Saviour's Body and Blood is that Anonymous Piece set forth by Father Cedor. The Life of S. Ursmar is in Henschenius refer'd to April 18. and the other Works are only in Manuscript. Some other Pieces are also attributed to him, viz. the Life of S. Berlanda refer'd by Boissardus to Febr. 3. and by Father Mabillon to the third Benedictine Century, and that of S. Candoalde, which is inserted under the Name of Notger by Surin to March 19. This Abbot died in the year 1007.

ALDEBOLD Bishop of Utrecht.

* ALDEBOLD Clerk of the Church of Liege, and afterwards chosen Bishop of Utrecht about the year 1009. wrote the History of the Emperor Henry II. which is contain'd in the Lives of the Saints writ by Surin in July 14. and in the Fifth Tome of Canisius's Antiquities. Trithemius likewise makes mention of a Hymn in Commendation of the Cross; of another in praise of the Virgin Mary; and of some other Works of the same Author, as well in Prose as Verse. He died A. D. 1027. Aldebold
Bishop of
Utrecht.
* After
having left
his Employ-
ments in
the Court of the Emperor Henry II. whom he serv'd in quality of a Privy Counsellor and General of his Armies, he became a Monk of Lobes.]

ALBERT

ALBERT *Abbot of Gemblours.*

Albert or *Olbert* Abbot of *Gemblours*, is likewise one of the Writers who proceeded from the Abbey of *Lobes*. *Sigebert* informs us, that he was a Person illustrious for his profound Skill in Human Literature and Ecclesiastical Affairs, as also by reason of his great Zeal for Religion, and that he render'd his Name immortal by writing the Lives of the Fathers, and composing Hymns in Honour of the Saints; but more especially in regard that he was Tutor to *Buchard* Bishop of *Worms*, and incited him to the study of Divinity, and caus'd him to publish his Volume of Canons so useful to the whole World, which was written and dictated by him, and compil'd by the diligence of that *Albert*. *Sigebert* does not say that he compos'd those Lives of the Fathers, but only that he wrote them with his Hand; nevertheless *Trithemius* makes him the Author of them.

ODILO *Monk of S. Medard at Soissons.*

Odilo Monk of *S. Medard at Soissons* flourish'd about the year 920. and wrote a Book concerning the Translation of the Relicks of *S. Sebastian* Martyr, and *S. Gregory* Pope, to the Monastery of *S. Medard*, dedicated to *Ingram* Dean of that Abbey, who was ordain'd Bishop of *Laon*, A. D. 932. Therefore *Odilo's* Piece precedes that year. It is refer'd by *Bollandus* to January 20. and to the fourth *Benedictine* Century by *Father Mabillon*, who has likewise given us in the same Volume, the History of the Translation of the Relicks of *S. Tiburtius*, of *S. Marcellinus*, and of *S. Peter* and his Companions, made in the same Monastery A. C. 828. and written by the same Author.

GERARD *Abbot of S. Medard at Soissons.*

Gerard Abbot, or rather Dean of *S. Medard at Soissons*, flourish'd in the middle of the Tenth Century, having found an ancient Manuscript of the Life of *S. Romanus*, he cast it into a more polite stile, and made another of it in Verse; which he presented to *Hugh* Archbishop of *Rean*, as it appears by the Epistle Dedicatory, publish'd by *Father Mabillon* in the first Tome of his *Analeſs*. Of these Works there is only extant the Ancient Life of *Romanus*, that he corrected, and which was set forth by *Monſieur Rigaud*, or *Rigultius*.

JOHN *Abbot of Arnulphus at Metz.*

John Abbot of *Metz*, and afterward Abbot of *S. Arnaud* or *Arnulphus* at *Metz*, flourish'd there in the time of *Adalberon*, who was Bishop of that City. He wrote the Life of *S. Goldſinda* Abbess of *Metz*, and the History of her Translation, with the Life of *S. John* Abbot of *Gerze* his Patron, dedicated to *Thierry* Bishop of *Metz*. *Father Mabillon* has inserted these Works in different Tomes of his *Benedictine* Centuries.

HELPERIC or CHILPERIC *Monk of S. Gal.*

Helperic or *Chilperic* Monk of *S. Gal*, compos'd in the year 980. a Treatise of the Calendar, the Preface to which was publish'd by *Father Mabillon*, in the first Tome of his *Analeſs*, and which is entirely preserv'd in Manuscript in the Library of *S. Germain des Prex*.

BERCHIER

BERTHIER Priest of Verdun.

Berthier Priest of Verdun wrote a Compendious History of the Bishops of that Church, and dedicated it to *Dado*, who was then Governour of that Country. It was publish'd by Father *Dachery* in the Twelfth Tome of the *Spicilegium*. He flourish'd about the year 987.

This Work of *Berthier* was continu'd by an Anonymous Monk of *S. Viten* at Verdun down to *A nameless* *Thierry* the Fourteenth Bishop of that City. Afterward *Lawrence* Monk of *Liege*, and at last of the same Monastery of *S. Viten* at Verdun, made a Supplement and Continuation of that History to the time of *Alberon*, that is to say, to the middle of the Twelfth Century. These Works are follow'd by another Continuation in the same Tome of Father *Dachery's Spicilegium*.

ADSO Abbot of Luxeuil.

There were two Monks in the Tenth Century who bore the Name of *Adso*: The first of these, *Adso* Abbot of *Luxeuil*, wrote about the year 960. a Treatise of the Miracles of *S. Vaudalbert*, but of the third Abbot of *Luxeuil*, which is contain'd in the first Tome of the *Benedictine* Centuries. The second Abbot of *Deuvres* in the Diocese of *Bourges*, is the Author of the Life of *S. Bercaire*; of that of *S. Basile* Confessor; of the History of the Translation and Miracles of the latter; of the Life of *S. Frobert* Abbot of *Celles*; of the History of the Translation of his Relicks; and lastly of the Life of *S. Manjues* the first Bishop of *Toul*. All these Works, except the last, are in the second and fourth *Benedictine* Centuries of Father *Mabilion*; the last was publish'd by Monsieur *Bosquet*. This Author flourish'd about the year 980. and died in 992.

LETALDUS Monk of S. Memin.

Letalus Monk of the Abbey of *Micy* or *S. Memin* in the Diocese of *Orleans*, flourish'd about the end of the Tenth Century. He wrote the History of the Miracles of *S. Maximin* or *Memin*, Monk of the first Founder of that Monastery; publish'd by Father *Mabilion* in the first Tome of his *Benedictine* Centuries; and it is probable that he is the same with the Author of the Life of *S. Julian* Bishop of *Mans*.

CHAP. IV.

The History of the Churches of Germany.

THE Emperor *Arnulphus* the last of the Branch of the *Carlian* Stock, who obtain'd Germany for his Inheritance, dying in the year 899. left but one lawful Son nam'd *Lewis*, who being only eight years old, was committed to the Care of *Orto* Duke of *Saxony*, who married his Sister; and the Empire of *Hans* Archbishop of *Mayence*: Soon after he became Heir of *Lorrain*, of which *Quentibold* his of *Germa*-*Baltard* Brother was in possession. But he was not able to subdue *Italy*, nor to cause himself to be any in the crown'd Emperor; neither did he live long, but dyed between eighteen and twenty years old, *Tenth* *Century*. A. C. 911. leaving only two Daughters, nam'd *Placidia* and *Masbilda*. The first was married to *Cowade* Duke of *Franconia*, and the other to *Henry* the Fowler, Duke of *Saxony*, and Son of Duke *Orto*. The Estates of the Realm design'd to confer the Crown upon that *Orto*, he desired to be excus'd by reason of his old Age, and advis'd them to chuse *Cowade* Duke of *Franconia*, but his Son *Henry*

The Revolutions of the Empire of Germany in the Tenth Century.



Henry Duke of Saxony, whose Moderation was not so great, claim'd a Right to part of the Kingdom, as having married one of the Heiresses, revolted against *Conrad*, wag'd War with him, and gain'd the Battle; however this Advantage prov'd ineffectual, and *Conrad* always remain'd in possession of the Throne, till his death; which happen'd in the year 918. When he left *Henry Duke of Saxony* his Heir, and order'd the Lords to wait upon him with the Crown and the Royal Ornaments. They perform'd his last Will, and acknowledg'd *Henry Duke of Saxony*, surnam'd the *Fowler*, as King of *Germany*. This valiant and prudent Prince kept in awe *Arnulphus Duke of Bavaria*; defeated the *Hungarians* who ravag'd *Germany*; overcame the *Vandals*; subdu'd *Bohemia*; and after having reign'd Seventeen years, dyed A. C. 936. The Lords substituted in his place his eldest Son *Otto*, afterwards surnam'd the *Great*; against whom his Brother *Henry* made War, but was defeated, and mortally wounded in a Fight. The Dukes *Gilbert* and *Eberard*, who were Authors of this Revolt, persist'd in another Engagement near *Andernæs*, and left *Otto* in the quiet possession of his Dominions, which he enlarg'd considerably; and joyn'd to them the Kingdom of *Italy*, with the Imperial Dignity, which pass'd to his Son *Otto*, and to his Grandson of the same Name, as it has been already related.

Under these Emperors, who were no less Religious than Valiant, the Churches of *Germany* were in a flourishing Condition, by the means of a great number of Reverend Bishops, the Writings of several Authors, and the propagation of the Gospel among the Northern People. This is what we shall proceed to shew in giving an Account of such Persons illustrious for their Learning and Sanctity, as *Germany* has produc'd in this Century.

S. ULRIC Bishop of Augsburgh.

S. Ulric Bishop of Augsburgh.

WE shall begin with *S. Ulric* Bishop of *Augsburgh*. He was descended from an Ancient Family in *Germany*, the Son of *Hugpaur* and *Thepirga*; He began to study in the Monastery of *S. Gal*, and was taken from thence to be put under the Tuition of *Adalbero* Bishop of *Augsburgh*, in the year 909. He made a Journey to *Rome*, and during his residence there *Adalbero* died, and left *Hilmin* his Successor, after whose death *Ulric* was nominated Bishop of *Augsburgh* by King *Henry*, A. C. 924. He was highly esteem'd by that Prince, and the Emperor *Otto* had a particular respect for him. This Prelate, in like manner, made two other Journeys to *Rome*; one about the year 936, and the other near the end of his Life. He dyed A. C. 973. in the 83d year of his Age, after having governed the Church of *Augsburgh* during Fifty years.

His Life, which was written by an Author of those times named *Gerard*, who was Contemporary with him, contains many remarkable Passages. It is there related, that besides the Divine Office, which he sung every day with his Canons in the Choir of his Church; He was wont to recite in particular the Offices of the Blessed Virgin, of the Holy Cross, and of All the Saints; with the entire Psalter; and that he was accustomed to say one, two, or three Masses accordingly, as the time would permit: That in Lent, after having said Matins at Night, he continu'd his Prayers till the hour that the Bell rung to the Vigils for the dead, which he sung with the Choir, and afterwards the

* The first of the Roman Canonical Hours.
† Two o'clock of the Canonical Hours.

* *Prime*; That he continued in the Church at Prayers till the Canons return'd with the Cross to celebrate Mass, at which he assisted, and kissed the Hand of the Priest that officiated: That after Mass he sung † *Tierce* with the Canons, and that he remain'd in the Church till the *Sexte*; when he visited the Altars, and kneel'd before them, singing a *Miserere* and a *De Profundis*: That then he return'd to his Chamber, to wash his Face, and to prepare for saying Mass: That when it was said, and Vespers after it, he was wont to visit the poor of the Hospital, to wash the Feet of Twelve amongst them; and to give every one a penny: That at his departure from thence, he sat down at Table; that after having eat, he said his Compline, and retir'd: That he spent all the days of Lent after this manner, till that of the Indulgence, commonly call'd *Palm-Sunday*: That on that day, he went early in the Morning to the Church of *S. Afer*, where he sung a *Trinity-Mass*, and made a Benediction of the *Palm-Tree Branches*, which he carried about in Procession, accompanied with the Clergy and People, with the Gospel, the Cross, the Banners, and an Image representing our Saviour sitting on an Ass, as far as Mount *Perleich*, where he was met by the Choir of Canons, and part of the People, who cover'd the way with *Palm-Tree Branches* or Garments: That he made an Exhortation to them upon our Saviour's Passion, and that they return'd together to sing Mass in the Cathedral Church: That during the three following days, he held a Synodical Assembly: That on *Holy Thursday* he celebrated Divine Service, Consecrated the Holy Chrysm and other Oils, and distributed them among his Clergy: That afterward he went, according to his usual Custom, to visit the Hospital, from whence he return'd to the Church; Clothed twelve poor Men in the Vestry, and wash'd their feet: That on *Good-Friday* he assisted at the whole Office; That after having Administered the Holy Sacrament to the People as on the preceding day, he laid up the rest of the Eucharist, in order to bury it, according to the Custom of those times; and that at Night he eat Bread and drank Beer, without sitting down at Table; That on *Holy Saturday*, after the Nocturnal Office,

the

the Repetition of the Psalter, the Singing of the Three Litanies, the Blessing of the Tapers, and the S. Ulric Reading of the Lessons, he went in Procession to S. John's Church, where he baptiz'd three Infants, ^{Bishop of Augsburg.} and then return'd to Celebrate Mass, to Administer the Holy Sacrament to the People, and to say Vespers: That afterwards he distributed Victuals to a great many Persons: That on *Easter-Day*, after the Prime Office, he usually went to S. Ambrose's Church, where he celebrated the Tinity Mass, and return'd from thence in Procession, carrying the Image of our Saviour with the Gospel; the lighted Tapers and the Incense to S. John Baptist's Church, where he Sung *Tierce*, and from thence to the Cathedral, where he sung Mass and administred the Sacrament to all the Assistants; Afterward he gave Provisions to the Canons of his Cathedral, and to the Clergy of S. Afra's Church distributing to them Lambs Flesh and pieces of Bacon, which had been blessed at Mass, and gave them a very splendid Entertainment. It is also observable, that he was wont to visit his Diocess every Four years; to instruct the People; to administer the Sacrament of Confirmation, and to reform his Clergy.

I shall take no notice of a great number of Miracles that are related in this Life of S. Ulric, nor of those that were written by *Gebeard* his fourth Successor, and by *Berno* Abbot of S. Afra: but I cannot omit the History of *Adalbero* Nephew to this Reverend Bishop. He had caus'd him to be carefully educated, gave him an Abbey, design'd him for his Successor, and made use of his Service in the management of all his Affairs, as well at Court, as in his own Diocess. To gain him greater Authority, he intreated the Emperor, in the last Journey he made to *Rome*, to vouchsafe to entrust him with the sole Administration of the Affairs of his Diocess, and to nominate him for his Successor. *Adalbero* upon his return from *Augsburgh*, not only caus'd an Oath of Fidelity to be taken to him, by the Clergy and People of the City, but also presum'd to use the Crozier Staff. This Attempt gave offence to the Bishops of *Germany*, inasmuch, that in a Council held at *Ingelheim* in the year 972. in the presence of the Emperor *Otto*, and of his Son, to which S. Ulric and *Adalbero* were summon'd; a Process was drawn up against the latter, for presuming to bear the Marks of the Episcopal Dignity, and upon that account they proceeded so far, as to declare him incapable of succeeding his Uncle in the Bishoprick of *Augsburgh*. Whereupon the good old Man, not being able sufficiently to explain the Case, by reason of his great Age, sent word by one of his Clerks, that he design'd to retire, and embrace the Monastick Life, according to the Rule of S. *Benedict*, whose habit he had assum'd. The Bishops of the Council having made a Remonstrance, that he ought not thus to leave his Bishoprick, and that this Example would be of very dangerous Consequence, oblig'd him to return to the Government of his Church; promising him at the same time, that after his death no other Bishop should succeed in the Diocess of *Augsburgh*, but *Adalbero*; of whom they exacted an Oath, that he knew not that it was unlawful, or that it was an Heretical Practice, to assume the Ensigns of the Episcopal Dignity, and to Exercise the Authority of a Bishop without due Ordination.

This Promise signified nothing with respect to *Adalbero*, because he died suddenly in a short time after, even before his Uncle; who had for his Successor *Henry* the Son of Count *Burchard*, who caus'd himself to be chosen by force. The latter dy'd as he had liv'd, that is to say, rather like a Soldier than a Bishop; for in his time he rais'd a Rebellion against his Sovereign Prince, and was kill'd in a Battel fought against the *Saracens* in the year 983. After his death, the Emperor *Otto* the Second, was desirous to confer that Bishoprick upon *Werchenbaris*, whom S. Ulric had design'd for his Successor; but upon his refusal of it, *Eutychus* Count of *Alsat* was elected. *Luitholfus*, who succeeded in the year 988. made a Journey to *Rome* to procure of Pope *John* the XV. the Canonization of S. Ulric, which he obtain'd in a Council at *Rome*, upon the reading of the Life and Miracles of that Saint, who edified the Church rather by his Life and Conversation, than by his Writings; for few are attributed to him, and those too are very dubious. We have already observed that some make him the Author of a Discourse, concerning the Ecclesiastical Functions ascrib'd to Pope *Leo* the Fourth, and inserted in the Synodical Letter of *Ratherius*, which seems to be really so; because he returns an Answer to certain Questions which the Writer of his Life says he propos'd to his Clergy, during the time of his Visitation.

The same Author cites a Sermon of S. Ulric upon the Eight Mortal Sins, and the Eight Beatitudes. But it is probable that he compos'd it out of the ordinary Discourses that he had heard from the Mouth of that Saint: In the preceding Century was likewise publish'd in *Germany*, a Letter bearing the Name of S. Ulric, and directed to Pope *Nicolas*; in which he adviseth that Pope for putting an end to the Irregularities of the Clergy, to permit them to marry: Mention is made of this Letter, in an Addition of *Barthoul* Priest of *Constantz*, to the Chronicon of *Hermannus Contrarius*; and its affirm'd to be mention'd by *Aeneas Sylvius* in his Treatise of the Manners of the *Germans*; where he says, That S. Ulric reprov'd the Pope for keeping Concubines. But this Letter is apparently Suppositions, by reason that in S. Ulric's time there was no Pope nam'd *Nicolas*, neither did S. Ulric Bishop of *Augsburgh* live in the time of those Popes who bore that Name. The Authority of the Chronicon is of little moment, and *Aeneas Sylvius* does not distinctly make mention of that Letter; but only says, that S. Ulric reprov'd the Pope, upon account of his Concubines; which may agree with *John* the XII. Besides that, this Passage is not found in some Manuscripts of *Sylvius*'s History, nor in the *Roman* Edition. But altho' it were true, that this Author alludes to that counterfeit Letter, it would only prove that it was already forged in his time; and that it is more ancient than the Councils of *Basil* and *Constantz*, which, as I presume, cannot be call'd in question.

ADALBERO *Bishop of Augsburgh.*

Adalbero
Bishop of
Augsb-
burgh.

Adalbero the Predecessor of *S. Ulric* is Author of the Life of *S. Hariolphus* the first Abbot of *Elwangen*,

The two ADALBERTS, who were Saints.

Two Adelberts
Saints.

THE two Saints nam'd *Adalberts* not only illuminated Germany with the Light of their Doctrine, but also propagated that of the Gospel amongst the Barbarous Nations: The former, after having preach'd it to the People, who inhabit along the Coasts of the *Baltick Sea*, and having taken much pains in Converting the *Sclavonians*, was ordain'd the first Archbishop of *Magdeburg* in the year 968. and dyed in 981. The second, who was Bishop of *Prague*, in like manner preach'd the Gospel to the *Bohemians*, *Poles*, and *Hungarians*. The latter left his Bishoprick, by reason of the excessive Enormities of the People of *Bohemia*, and departing to *Rome*, there embrac'd the Monastick Life in the Convent of *S. Boniface*. After having spent five years there, he return'd to *Bohemia*, and pass'd from thence into *Hungary*; from whence he return'd the second time to *Rome*, and presided five years more in the same Monastery. He was also remov'd again by the Solicitation of the Archbishop of *Mentz*, who oblig'd Pope *Gregory* the Fifth to send him back. *Baleslaw* King of *Bohemia* having forbidden him to enter his Dominions, he went into *Prussia*, and from thence into *Lithuania*, where having suffer'd much in propagating the Christian Faith, he at last receiv'd the Crown of Martyrdom.

BRUNO *Archbishop of Cologne.*

Bruno
Archbishop
of Cologne.

Bruno Archbishop of *Cologne*, the Son of the Emperor *Henry* the Fowler, and Brother of *Otha* the Great, is none of the least Ornaments of the Church of Germany, both with respect to his profound Learning and singular Piety. We are inform'd by a Writer of that time, that he had acquired a perfect Knowledge of the *Greek* and *Latin* Tongues; that he had perus'd all the Ancient Authors; that he had a very fine Library; and that he took a particular Care of his Diocess and Clergy; retrenching all their superfluous Habits, and obliging them to a constant attendance on the Duties of their Functions, as also instructing them by frequent Conferences, reiterated Exhortations, and his own Example. *Sixtus Senensis* says, that he compos'd a Commentary on the Pentateuch, the Manuscript of which is kept in the Library of the *Dominicans* at *Boulogne*. It's also reported that he wrote the Lives of certain Saints. He was chosen Archbishop of *Cologne* in the year 953. and dy'd in 965.

ROGER *Monk of S. Pantaleon.*

Roger
Monk of S.
Pantaleon.

THE Life of this great Archbishop was written by *Roger* a Monk of *S. Pantaleon* at *Cologne*, who dedicated it to *Folmar* his Successor in the year 970. It is refer'd by *Saxius* to *Orat.* 12. and is written very elegantly with respect to the stile of those times. We also may reckon up a great number of German Prelates illustrious for their Learning and Piety, among whom are *Henry* Archbishop of *Trier*, *Wolfgang* Bishop of *Ratisbon*, *Sigismund* of *Halberstadt*, and many others whom we shall not now mention. We shall therefore proceed to give a particular Account of those who have left us any considerable Writings.

RATH-

RATHBOLDUS *Bishop of Utrecht.*

Rathboldus or Rathboldus a German by Nation, descended from the Princes of Friesland, apply'd Rathbold himself to study under Nanno or Manno, in the Court of Charles the Bald, and of his Son Lewis, dus Bishop where those Princes caus'd the Liberal Sciences to be taught publicly. He was chosen Bishop of Utrecht in the year 899. *Trithemius* says, that he was well vers'd in the Knowledge of the Holy Scriptures, and that he was no Novice in Humane Literature; that he was of a quick Apprehension, and much esteem'd for his Eloquence, leading a very Circumspect Life and Conversation; that he govern'd the Church of Utrecht during Seventeen years, and wrote several Tracts; among others, a Treatise of the Commendation of S. Martin; another of that of S. Boniface; The Life of S. Amalberg; a Book of Homilies and Sermons; certain florid Discourses on S. Willebrord; an Office of the Translation of S. Martin; with divers Hymns in Honour of the Saints; and lastly that he dy'd in the year 917. or rather in 918. Another Writer nam'd William of Hedin, attributes to him certain Poetical Pieces, and a Compendious Chronicon. *Saxius* likewise ascribes to him an Eclogae concerning S. Lebuin. Father Mabillon has publish'd a Discourse of the same Author on the Life of S. Amalberg, and another on that of S. Willebrord.

HILDEBERT *Archbishop of Mentz.*

Hildebert Brother to the Emperor Conrad, the Thirteenth Archbishop of Mentz, Crown'd Otto Hildebert the Great in the year 938. But afterward's having combin'd with Richard Bishop of Stratsburg, Archbishop to foment the Division between Otto and his Brother Henry, he was banish'd to Hamburg. Some make of Mentz him the Author of the Lives of certain Saints.

WILLIAM *Archbishop of Mentz.*

William the Fifteenth Archbishop of Mentz, Prince of Saxony, and the Son of Otto the Great, William was chosen Archbishop in the year 954, and dy'd in 968. He compos'd a Chronicon of the Archbishops his Predecessors.

BONNO *Abbot of Corbey in Saxony.*

Bonno or Bavo Abbot of Corbey in Saxony, flourish'd under Arnulphus and Lewis the Fourth, Kings of Germany. He wrote a Treatise of the memorable Actions of his time, mention'd in the History of Adam of Bremen, who cites a Passage of it concerning a Miracle of S. Rembert. We have at present no other knowledge of that Work.

WALTRAMNUS *Bishop of Stratsburg.*

Waltramus or Waldrammus Bishop of Stratsburg, who assist'd at the Council of Triburia in the year 895, and did not dye till 905, is the Author of certain Poetical Pieces which are inserted in the second Tome of *Canisius's* Antiquities.

SOLOMON Bishop of Constance.

Solomon Bishop of *Constance* liv'd almost at the same time, for he entred upon the Episcopal Function in the year 981. and dy'd in 919. He likewise compos'd certain Poems dedicated to Bishop *Dado*; which are in the first Tome of the same Antiquities by *Canisius*. He had been Monk of *S. Gal* and Chaplain to King *Leuth*.

UTHO Bishop of Stratsburg.

Utho Bishop of *Stratsburg* had for his Successor in the year 930. *Utho* Nephew to *Henry* the Second Duke of *Saxony*. This *Utho* wrote the Lives of *S. Arbogastus*; and *S. Amalid* *Stratsburg*. and dy'd in 977. leaving *Elsembaldus* his Successor.

NOTGER the Stammerer.

Notger the *Stammerer*. There were several *Notgers* in the Tenth Century, but the first and most famous was of the *Cornelian* Race, and Surnam'd the *Stammerer*, by reason of the impediment in his Speech. He enter'd very young into the Monastery of *S. Gal*, where he studied under *Marcellus* and *Isa*, with *Berpertus* and *Turtio*. These three Monks studying together, promoting Learning in that Abbey, where they had frequent Conferences one with another, applying themselves more especially to the study of the Liberal Arts and Sciences, and to that of Music in particular: But their chief Employment was the making of *Proses*. *Notger* compos'd many, and translated the *Psalter* into *High-Dutch* for the use of King *Arnulphus*: He wrote the Life of *S. Gal* in Verse, as also a Treatise of the Letters of the Alphabet, that are us'd in Musick and some other Works of the like nature; but the principal of them is his *Martyrology*, publish'd by *Canisius* in the sixth Tome of his *Antiquities*. The same *Canisius* has set forth some of the *Proses* and Hymns of this Author, with a Fragment of the Life of *S. Gal*, in the Fifth Tome of the same Work, in which is also found the Treatise of Musick before-mention'd. Besides these Works, *Goldastus* attributes to *Notger* the *Stammerer* the two Books of the History of *Charlemagne*, that are dedicated to *Charles the Bald*, and written by a nameless Monk of *S. Gal*: And indeed he seems to discover himself in the 26th Chapter of the Second Book, where he declares that he is subject to Stammering, and wants Teeth. The same Author observes, that he has seen a Manuscript of the Life of *S. Gal*, written by way of Dialogue, which bears the Name of *Notger*. To him likewise is attributed the Life of *S. Landold* refer'd by *Sirius* to *March 19*. That of *S. Remacius* Bishop of *Utrecht*, refer'd by the same Historian, to *Sept. 3*. and two Books of the Miracles of that Saint: But it's not certain that these Works are his; neither do they appear to be of the same stile. *Notger* spent the greatest part of his Life in the Ninth Century, and dy'd in the Month of *April*, A. C. 912. His *Martyrology* was compos'd in the end of the Ninth Century, or in the beginning of the Tenth.

The second *Notger* liv'd in the Tenth Century, and was not made Abbot of *S. Gal* till the year 973. he dy'd in 981, but there are not any of his Pieces now extant.

The third *Notger* was chosen Bishop of *Leier* in the year 972. Neither has he left any Works unless we attribute to him the above-mention'd Lives of the Saints.

WITICHINDUS Monk of S. Corbey in Westphalia.

Witichindus Monk of *Corbey* in *Westphalia*.

Witichindus, *Winduchindus*, or *Windichinus* a Monk of *Corbey* a Monastery in *Westphalia*, of the Order of *S. Benedict*, flourish'd under *Otto I.* and *II.* He wrote three Books of the History of the Saxons, in which are comprehended the Actions of *Henry* and *Otto* the First, and which ends at the

the death of the latter, that is to say, in the year 973. They are dedicated to *Queen Mathilde*, *Witichia*, Daughter of the Emperor *Otto*, and were printed at *Basil* A. D. 1532. at *Frankfort* in 1577. *Audus Monk*, among the *German* Historians printed in 1580. and at the end of a particular Edition by *Meibomius* of *Corbey*, at *Frankfort* in 1621. *Sigebert* says also, that he wrote in Verse a Relation of *S. Thecla's* Passion, and the Life of *S. Paul* the first Hermit. These Works are lost; altho' in the last Edition by *Meibomius*, there are certain Verses which are attributed to this Monk. *Witichia* in *Westphalia*.

ROSWIDA a Nun.

Roswida a Nun of the Monastery of *Gandersheim*, famous for her Quality, Learning and Piety, *Roswida* flourish'd under the Emperor *Otto* II. by whose Order she compos'd in Heroick Verse a Panegyrick upon the Actions of *Otto* the First. She likewise wrote in Verse the Passion of *S. Demetrius* Bishop and Martyr, and that of *S. Pelagius* who suffer'd Martyrdom in *Spain*; and some other Poems in Commendation of the Virgin *Mary* and *S. Anne*; as also on *S. Gaudolphus* and some other Saints. To her likewise is attributed the Life of *S. Willibrod* Bishop of *Eichstadt*, and that of *S. Unnebald* the first Abbot of *Heilsheim*, related by *Surius*, *Canisius* and *Faber Mabillon*. This Nun wrote in a finer stile then most part of the Authors of her time, and was well vers'd in the Knowledge of the *Greek* and *Latin* Tongues: Her Poem of the Life of *Otto*, was printed with *Witichind's* Works at *Frankfort* in 1621. and in the Collection of the *German* Writers by *Rubens*; and her Poetical Pieces were printed together at *Nuremberg* in 1501. by *Conradus Celsa*.

REGINALDUS Bishop of Eichstadt.

Reginaldus, who in the year 975, succeeded *Searband* kill'd by the *Hungarians* at *Augsburgh*, in the Bishoprick of *Eichstadt*, pass'd in his time for a very Learned Man, as having attain'd to a considerable Knowledge in the *Greek*, *Latin*, and *Hebrew* Tongues, and more especially in the Art of Musick. He wrote the Lives of *S. Willibald* and *Unnebald*, with those of *S. Nicolaus* and *S. Blasius*. He was Bishop for the space of Twenty four years. *Reginaldus* Bishop of *Eichstadt*.

Another *German* Bishop of the same time, has given us the Life of *S. Hunegonda* refer'd by *Surius* to *Aug. 25.* and a Nameless Writer made a Narrative of the Translation of *S. Epiphanius* Bishop of *Pavia* into *Saxony*. *A German* Bishop. *A nameless* Author.

THIERRY Archbishop of Triers.

Thierry Provost of the Church of *Metz*, and afterwards Archbishop of *Trier*, wrote sometime *Thierry* before the preceding Authors (for he dy'd in the year 970.) the Life of *S. Lutrada*, refer'd by *Surius* to *Sept. 22.* *Thierry* Archbishop of *Triers*.

OTHLO Bishop of Metz.

Othlo Monk of *Fulda* wrote the Life of *S. Pyrrhin*, who is suppos'd to have been Bishop of *Meaux*, or rather *Metz*. This Life is dedicated to *Lindolphus* Archbishop of *Trier*, and was publish'd by *Brouwerius*, who caus'd it to be printed A. D. 1616. at *Metz*, with other Lives of the Illustrious Personages of *Germany*. *Lindolphus* was made Archbishop of *Trier* in 999. and dy'd in 1008. Therefore *Othlo* compos'd his Work in the Ninth Century, or in the beginning of the Tenth. *Othlo* Bishop of *Metz*.

Ortilo Bishop of Metz.

and *Serranus* likewise attribute to him the Life of *S. Boniface*. But *Brouverus* observes, that it is of a different title.

UFFING or UFFO Monk of Werthin.

Uffing or Uffo Monk of Werthin.

AT the same time *Uffing*, or rather *Uffo* of *Friesland*, Monk of *Werthin*, wrote the Life of *S. Ludger* Bishop of *Munster*, which was printed at *Cologne* the last Century, with a Poem of the same Author; some attribute to him the Life of *S. Ida* refer'd by *Surius* to *Sept. 4*. *Suffridus* says that he likewise left the Life of *S. Lucius* King of *England*, which he affirms to be extant in Manuscript.

A Council at Coblenz in the year 922.

We have the Acts only of very few Councils of *Germany* in the Tenth Century, altho' we have just grounds to suppose that many more were held. The first, of which any Monument is remaining is a Council held at *Coblenz* in the year 922. by the order of *Charles* King of *France*, and *Henry* King of *Germany*. It was compos'd of Eight Prelates, viz. *Herman* Archbishop of *Metz*, *Heriger* Archbishop of *Cologne*, and six other *German* Bishops, and made Eight Canons, of which only the First, Fifth, Sixth, Seventh and Eighth remain in our Possession. The first forbids Marriage between Relations to the Sixth Generation. The Fifth prohibits Laymen, who have Chappels, from receiving the Tythes of them with their own hands on purpose to put them to profane uses, and ordains that the Priests shall receive and use them to the advantage of the Churches, and for the maintenance of Hospitals and poor People. The Sixth brings the Monks under Subjection to the Jurisdiction and Government of the Bishop. The Seventh condemns a Person who sells a Christian for a Slave, as guilty of Murder. The Eighth forbids those who give any Goods or Revenues to a particular Church, to take away the Tythes due upon account of such Revenues, to the Church to which they belong'd before.

A Council at Erfurt A.C. 932.

The Canons of a Council held at *Erfurt* in the year 932. in like manner are still extant, with a Preface which shews that it was conven'd by the Order of *King Henry* the First, in the Fourteenth year of his Reign, and that it was compos'd of the Archbishop of *Trier* and Twelve Bishops. The First of these Canons imports, that the Festivals of the Twelve Apostles shall be solemniz'd, and that the Fast of the Vigils shall be observ'd according to the ancient Constitutions. The Second, that no Pleas shall be held in the Courts of Judicature on Sundays, Holy-days, or Fasting-days: It is also added, that *King Henry* prohibited the Judges to Cite any Person before them in the Week preceding the Festival of *Christmas*, that of *S. John Baptist*, and during the whole time of *Lent*, till the Eighth day after *Easter*. In the Third it is forbidden to deliver a Summons or Warrant to those Persons who are going to Church, or are there already, that they may not be disturb'd in their Devotions. The fourth imports, that if a Priest be suspected of any Crime, and accused before his Bishop, he shall be thrice admonish'd to acknowledge his Fault, and shall undergo condign Punishment, if he be found Guilty, unless he prove his Innocence by clearing himself by his own Oath, or by that of his Colleagues. The Fifth forbids private Persons to impose Fasts without the Consent of the Bishop or his Vicar, because many do it to carry on Superstitious Divinations, or for other sinister ends, rather than out of a Principle of Devotion.

We have already made mention of the Council of *Ingelheim* held in the year 948. in treating of the Contents of *Arsaldus* for obtaining the Archbishoprick of *Rheims*, in regard that it was chiefly assembled upon that account.

A Council at Augsburg A. C. 952.

In the year 952. the Emperor *Orto* the First held at *Augsburg* an Assembly of the Bishops of *Germany*, *France* and *Italy*; where the Archbishop of *Metz* presided, and publish'd Eleven Canons, which were approv'd by the other Prelates.

The First ordains that the Priests, Deacons and Subdeacons that marry, shall be depos'd according to Chap. 25. of the Council of *Carthage*. The Second is against Clergy-men, who keep Dogs and Birds for Hunting, and are addicted to that Exercise; they are to be suspended from their Functions as long as they persist in such Practices. The Third ordains that Bishops, Priests and Deacons, who spend their time in playing at Games of Chance, shall incur the Penalty of being Depos'd, unless they renounce such sort of Games. The Fourth is against those Clergy-men who keep suspicious Women in their Houses. The Fifth prohibits Monks from going out of their Cloisters, without the permission of their Abbot. The Sixth enjoyns Bishops to take care of the Monasteries of their Respective Diocesses, and speedily to Reform the Disorders that are committed in them. The Seventh and Eighth forbid them to hinder Clergy-men and Canonesses from embracing the Monastical Life. The Ninth prohibits Lay-men from turning out of the Churches those Persons to whom the Bishops have committed Care of them. The Tenth attributes to the Bishop the right of taking Cognizance of the distribution of Tythes. And the Eleventh imports, that not only the Bishops, Priests, Deacons and Subdeacons shall lead a single Life, but also that the other Clergy shall be oblig'd to live Continently when they come to years of Maturity.

C H A P. V.

An Account of the Churches of England.

IN the beginning of the Ninth Century, King Alfred re-establish'd the Universities, and caus'd the Liberal Arts and Sciences to flourish in England, inviting over the Abbot Grimbaldus, and several other Learned Men of France; but the Kings his Successors were chiefly employ'd in Reforming the Corruptions of Manners and Discipline. In the beginning of this Century King Edward, upon the Remonstrances and Threats of the Pope, who complain'd that for Seven years the whole Country of the West-Saxons was destitute of Bishops, caus'd a Council to be assembled at Canterbury, in which Archbishop Plegmon presided, and where several Persons were chosen to be Bishops in that Province, and elsewhere, who were ordain'd by Plegmon after his Return from Rome, whither he went on purpose to give an Account to the Pope of the Proceedings of the Council, and to pacify him. The Pope approv'd their Regulations, order'd that for the future the Churches should no longer be left vacant, and confirm'd the Primacy of the Church of Canterbury. All these Actions are attributed by several Authors to Pope Formosus, but in regard that this Pope dy'd a long while before the time of King Edward, they are rather to be ascrib'd to John the Ninth, who possess'd the See of that City of Rome in the beginning of Edward's Reign, A. C. 904. to which this Council may be refer'd.

The same King publish'd in the year 906, divers Laws against the Disturbers of the Tranquility of the Church; against Apostates whom he condemns to death; against Clergy-men who commit Robberies or Fornication; against Incestuous Persons; against those who refuse to pay Tythes, or to keep Sundays and Fasting-days; and against Sorcerers and leud Women, who are condemn'd to different Penishments. It's also ordain'd in that Edict, that Persons condemn'd to dy for Capital Crimes, should be permitted to make a Confession of their Sins in private to a Priest; and that those, who have been deprived of any Member for an Offence, and survive three days, should cause their Wounds to be dress'd, and receive Consolation, after having obtain'd a Licence from the Bishop.

King Ethelstan, who succeeded Edward in the year 923. in like manner caus'd certain Laws to be Enact'd relating to Ecclesiastical Affairs, with the Advice of the Prelates, Lords, and Learned Men of his Kingdom, by which he ordain'd, That all the Lands, and even those of his own Demains, should be liable to pay Tythes. He enjoy'd all those, who held any Estates of him, to allow somewhat for the Maintenance of the Poor, and other charitable Uses: He prohibited Outrages that were done to the Churches, and again condemn'd the Sorcerers and Witches to Imprisonment, and to pay great Fines: He regulated the manner of proving the Innocence of Accus'd Persons, by Fire or Water-Ordeal; Forbad the keeping of Markets, or buying and selling on Sundays: And ordain'd that perjurd Persons and false Witnesses should be depriv'd of Christian Burial. To these Laws he added divers Instructions for the Bishops, and recommended the Reading in the Monasteries every Friday Fifty Psalms upon his Account.

Forasmuch as the most remarkable Circumstances of those Laws, is that which relates to the Clearing or Convicting of an Accus'd Person, by the Trial of Fire or Water, then commonly call'd Ordeal; and in regard that the manner of performing it is there explain'd at large; it may not be improper here to insert an Account of that passage. *If any one be desirous to clear himself by Ordeal, that is to say, by the Trial of Fire or Water, let them come to the Priest three days before he do it, who shall give him a Benediction after the usual manner; and during those three days let him eat nothing but Bread and Salt or Pulse; let him hear Mass every day; let him make an Oblation; let him receive the Sacrament on the day he is to undergo the Trial. If it be that of Cold Water, let him be plung'd one Fathom below the Surface of the Water. If it be that of a Hot Iron, let it be put into his Hand, and left there three days, without looking on it. If it be that of Hot Water, let it be made boiling hot, and let the Hand or Arm of the Accus'd Person be put into it. In all these Trials, both the Accus'd Person and the Accuser are to Fast, and to cause Twelve Witnesses to be present, whomay take an Oath with them, and let Holy Water be sprinkled upon them. There are two Editions of these Laws, one of which is printed at large, and the other is an Abridgment of them.*

King Edmund had no less Zeal for the maintaining of the Discipline of the Church, than his Predecessor Ethelstan. He held in the year 944. which was the third of his Reign, even on Easter-day, an Assembly of the Prelates and Lords, in which he made certain Laws relating to Chastity, and the payment of Tythes, and of the Alms-penny; as also against those who offer'd Violence to Nuns; against perjurd Persons, and those who assist'd at profane Sacrifices. In these Laws are specified the Ecclesiastical Penalties to be inflict'd on the Infringers of them; viz. The privation of Christian Burial and Excommunication. The Bishops are there enjoy'd to repair their Churches at their own Charge, and to prefer a Petition to the Prince, for the Reparation of others, and for their Ornaments. He likewise made Laws for the punishment of Murderers, and for the regulating

of Marriage-Solemnities. This Assembly was held under *Wulfstan* Archbishop of *Tork* and *Odo* Archbishop of *Canterbury*.

The latter made about that time, certain Ecclesiastical Constitutions, by way of Admonition or Instruction, in which he recommends, 1. That the Church should be left in the peaceable Enjoyment of its Privileges and Immunities, and that no Taxes should be laid on the Revenues belonging to it. 2. He admonishes the King and the Princes to obey the Archbishop and Bishops; to be humble; to oppress no Man; to administer Justice to all; to punish Criminals; and to relieve the Poor with their Alms. 3. He orders the Bishops to lead an Exemplary Life; to visit their Dioceses once every year; to preach the Truth boldly to Kings and Princes; to excommunicate none without just grounds, and to shew to All the way to Salvation. 4. He enjoins the Priests in like manner to live Circumspectly, and to wear Habits conformable to their Order. 5. He gives the same Admonition to all the Clergy. 6. He exhorts the Monks to perform their Vows, and forbids them to turn Vagabonds, contenting themselves only with wearing the Habit of Monks, without leading a Life consonant to their Profession: He recommends to them working with their own Hands, reading and prayer. 7. He prohibits Incestuous Marriages with Nuns, or near Relations. 8. He recommends Peace and Union. 9. He enjoins the Observation of the Solemn Fasts of *Lent*; of the *Ember-Weeks*; of *Wednesday* and *Friday*; and the Celebration of Divine Service on *Sundays* and *Festivals*. Lastly, He recommends the payment of Tythes. There is also a Pastoral Letter written by this Archbishop, and directed to his Suffragans, which is related by *William of Malmesbury*.

Edmund being kill'd in the year 946. his Brother *Elred* took possession of the Throne. We have no Laws enacted by this Prince, only the Charter of a considerable Donation made by him to the Monastery of *Crowland*, in favour of *Turketulus*, who had been formerly Chancellor of the Kingdom, and to whom he gave that Abbey. This was done in an Assembly of Bishops and Lords held at *London* in the year 948.

After the death of *Elred*, which happen'd in 955 *Edwin* the Son of *Edmund* was proclaimed King, but sometime after, part of *England* Revolting, *Edgar* the Brother of *Edwin* got a share of his Dominions, and upon his Brother's Death, obtain'd the sole Possession of the whole Kingdom. This Prince being more Religious than his Predecessors, entirely re-establish'd the Parity of Discipline in the Church of *England*, and brought the Monastical Course of Life into Reputation, by the Advice of *S. Dunstan*, who may be call'd the Restorer of the Ecclesiastical Discipline in *England*.

This Saint was born in the Country of the *West-Saxons*, in the first year of King *Ethelstan's* Reign A. C. 923. He enter'd into Holy Orders very young, and after having completed his Studies, made application to *Athelm* Archbishop of *Canterbury*, who introduc'd him into the Presence of King *Ethelstan*: Afterward having fall'n into some disgrace at Court, he retir'd to *Elfeg* Bishop of *Winchester*, who advis'd him to embrace the Monastical Life, which he accordingly did, and continued in his Retirement till the Reign of King *Edmund*, when he was invited to Court by that Prince: He did not remain long there, without being obnoxious to the Envy and Hatred of several Persons, who misrepresented him to the King; inso much that he was oblig'd to retire to his Solitude of *Glaffenbury*, where he took up his Abode; altho' he was restor'd to the Favour of King *Edmund*, who had always a great respect for him; granted considerable Revenues to his Monastery, and continu'd to follow his Counsels, not only in the management of Civil Affairs, but also of Ecclesiastical. He was no less esteem'd by King *Elred*, who determin'd to nominate him to the Bishoprick of *Winchester*; but *Edwin* having receiv'd a severe Reprimand for his Irregularities from this Abbot, banish'd him, and pillaged his Monastery. However, King *Edgar* recall'd him immediately after his Accession to the Crown, and made him not only Bishop of *Winchester*, but also conferr'd on him the Government of the Church of *London*. At last the Archbishoprick of *Canterbury* being vacant in the year 961. by the death of *Odo*; *Elfsin* Bishop of *Winchester*, who was appointed to supply his place, dying in a Journey he made over the *Alps* to *Rome*, to fetch the Pall; and *Berthelm*, who was substituted in his room, having refus'd to accept that Dignity, *Dunstan* was Invested with it a few days after, and went to *Rome* to receive the Pall. At his return, he apply'd himself altogether to the Reformation of the Clergy of *England*, and took upon him to expel all those who refus'd to lead a Regular Course of Life, and to Restore the Monks to their former Station.

This Saint had for his Fellow Labourers and Imitators of his Zeal, *Ethelwold* Bishop of *Winchester*, and *Oswald* Bishop of *Worcester*, who founded a great number of Monasteries, and took much pains in Reforming the Clergy, and extirpating the Vices that were predominant in *England*. The former dyed in the year 984. before *S. Dunstan*, who foretold his approaching Death, as well as that of the Bishop of *Rechester*, in a Visit which those two Prelates made him: but the latter did not dye till after this Archbishop, viz. in the year 992. As for *S. Dunstan*, he surviv'd King *Edgar*, who dy'd in 975. and maintain'd the Right of the young Prince *Edward*, against the Pretensions of *Alfride*, who endeavour'd to transfer the Crown to her Son *Ethelfred*; but *Edward* being Assassinated Three years after by the Treachery of that Queen, *Dunstan* was contrain'd to Crown *Ethelfred*, and foretold the Calamities that should befall *England*, and the Family of this young Prince, as a Punishment for his Crime, and that of his Mother. At last *S. Dunstan* dy'd laden with years and honour A. C. 988.

In his time, and apparently by his Direction, King *Edgar* in 967. not only publish'd Laws like to those of his Predecessors, for the preservation of the Revenues of the Church; for the Payment of Tythes, and *S. Peter's* Pence; and for the Solemn Observations of *Sundays* and *Festivals*; but also

divers.

An Assembly of Bishops at London A. C. 948.

S. Dunstan Archbishop of Canterbury.

divers Ecclesiastical Constitutions, relating to the Manners and Functions of Clergy-men; to the Celebration of the Mass; to the Confession and Penance that ought to be impos'd on those who commit Sin, &c. Indeed these Canons may serve as a kind of Ritual for the Use of Curates. It is affirm'd that they were made in the year 967. by King *Edgar*; but this does not appear to be altogether certain, and perhaps they are of a later date. The Discourse which this King made to *Dunstan* Archbishop of *Canterbury*; and to *Oswald* and *Ethelwald* Bishops of *Worcester* and *Winchester*, is much more certain. He there inveighs against the Irregularities and Disorders of the Clergy, and pathetically Exhorts those Bishops to join their Authority with His, to repress their Insolence; and to oblige them to apply the Ecclesiastical Revenues to the Relief of the Poor, for which Use they were design'd. To the end that this Order might be put in Execution, he granted a Commission to those three Prelates to take the Matter in hand, and gave them power to turn out of the Churches such Clergy-men as liv'd dissolutely, and to Substitute others in their room.

By virtue of this Injunction, *S. Dunstan* held a General Council A.C. 973. in which he ordain'd that all the Priests, Deacons and Subdeacons, who would not lead a sober Life, should be Expell'd their Churches, and caus'd a Decree to be made, to oblige them to Embrace a Regular and Monastick Course of Life, or to Retire. And accordingly, these three Bishops turn'd the old Clergy-men out of most part of the Churches, and put Monks in their place, or else forc'd them to assume the Monastick Habit.

A general Council of England in the year 973.

S. Dunstan did not only shew his Constancy and Zeal, with respect to the Clergy, but was also as zealous in treating Kings and Princes: For he sharply reprov'd King *Edgar* for abusing a young Maid whom he had sent for out of a Monastery, and impos'd on him a Penance of Seven years. A certain very potent Earl having married one of his near Kinswomen, he Excommunicated him, and refus'd to take off the Excommunication, altho' the King had commanded him, and the Earl had obtain'd a Brief of the Pope for his Restoration. *S. Dunstan* being inform'd of it, reply'd, *that he was ready to obey the Pope's Commands, provided the Person had really repented of his Offence; but that he would not suffer him to persist in his Sin, nor without submitting to the Discipline of the Church to insult over the Prelates, and, as it were, to triumph in his Crime.* At last, the Earl being mov'd with his Constancy, and the fear of those Punishments which the Divine Vengeance usually inflicts upon Excommunicated Persons, left his Kinswoman, did Publick Penance, and threw himself down prostrate before *S. Dunstan* in a Council barefoot, cloath'd with a Woollen Garment, holding a Bundle of Rods in his Hand, and lamenting his Sin, from which *S. Dunstan* gave him Absolution, at the request of the Bishops of the Council.

A Council under *S. Dunstan* and King *Edgar*.

The Reformation of the Clergy cannot be carried on without great Opposition, nor without creating many Male-content, inasmuch that in King *Edgar's* Life time, the Clergy-men depriv'd of their Benefices, used their utmost Efforts to recover them; and having made a Complaint in an Assembly held at *Winchester*, in the beginning of the year 975. they prevail'd upon the King, by their Entreaties and the Promises they made to lead a more regular Course of Life for the future: But as they were about making a Decree for their Restoration, on Condition they should live more regularly, a Voice was heard coming as it were from the Crucifix, which pronounc'd these words, *It will turn to no account, you have pass'd a just Sentence, and you will do ill to alter your Decisions.* However, after the death of King *Edgar* these Clergy-men renewed their Instances, and even offer'd force to drive the Monks not only from their Places, but also out of the Monasteries which were lately founded: But *S. Dunstan* always maintain'd his Reformation, which prevail'd in the most part of the Churches and Monasteries of England, under the Reigns of *Edward* and *Ethelred*.

A Council at Winchester A.C. 975.

S. Dunstan and *S. Ethelwald* did not only take pains to Reform the Ecclesiastical Discipline in England, but also in reviving the Study of the Liberal Sciences, and even they themselves compos'd some Works. A modern English writer, call'd *Pitts*, says that *S. Dunstan* compil'd certain Forms of Archiepiscopal Benedictions; a small Tract on the Rule of *S. Benedict*; a Book call'd, *Rules for the Monastick Life*; several Writings against Vicious Priests; a Treatise of the Eucharist; another of Tythes; a Book of Occult Philosophy; a Tract for the Instruction of the Clergy, and some Letters. And indeed, we cannot be certainly assur'd upon the Credit of this Writer, whether *S. Dunstan* were really the Author of these Works, which are no longer extant; but we find a Concordance or Rule for the Monastick Life, and under the Name of *Edgar* set forth by *Rainerus*, which is apparently a Piece of *S. Dunstan*, as well as the other Constitutions of that Prince, and there is extant a Letter written by him to *Wulfin* Bishop of *Worcester*, which Father *Mabilion* publish'd from a Manuscript of Monsieur *Faure*, Doctor of the Faculty of *Paris*. The Life of *S. Dunstan* was written by *Osborn* Chaunter of the Cathedral Church of *Canterbury*, who was Contemporary with this Saint, and is found in the Fifth *Benedictine* Century of *Faiber Mabilion*.

S. Ethelwald Bishop of Winchester.

If we may give further Credit to *Pitts*, *S. Ethelwald* in like manner compos'd several Tracts, of which he gives us this following Catalogue: A Book dedicated to Pope *John XIV.* concerning the Authority of the Bishops over their Priests; a Treatise against those Priests who commit Fornication, and against their Concubines; another of the Abbots of *Lindisfarne*; another of the Kings, Kingdoms, and Bishopricks of England; a History of the Kings of Great Britain; a Narrative of his Visitations; a Treatise of the Planets and Climates of the World; the Treatise of the Abbots of *Lindisfarne*, which this Author attributes to *S. Ethelwald*, is apparently a piece compos'd in Verse by *Ethelwulf* a Monk of that Abbey. The other Works are no longer Extant, and perhaps never were, but only in *Pitts's* imagination.

*Afric or
Ælfric
Archbishop
of Canter-
bury.*

The Writers of Ecclesiastical History are not agreed about the immediate Successor of *S. Dunstan* in the Archbishoprick of *Canterbury*: Some give him the Name of *Siricius*, and others of *Afric* or *Ælfric*: however, it is certain that the latter was Archbishop of *Canterbury* in the beginning of the following Century, in regard that he sign'd in that Quality a Privilege granted by King *Ethelred*: He was a Pupil of *S. Ethelwald*, succeeded him in the Monastery of *Abington*; was afterward made Abbot of *Malmesbury* by King *Edgar*, then Bishop of some Church in *England*, about which Authors are not agreed; and at last, being advanc'd to the Metropolitan See of *Canterbury*, he govern'd that Church till about the year 1006. This Archbishop in his time was in great reputation for his profound Skill in the Sciences of Grammar and Divinity, inasmuch that he was surnam'd *The Grammarian*. His Sermons were translated into the *Saxon* Tongue, in order to be read publicly in the Churches, and his Letters were inserted in the Synodical Books of the Church of *England*. The *Englifo* Writers assure us, that their Libraries were full of a great number of Works of this Archbishop, written in the *Saxon* Tongue, and they have lately publish'd some of them translated into *Latin*, viz. A Paschal Homily of the Body and Blood of *Jesus Christ*, in which he discourses much after the same manner as *Ratramnus* or *Berram*, and two Letters, one to *Wulfin* Bishop of *Salisbury*, and the other to *Wulstan* Archbishop of *York* on the same Subject, which were printed at *London* in 1566, 1623, and 1638. In the Body of the Councils is contain'd a Canonical Letter of *Afric*, directed to *Wulfin*, which is a kind of Ritual for the use of the Priests. The principal Manuscript Treatises of this Author, compos'd in the *Saxon* Tongue, are an History of the Old and New Testament till the Taking of *Jerusalem*; a Penitential; Eighty Sermons; a Letter concerning the Monastical Life; another against the Marriage of Clergy-men; a *Saxon* Chronicle of the Church of *Canterbury*; certain Lives of the Saints, and Versions of some *Latin* Works; among others the Dialogue of *S. Gregory*.

*Fridegod
Monk of S.
Saviour at
Canterbu-
ry.*

Sometime before *Fridegod*, a Monk of *S. Saviour* at *Canterbury*, wrote in Verse, at the request of *Odo*, the Lives of *S. Wilfrid* and of *S. Owen* Archbishop of *York*; the former was publish'd by Father *Mabilon* in the first part of the Third and Fourth *Benedictine* Centuries. *William* of *Malmesbury* observes, that these Verses are not altogether contemptible, but that *Fridegod* intermixes so many *Greek* words and Phrases which render them unintelligible.

*Lanfrid
and Wul-
stan Monks
of Win-
chester.*

At the same time *Lanfrid*, a Monk of *Winchester*, wrote the Life of *S. Swinibin*, and a Relation of the Miracles that happen'd at his Translation; and after him *Wulstan*, Monk of the same Monastery, compos'd in Verse the History of that Translation, and the Life of *S. Ethelwald*.

Thus we have given an Account of almost all the most remarkable Circumstances that occur in the Ecclesiastical History of *England* in the Tenth Century.

CHAP. VI.

Observations on the Ecclesiastical Affairs of the Tenth Century.

*Controversies about
Doctrinal
Points.*

THERE were no Controversies in the Tenth Age of the Church, relating to Articles of Faith, or Doctrinal Points of Divinity, by reason that there were no Hereticks, nor other Inquisitive Persons, who refin'd upon Matters of Religion, or undertook to dive into the bottom of its Mysteries. The Sober Party contented themselves only in yielding an implicit Faith to whatever the Church-men thought fit to deliver from the Pulpit; and the profligate Wretches, abandon'd themselves to gross Sensualities, which gave Satisfaction to their brutish Appetites, rather than to the Vices of the Mind, to which only ingenious Persons are liable. Therefore in this Age of Darkness and Ignorance, the Church not being disturb'd upon account of its Doctrines, had nothing to do but to put a stop to the Enormities of Discipline and Manners.

*Of the Eu-
charist.*

There were nevertheless in *England* some Clergy-men, who positively affirm'd that the Bread and Wine on the Altar retain'd the very same Substance after Consecration, and that they were only the Representation of the Body and Blood of *Jesus Christ*, and not his Real Body and Blood. *Odo* Archbishop of *Canterbury* being desirous to oppose this Opinion, pray'd to God one day, as he was Celebrating Mass solemnly, in the presence of a multitude of People, to shew the very Substance of these Mysteries; which happen'd in the breaking of the Consecrated Bread, out of which (as its reported) issued forth several Drops of Blood; which Miracle being seen by his Clergy, and by those who doubted of the Real Presence of the Body of *Jesus Christ* in the Eucharist, they abjured their Error,

Thus

Thus *Osborn*, a Writer of those times, relates the Matter in the Life of that Saint. The same Author in the Life of *S. Dunstan* says, that that Saint returning to the Altar, chang'd the Bread and Wine into our Saviour's Body and Blood, by the Prayer of Consecration; but when he had given the Benediction to the People, he left the Altar a second time to preach, and that being altogether transported with the Divine Spirit, he discours'd after such a pathetic manner concerning the Real Presence of the Body of *Jesus Christ*, of the Future Resurrection, and of Life Eternal, that one would have thought that a glorified Saint was then speaking.

Of the Eucharist.

Rathierius Bishop of *Verona* still maintains the same Opinion in one of his Letters; and *Fulcuin* Abbot of *Lobes*, in discoursing of the Eucharistical Table, says, *That it is the Table on which the Sacred Body of our Lord is consecrated*. These Authors express themselves after the same manner as *Paschasius Rathierus*; nevertheless this did not hinder some others, who liv'd in the end of the same Century, to take part with *Retramnus*, to make use of his Expressions, and to oppose those of *Paschasius*. This is apparently done by *African* Archbishop of *Canterbury*, and *Heriger* Abbot of *Lobes*, altho' they do not impugn the Real Presence, as we have made it appear in the preceding Century. These are all the remarkable Circumstances in the Tenth Century, relating to Points of Doctrine; for the Error of the *Antropomorphites* confuted by *Rathierius* in one of his Sermons, was peculiar to certain Clergy-men of *Italy*, and those of the *Greeks*, mention'd by Pope *Formosus* in one of his Letters to *Fulcuin*, are ancient, and not modern Heresies. We read in a Chronicle of the Abbey of *Castres*, that *Durandus* Abbot of that Monastery, in the year 953. confuted one *Walfred*, who gave it out, that both the Soul and Body perish'd after death; but it is not known whether this Error continu'd long, neither is there any part of *Durandus's* Piece now extant. The Contests that arose about the validity or invalidity of Ordination made by Intruders, were soon silenc'd. Some Persons were of Opinion, that one might Feast on Fridays, but their Infatuation was not of long continuance. Upon the whole, there was no Council held in this Century that either debated, or made any Decisions with respect to any Point of Doctrine; which shews, that there was no Error in Matters of Faith that prevail'd long, or made any Disturbance in the Church.

Howsoever enormous the Irregularities of the Popes might be at that time, nevertheless a great deal of Respect was shewn to their Authority, and the Christians distinguishing, according to *Auxilius's* Remark, the Holy See, from the Person of those who possess'd it, had as much veneration for the Dignity of the One, as aversion to the Extravagancies of the others; and upon this account they yielded Obedience to the Equitable Laws, and just and Lawful Ordinances, proceeding from the Authority of the Holy See, and oppos'd the Enterprizes of the Popes, which intrench'd upon the Liberty of the Churches and the Intention of the Canons. This may be observ'd in the conduct of the Bishops of *Germany*, and in the Letters they wrote concerning the Elections of Bishops; which the Pope attempt'd to make in *Moravia*, to the prejudice of their Rights; in that of the Bishops of *France* assembled in a Council at *Rheims* against *Arnulphus*; in the Discourse made by the Bishop of *Orleans* in that Council; and in the Judgment they pass'd with respect to the Legats Attempt, who presum'd to Consecrate a Church without the consent of the Ordinary. Neither were the Bishops of *Italy* of a different Opinion, as appears from their Deposing of Pope *John XII.* *S. Dunstan* shew'd the same Resolution in Refusing to Absolve a Person, altho' the Pope had expressly enjoin'd him to do it; and the like constancy is observable in *Rathierius*, who did not think himself oblig'd to obey the Order of a Pope, who was about to deprive him of the Disposal of the Ecclesiastical Revenues of his Diocess. However, Magnificent Titles were given to the Popes, and their Primacy and Jurisdiction was acknowledg'd: They had not as yet assum'd the Right of Ordaining Bishops or Metropolitans; nay *John X.* and *Stephen VIII.* plainly own'd, that it did not belong to them; but they granted the Pall, not only to Archbishops, but also to several Bishops, which Practice *Enriques* or *Fulco* Archbishop of *Rheims* censures as an Abuse, which sullied the Splendor of the Hierarchical Order. They were desirous, that the Archbishops should come in Person to *Rome* to receive the Pall, which was usually done by the Archbishops of *England* and *Germany*, but not by those of *France*.

Of the Pope's Authority.

The Popes likewise us'd to erect new Archbishopsricks and Bishopsricks, and there were several Examples in that Century of these sorts of Elections; as *Magdeburg*, *Merisburg*, *Passaw*, *Placentia*, &c. They also assum'd to themselves a Power to Judge Bishops primarily, according to the Direction of the Decretals, and claim'd a Right to Summon them to *Rome*: But it does not appear that the Bishops of *France* ever acknowledg'd that Right; on the contrary, they follow'd the ancient Custom which makes the Bishops subject to the Judgment of the Provincial Councils, and to prevent the bringing any Appeals to *Rome*, they oblig'd the accused Persons to make choice of their own Judges, as it happen'd in the Affair of *Arnulphus*.

John IX. own'd that the Popes might be mistaken, and that their Judgments might be revers'd: That they ought to be chosen by the Bishops of *Italy*, and the Clergy and People of *Rome*, with the Emperor's consent, and in the presence of his Deputies; as it was ordain'd in the Council of *Rome* held under the same *John IX.* *Osbo* and his Successors had the plenary Injoyment of that Right, and the Election of the Popes depended on those Emperors. *Ottavian* was the first of the Popes who chang'd his Name after his Election, in which he was imitated in the same Century by *Gregory V.* and *Sylvester II.* Neither were the Popes as yet absolute Sovereigns in the City of *Rome*: In the beginning of this Century the *Romans* enjoy'd an appearance of Liberty under the Government of *Athanasius*. Afterwards *Osbo* and his Successors were Sovereign Princes of *Rome*, in quality of Empe-

Of the
Pope's Au-
thority.

tors; caus'd the *Romans* to take an Oath of Allegiance to them; and treated as Rebels those who revolted against them: But the Popes had the Demelns of a great number of Towns in *Italy*, which were granted by King *Pepin*, and afterwards confirm'd by the *Orto's*. The Writers of those Times, particularly *Ratherius*, *Abbo*, *Gerbert*, and some others complain'd very much, that under some Popes a shameful Traffick was made at *Rome* of the most Sacred Things, and that every thing there was to be purchas'd for Money. We also read, that the Popes were us'd to grant Indulgences to those Persons who made a Journey to *Rome*: and it is related in the Life of *S. Ulric*, that the Pope sent him back laden with Indulgences.

Several
Points of
Discipline.

There were few Councils held in this Century, and in the most part of them the Decrees were concerning Tythes; against the Usurpers of Church Revenues; against Church-men who keep Concubines; and against Marriages among near Relations. To which purpose the Degrees of Consanguinity were extended to the Seventh, in which it was forbidden to contract Marriage, and Spiritual Affinity took place as well in the Eastern as the Western Churches: Such Persons as married with these Impediments were divorc'd without redress, neither were any Dispensations granted to Kings and Princes, as it appears from the Case of King *Robert*, and that of the Emperor *Nicephorus Phocas*.

Fourth Marriages were absolutely prohibited in the Eastern, but not in the Western parts. The Bishops were chosen by the Clergy and People, but the Princes would not suffer the Election to be made without their consent. The Investitures of the Archbishops, and Bishopsricks, were granted to *Orto I.* by Pope *Leo VII.* and were given with the Ring and Staff. The Translation of Bishops became very frequent, and Coadjutors began to be join'd with them, with Assurance of Succeeding them. Thus *Orto* Bishop of *Strasburg* had *Archimbaldus* for his Coadjutor; but this practice was condemn'd by the Bishops of *Germany*, with respect to *Adalbero*, whom *S. Ulric* his Uncle, who had chosen him for his Coadjutor, and by *Gregory V.* with respect to the Bishop of *Puy in Velay*, who in like manner had ordain'd his Nephew.

This Century is the first, in which it is observ'd that Ambition transported the Bishops so far, as to get the possession of several Bishopricks, and in which Bishops were ordain'd at the Age of eighteen years, as Pope *John XI.* *John XII.* and the Bishop of *Tody*; and elected very young, as *Hugh of Vermandois*, and *Theophylact* Patriarch of *Constantinople*. Many Bishops of *Italy* and *Germany* oblig'd their Canons to be Regular, and to live in common: others placed Monks in their Cathedral, and even advanc'd them to Dignities; and others on the contrary, turn'd out irregular Monks, to substitute Secular Clerks in their room; as did *Ratherius* in one of the Churches of his Diocese. The Ecclesiastical Revenues were usually divided into four parts, and the Bishops assum'd the sole Administration of them, but in some Churches other Clergy-men had particular Revenues, which they enjoy'd independently of the Bishop. After the Death of the Bishops the Revenues of the Church, and those they left, were often expos'd to pillage, as it is related by *Ratherius*, *Atto*, and several other Writers. To prevent this Rapine, the Prince or neighbouring Bishop engag'd to take care of them. The Lords were wont to settle Priests at their pleasure, in the Country Churches; Benefices were often conferr'd on unworthy Persons; and sometimes Persons were advanc'd to the Episcopal Dignity, without any merit, and only on account of their quality; an abuse much lamented by *Ratherius* and *Atto*. Lastly, Ignorance was so predominant in those times, that it was absolutely necessary to admit Priests of mean parts to the Sacredotal Function. However, the Bishops endeavour'd to render them more capable, by Synodal Instructions, by frequent Conferences with them, (the Original of which may probably be refer'd to the Ninth Century) by Schools, which were kept in the Cathedral Churches and Monasteries, and by furnishing them with divers Forms of Sermons and Exhortations ready prepared. The Bishops and other Clergy-men were often oblig'd to bear Arms, as *Ratherius* observes, altho' it be prohibited by the Canons; an abuse which was committed both in the Eastern and Western Parts. In the beginning of this Century, the Monks were very irregular, and the Monasteries were ruin'd, and possess'd by Laicks, who assum'd the quality of Abbots; but after Matters were regulated, the Monastical Discipline was re-establish'd, and Regular Abbots were constituted; nevertheless the Bishops for a long time retain'd some Abbays as it were in *Comendani*; the same Abbot, or the same Regular Clerk held several Abbays, which he caus'd to be govern'd by Co-Abbots or Pro-Abbots, or Superiours. To which we may refer the Original of Congregations. Divers Monks were advanc'd to the Episcopacy, possess'd Dignities in the Cathedral Churches, and were ordain'd Priests under the Title of their Monastery. Publick Penance was still in use, but very rarely practis'd, and the Canonical Discipline was enervated by the Redemption of Pennances which was then introduc'd: The Rigour and Austerity of Fasting, was likewise much abated, and the Obligation to Receive the Sacrament was reduc'd to four times a year.

Ratherius forbade in his Diocess the Celebration of Marriages on Sundays, and in the time of Lent, altho' the contrary Custom had prevail'd. We find in this Century the first Example of the Benediction of a Bell; for there is no mention made of them in the Authors of the preceding Ages, who have treated at large of Ceremonies. *Father Menard* cites in his Notes, on *S. Gregory's* Sacramentary, two ancient Manuscripts which prescribe the Ceremonies of this Benediction, but it is not certain that they are more ancient than the Tenth Century. At that time also they began to recite as a part of Divine Service, the Office of the Virgin *Mary*: It is related in the Life of *S. Ulric*, that that Saint was wont to say it every day, and in the continuation of the History of the

Bishops

Bishops of *Verdun*, mention is made of a certain Clerk whom *Berenger*, Bishop of that City, the King of *Orto* the Great, met in the Church, lying prostrate on the Ground, and saying the Office of the *Bless'd Virgin*, *Peter Damien* in the following Century, in like manner makes mention of two Clerks who were wont to recite it every day; and Pope *Urban II.* ordain'd in the Council of *Clermont*, that the Office of the *Virgin Mary* should be said on Saturday. We may also observe, that the Councils and Bishops of those Times pronounc'd Eternal Anathema's, that is to say, perpetual Excommunications without hopes of Absolution against the Usurpers of Church Revenues, and against those that offer'd any Injury to Ecclesiastical Persons. The manner of clearing those that were accused of any Crime by Fire or Water Ordeal, or by a Duel between two Champions, was then in use, and even Clergy-men were oblig'd to provide a Champion; but there were certain Times when all Acts of Hostility ceas'd, which were call'd *The Truce of God*.

In this Century we find the first Example of the Solemn Canonization of a Saint by the Pope. This Pope is *John XV.* who plac'd *S. Ulric* in the Rank of the Saints in the year 995, at the request of *Liutolphus* Bishop of *Augsburg*. We shall here subjoin the Act it self, which was drawn *The Canon* up on that occasion: *John Bishop, Servant of the Servants of God, to all Archbishops, Bishops and nixation of Abbots of France and Germany, Greeting, and the Apostolical Benediction. Having held an Assembly Saints. in the Palace of the Lateran, on the last day of January, John the most Holy Pope sitting, with the Bishops, Priests, Deacons and Clergy standing, the most Reverend Liutolphus, Bishop of Augsburg rising up, said, Most Holy Bishop, if it may please you and the rest of the Reverend Bishops and Priests here present, to give leave to read in your presence, the Book which I hold in my hand, concerning the Life and Miracles of S. Ulric, who was sometime Bishop of Augsburg, to the end that you may afterwards ordain what you shall think fit. Then the Life of that Saint being read, they proceeded to the Miracles which were perform'd by him, either in his Life-time, or after his Death, as the restoring of Sight to the Blind; the Exorcising of Devils out of possessed Persons; the Curing of others afflicted with the Palsie, and several other Miracles which were not committed to writing. These things being thus related, we have resolv'd and ordain'd, with the common consent, that the Memory of S. Ulric ought to be honour'd with a pious Affection and a sincere Devotion, by reason that we are oblig'd to honour and show respect to the Relicks of the Martyrs and Confessors, in order to Adore him whose Martyrs and Confessors they are: We honour the Servants, to the end that this honour may redound to the Lord.— It is our pleasure therefore that the Memory of Ulric be consecrated to the Honour of the Lord, and that it may serve to celebrate his Praises for ever. Then follows the Anathema against those who shall act any thing contrary to this Decree, with the Seals, of the Pope, of five Bishops, of nine Cardinal Priests, and of some Deacons.*

This is the first Solemn Bull of Canonization; for the more ancient Examples, which are produc'd of the Canonization of *S. Swithbert* by Pope *Leo III.* and that of *S. Abbo* Martyr by *Adrian I.* at the request of *Offa* King of the *Mercians* in the end of the Eighth Century, are only grounded on Suppositions Pieces; nay, the very Name of Canonization in that sense, is yet more Modern than the Tenth Century, and is found only in the Bull of Pope *Alexander III.* For the Canonization of *S. Edward* the Confessor, King of *England*, in the year 1161, in that of the Canonization of *S. Thomas of Canterbury* Eight years after, and in the Letter of *Ulric* Bishop of *Constance* to *Calixtus II.* in which he sues for the Canonization of Bishop *Conrad*.

In the Primitive Church the Name of Saint was given to all Christians, in their Life-time, and even after their Death, when they dyed in the Communion of the Church, having preserv'd the Innocence of their Baptism, but a more particular respect was shewn to those, who dyed upon the account of Religion, and were call'd Martyrs of *Jesus Christ*; so that the Evidence of the Matter of Fact, and the Testimony of the Faithful, caus'd that Veneration to be paid to their Memory, which their generous Constancy had merited; nevertheless, it belong'd to the Bishops and Clergy to make a Catalogue of those who deserv'd that honour, and to distinguish the false Martyrs from the true. Therefore *S. Cyprian* in his Ninety seventh Letter admonishes his Clergy to take care exactly to mark all the days of the Death of those who suffer'd Martyrdom, to the end that their Memory might be celebrated with the other Martyrs. *Optatus Milevitanus* reproves *Lucilius* for kissing every day, even before the Communion, the Relick of a certain Person, who was said to be a Martyr, but was not yet acknowledg'd as such. It is reported that Pope *Clement I.* appointed seven Deacons, and *Fabian* as many Sub-Deacons to commit the Acts of the Martyrs to writing; but this Matter of Fact being grounded only on the Authority of the Author of the Pontifical Book, is of no great Consequence, and so much the rather, in regard that we are inform'd by the Popes *Gelasius* and *Gregory*, that these Acts were not much valu'd by the Church of *Rome*, which was content only to have a Catalogue of the Saints and Martyrs who were to be honour'd. The Councils of *Laudicea*, *Carthage*, and *Elvira*, ordain'd, that great care be taken to make a due distinction between the true and false Martyrs, and the Example of *S. Martin* of *Tours*, and several other Reverend Bishops, who dissuaded the People from the Superstitious Worship of false Martyrs, apparently shews that it belongs to all the Bishops to declare what Martyrs ought to be acknowledg'd and publicly honour'd. After the Martyrs in process of time was likewise honour'd, the Memory of Virgins, Anchorites, Bishops renew'd for their Sanctity: and lastly, of those Persons whose singular Virtues were remarkable in their Life-time. Their Names were inserted in the *Dypricks*, that were recited at the Altar, and they were fill'd by the Name of the Saints and Blessed, *Tu es Agnes Martyr*.

The Can-
onization of
Saints.

Every particular Church was us'd to place in that rank, those who had first propagated the Christian Religion, the Bishops, and those who had liv'd in great Reputation for their Sanctity. Afterwards were made Kalendars and Martyrologies, of the Saints of several particular Churches, which were by little and little dispers'd throughout the Eastern and Western Parts. The Church of Rome, as others had done, made use of one of these Martyrologies, from which *Ado* compos'd His, and afterwards took in that of *Usuardus*; but it does not appear that before the Tenth Century, any Solemn Decrees were made at Rome, or elsewhere, for the Canonization of Saints. Indeed, this Custom was entirely establish'd in the Eleventh Century, when *Adelardus*, *Paschasius Radbertus*, *S. Wibrod*, *Gerard* Bishop of Toul, and *Wolfgang* Bishop of Ratisbon were Canoniz'd by several Popes. In the Twelfth, *Peter d'Agonia* was Canoniz'd by Pope *Paschal II.* *Conrad* Bishop of Constantz, by *Calixtus II.* at the request of *Ulric* Bishop of the same place; *Hugh* Bishop of Grenoble, *S. Sturm* Abbot of Fulda, and the Emperor *Henry I.* by *Innocent III.* But it is observable, that these two last Papers declare that the Solemnity of Canonization ought to be perform'd regularly in a General Council, and yet they do it by the Authority of the Church of Rome, with the Advice of the Archbishops and Bishops, who were present in that City.

During these two Centuries, the Metropolitans and Bishops were not depriv'd of the Right to declare as Saints, such Persons as died in the Reputation of Sanctity, and to cause their Bodies to be expos'd to the Veneration of the Faithful: But Pope *Alexander III.* first reserv'd to himself the Canonization of Saints, as a Matter of great Consequence, and after him *Innocent III.* assum'd the same Right; inasmuch that we do not read that the Bishops solemnly Canoniz'd any Saints since that time, altho' there were some who were generally reputed such among the People.

The In-
stitution of
the seven
Electors of
the Empire.

The Institution of the seven Electors of the Empire is also reserv'd to this Century, according to the general Opinion of the German Historians, who wrote after the Reign of *Frederick II.* and who affirm that Pope *Gregory V.* and the Emperor *Otto III.* declar'd, with the consent of the Princes of Germany, that the Election of the Emperor should belong, for the future, only to those seven, without allowing any Vote to the others: But the Original of this *Epoca* is very much disput'd, and is not grounded on any Authentick Record, or the Testimony of any Contemporary Writer. Indeed some, particularly *Jordanus*, have given it out, that the Right of choosing the Emperor has been peculiar to the seven Electors ever since *Charlemagn's* time; and this Opinion seems to be confirm'd by the Authority of Pope *Innocent III.* who acknowledges the power of Electing the King and Emperor to be inherent in the Princes of the Empire, to whom the Right justly belongs, more especially in regard that this Right and Power is deriv'd to them from the Apostolical See, in the person of *Charlemagn*, who transferr'd the Empire from the *Grecians* to the *Romans*. *Theoderic Aulm* refers this Institution to the time that follow'd the Death of the Emperor *Henry II.* and makes the Princes of Germany the Authors of it. *Omnibrius* maintains, that this number of Electors was not fix'd till after the Death of *Frederick II.* that before that time all the Princes of Germany were wont to give their Suffrages for the Election of the Emperors; that their number was not restrain'd to seven; that the name of Electors was then unknown; that altho' the precise time of the Institution cannot be determin'd, yet it ought to be fix'd between the years 1250. and 1280. and according to all appearance, under the Pontificate of *Gregory X.* which perhaps gave occasion to the generality of Authors to refer it to that of *Gregory V.* *Jordanus's* Opinion concerning the Antiquity of the seven Electors, is at present generally disclaim'd; it being evident that *Charlemagn's* Posterity obtain'd the Empire by the Right of Succession, and by the Election of the German, French and Italian Princes and Noble men. After the Death of *Lewis IV.* the Son of *Arnulphus*, the last of *Charlemagn's* Race, Italy became (as we have already declar'd) a Prey to the *Berengiers*, to *Gys*, *Lambert*, *Lewis*, *Boso*, *Hugh*, *Loebaire*, *Raoul*, &c. of whom some affected the Title of Emperor, and even caus'd themselves to be crown'd. In Germany, *Conrad*, *Henry* the Fowler, and *Otto* were chosen Kings by the Saxons and French, as it is related by *Luitprand* and *Wircelindus*, Writers, who flourish'd at that time. The last was also acknowledg'd and crown'd Emperor when he had subdu'd Italy: His Son and Grandson obtain'd the Imperial Diadem by the Right of Succession, and by the Election of the Princes, as well Saxons as French and Italians. Therefore till that time, it cannot be said, that the Election of the Emperor was reserv'd to the seven Electors. Now to know whether this was effected by Pope *Gregory V.* under *Otto III.* we need only enquire after what manner Historians relate the Election of his Successors to have been carried on, that is to say, whether it were perform'd by the seven Electors, or indifferently by all the German Princes. *Otto Frisingensis* assures us, that after the Decease of *Otto III.* *Henry* Duke of *Bavaria* was chosen Emperor by all the Nobility or Lords of the Kingdom: *Ab omnibus regni primoribus*; and this Author speaks after the same manner concerning the Election of *Conrad*, who succeeded *Henry*: But nothing more plainly shews to whom the Right of choosing the Emperor belong'd, than that which happen'd in the time of the Emperor *Henry* the Fourth, when Pope *Gregory* the Seventh design'd to Depose him, and caus'd *Rodolphus* to be substituted in his room; for he made application to all the Dukes, Earls and Bishops of the German Empire, and *Rodolphus* was chosen by a Party of the Princes different from the Electors, among whom are nam'd the Bishops of *Wurzburg* and *Metz*, and the Duke of *Carinthia*.

After-

Afterward when Henry the Fifth dispossessed his Father of the Imperial Throne, and caus'd himself to be plac'd on it in his stead, this was done by all the Princes of Germany indifferently, as it is related by *Orto Frisingensis*, and by the Abbot of *Uspurge*. *Lotharius the Second* was in like manner elected Emperor by the Princes of the Empire, at the solicitation of the Archbishop of *Mentz*. When *Conrad the Third* was at first only chosen by a small number of Princes, and *Henry of Bavaria* with some Saxon Princes revers'd his Election, because they were not present, it was requisite to call a general Assembly of all the Princes, in which the Saxons assisted, and gave consent to his Election. After the death of *Conrad, Frederick Barbarossa* was proclaim'd Emperor in an Assembly of all the Princes of Germany, in which the Barons of Italy were also present. Lastly, In the time of Pope *Innocent the Third*, the German Princes being divided, after the Death of *Henry the Sixth* some of them elected his Brother *Orto*, and others *Philip of Schwaben*; on which occasion Letters were written on both sides to the Pope: The Electors of *Orto* were, the Archbishop of *Cologne*, the Bishop of *Paderborn*, two other Bishops, and two Abbots, the Duke of *Lorraine* and *Brabant*, the Marquels of the Sacred Empire, and the Count of *Kuk*, who declare in the Body of the Letter, that they elected *Orto*, and confirm their Proceedings by their respective Seats. Those of the contrary Party were the Archbishops of *Magdeburg, Trier*, and *Reims*; the Bishops of *Ratisbon, Frisingen, Augsburg, Constantz, Eichstadt, Worms, Spire, Hilderseim*, and *Brizen*; the Chancellor of the Imperial Court, four Abbots, the King of *Bohemia*, the Dukes of *Saxony, Bavaria, Austria* and *Moravia*; the Marquels of *Raversberg*, and other Potent Noble-men of Germany, who all declare that they had chosen *Philip* Emperor, and that many other German Princes had consented to his Election by Letters.

This evidently proves that the Election of the Emperors was not reserv'd to the seven Electors, but that it belong'd to all the Princes of the Empire. *Innocent the Third* replying to those Letters, That his Legat was not capable of assisting at the Election of an Emperor, either in quality of an Elector, or in that of a Judge; nor as an Elector, because it does not belong to him; but to the Princes, on whom the Power of choosing the Emperor is devolv'd according to ancient custom; more especially in regard that they receiv'd it from the Holy See, which transferr'd the Roman Empire, in the Person of *Charlemagn*, from the Grecians to the Romans. These are the words of that Pope, which are manifestly misapprehended, when alledg'd in behalf of the seven Electors: it being apparent, that in this place, he makes mention of all the Princes of the Empire, who had an inherent Right to elect the Emperors ever since the time of *Charlemagn*; affirming that neither had his Legat acted as a Judge, in regard that he had not proceeded against *Philip* in a Judiciary Form, nor pass'd any Judgment upon the Validity or Nullity of the Election: That therefore he had only perform'd the Function of a Denouncer, by declaring to them, that the Duke was incapacitated from being elected; whereas *Orto* was not. That many of those persons, who had a right to choose the Emperor, had approv'd *Orto's* Election: And that they who had chosen *Philip*, had forfeited their Right, by carrying on the Election, in the absence, and to the contempt of the others. That besides, *Philip* was not crown'd Emperor, either in the place where it ought to have been done, or by a person, whose office it was to perform the Ceremony: whereas *Orto* was crown'd at *Aix-la-Chapelle*, which was the proper place for his Coronation, and by the Archbishop of *Cologne*, whose Right it was to officiate at the Solemnity: That therefore he nominated and declar'd *Orto* Emperor, being incited thereto by a principle of Justice, as also upon account that he had a Right to favour whom he thought fit, when the Suffrages of the Electors were divided: That besides, there were several lawful Impediments against *Philip* Duke of *Schwaben*, as his being Excommunicated, Attainted of Perjury, and defendcd of the Race of the Persecutors of the Church.

Thus this Answer supposes that these persons, who had a right to choose the Emperor, and who are mention'd by this Pope, are not only the seven Electors, but also all the Princes and Noble-men of the Empire, of whom a party had elected *Orto*, and the greater number *Philip of Schwaben*: But after the death of the latter, all the Suffrages were re-united in favour of *Orto A. D. 1209*, and in the following year, *Orto* being Excommunicated, the Princes of Germany, viz. the King of *Bohemia*, the Dukes of *Austria* and *Bavaria*, the Landgrave of *Thuringen*, and many others being assembled, elected *Frederick* King of *Sicily* Emperor. Hitherto we find no mention of the seven Electors; and indeed the first Writer that makes any, is the Cardinal of *Ostia*, who liv'd in the time of Pope *Innocent the Fourth*, and speaks of them in his Commentary on the Decretal of *Innocent the Third*, where he affirms that the Electors mention'd in that place, are the Archbishops of *Mentz, Cologne*, and *Trier*, the Count Palatine of the *Rhine*, the Duke of *Saxony*, the Marquels of *Brandenburg*, and the Duke of *Bohemia*. *Matthew Paris* writing the History of the Council of *Lyons*, at the same time, reports, that after the Deposing of *Frederick*, Pope *Innocent the Fourth* ordain'd that the seven Electors should pass into an Island of the River *Rhine*, there to choose an Emperor; but those seven Electors, whom he names, are the Archbishops of *Cologne, Mentz*, and *Salzburg*, and the Dukes of *Austria, Bavaria, Saxony*, and *Brabant*. However, *Martinus Polonus* a contemporary Writer, names the seven Electors after this manner, that is to say, the three high Chancellors of the Empire, viz. the Archbishop of *Mentz*, the Chancellor of Germany, the Archbishop of *Trier* Chancellor of *Gaul*, the Archbishop of *Cologne* Chancellor of *Italy*, the Marquels of *Brandenburg* High Chamberlain, the Palatine of the *Rhine* High Steward, the Duke of *Saxony* Gentleman of the Horse, and the King of *Bohemia* High Cupbearer. This Author says thus much in speak-

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The Institution of the seven Electors of the Empire.

ing of *Otto* the Third, which has induc'd some to believe, that they were instituted under that Emperor, altho' he observes that it did not happen till afterward. Thus this Relation makes it appear that the Institution of the seven Electors attributed to Pope *Gregory V.* without any just grounds, is nothing near so ancient, and that 'tis very probable that the Electors of the Emperor were not reduced to the number of seven, till the Pontificate of *Innocent* the Fourth, and that before, all the Princes and Noble-men of the Empire indifferently, might have a share in his Election, notwithstanding the Assertions of the Canonists and the Modern Historiographers of *Germany* to the contrary.

Chrono-

Chronological Tables

And other Necessary

INDEXES & TABLES

FOR THE

Tenth Century.

A.C.	Popes.	Eastern Emperors.	Western Emperors and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
900	V. Stephen VI. is imprison'd and strangl'd about the end of this year. Romanus is chosen to supply his place.	Leo the Philosopher. XVI.	Lewis IV. the Son of Arnulphus K. of Germany. Charles the Simple King of France. Raoul I. King of Burgundy. The Kingdom of Italy is contested between Berenger and Lewis the Son of Boson.	The death of Fulques or Fulcus Archbishop of Rheims assassinated by Count Baldwin's Party : Herowas succeeds him in that Archbishoprick.		Mancio Bishop of Chalons. Waldrannus Bishop of Strasburg. Notger the Stammerer. Aurelian Clerk of the Church of Rheims. Gauthier or Gualterius Bishop of Sens.
901	Theodorus II. succeeds Romanus, and dies at the end of twenty days. John IX. is substituted in his room.	XVII.		Nicolas Patriarch of Constantinople is depos'd by Leo's order, for refusing to approve his fourth Marriage, and Euthymius is set up in his place.		Solomon Bishop of Constantz. Benno or Bavo Abbot of Corbie in Saxony.
902	II.	XVIII.	The Incur- sions of the Hungarians in Italy subdued by Berenger.	John replies to the Herot Archbishop of Rheims about the Conversion of the Normans.		Herot or Herowas Archbishop of Rheims. Adalbero Bishop of Augsberg. Stephen

L

The Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
903	III.	XIX.		Stephen Abbot of Lobes is ordain'd Bishop of Liege.		
904	IV. John IX. after having crown'd Berenger, retires to Ravenna, and declares Lambert Emperor.	XX.	Lewis the Son of Boson is taken by his Berenger, who causes his Eyes to be put out, and crown'd Emperor.	Argrin Bishop of Langres is restor'd to his Bishoprick by Pope John IX. Lambert is acknowledged Emperor in Canterbury under the Council of Rome, King Edward, and the Council of Pblegmond.	Councils at Rome in favour of the memory of Pope Formosus. The Council of Pope John IX. under Stephen Abbot of Lobes, and after-ward Bishop of Liege.	Hatto Archbishop of Metz and Theodemar Metropolitan of Bavaria, write to Pope John IX.
905	V. The death of John IX. Benedict IV. succeeds him.	XXI.		Lambert the ancient Privy-contradicts with ledges of the Church him for that of Rome in the Count-Dignity, and cil of Ravenna. is own'd by the Pope and by the Italians.		The death of Waldrannus Bishop of Strassburg.
906	II. The death of Benedict 4. Leo V. is substituted in his room, expell'd 40 days after, and imprison'd by Christophilius, who usurps the See of Rome.	XXII.			The Laws of Edward King of England.	
907	Christophilius is turn'd out seven months after by Sergius made Antipope in the time of Formosus.	XXIII.				
908	II.	XXIV.				
909	III.	XXV.				
					A Council at Trevis under Herot Archbishop of Rheims.	

Sergius

The Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
910	IV. Sergius dying Anastasius is plac'd on the See of Rome. I.	XXVI.	Lambert is kill'd by Treachery. Berenger remains the sole Master of Italy.	The founding of the Abbey of Cluny, by William Count of Auvergne and Duke of Aquitaine.		Ratbodus Bishop of Utrecht.
911	II.	XXVII. The death of the Emperor Leo, June 11. Alexander's Brother is declar'd Tutor to his Son Constantine Porphyrogeneta. I.		Nicolas Patriarch of Constantinople is recall'd some time before Leo's death. Euthymius Patriarch of Constantinople is banish'd, and dies in exile a little while after.		Letters written by Nicolas Patriarch of Constantinople.
912	III. The death of Pope Anastasius. Lando succeeds him. In the end of the same year John X. is chosen Pope by the intrigues of Theodora.	II. Alexander being dead, Nicolas the Patriarch is chosen Tutor to the young Emperor.	Conrad is elected King of Germany after the death of Lewis IV.	John Deacon of Ravenna is chosen Bishop of Bologna, leaves that Bishoprick to be made Archbishop of Ravenna, and at last aspires to the Papal Dignity.		The death of Norger the Steammer.
913	I.	III.	II.			
914	II.	IV. Zoe the Emperor's Mother turns out the Patriarch Nicolas, and assumes the administration of the Government.	III.			
915	III.	V.	IV.			
916	IV.	VI.	V.			
917	V.	VII.	VI.			
918	VI.	VIII.	VII. The death of Conrad, who leaves for his successor Henry firm and the Fowler, the son of Otto Duke of Saxony.			The death of Ratbodus Bishop of Utrecht.

Zoe

The Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
919	VII.	IX.	<i>Zoe</i> is banish'd from the Court, & <i>Romanus</i> associated to the Empire, by <i>Constantine</i> .	I.		The Death of <i>Solomon</i> Bishop of <i>Constantz</i> .
920	VIII.	X.	II.	<i>Nicolas</i> Patriarch of <i>Constantinople</i> is re-establish'd a second time. A Treaty of Agreement between the Partisans of <i>Nicolas</i> and <i>Euthymius</i> . A Contest about the Bishoprick of <i>Liege</i> between <i>Hilduin</i> and <i>Ricberus</i> . Another Contest touching the Archbishoprick of <i>Narbonne</i> between <i>Agius</i> and <i>Gerard</i> .	A Council at <i>Constantinople</i> about the fourth Marriage.	<i>Odilo</i> Monk of <i>S. Medard</i> at <i>Soissons</i> . The death of <i>Stephen</i> Bishop of <i>Liege</i> . Letters by King <i>Charles the Simple</i> in favour of <i>Ricberus</i> against <i>Hilduin</i> .
921	IX.	XI.	III.		A Council at <i>Troisy</i> under <i>Harvot</i> Archbishop of <i>Rheims</i> .	
922	X.	XII.	IV. <i>Robert</i> is elected and crown'd K. of <i>France</i> in opposition to <i>Charles the Simple</i> .	The Decree of <i>John</i> X. in favour of <i>Ricberus</i> , ordain'd Bishop of <i>Liege</i> by that Pope. <i>Hilduin</i> depos'd and excommunicated. <i>Seulfus</i> succeeds <i>Herovaus</i> in the Archbishoprick of <i>Rheims</i> .	A Council at <i>Coblentz</i> .	The death of <i>Herovaus</i> Archbishop of <i>Rheims</i> .
923	XI.	XIII.	V. <i>Robert</i> is kill'd in battle, but his Son <i>Hugh</i> causes <i>Raoul</i> K. of <i>Burgundy</i> , to be chosen K. of <i>France</i> . <i>Charles the Simple</i> is apprehended & sent Prisoner to <i>Chateau Thierry</i> . The Queen his Wife retires to <i>Engl</i> with her Son <i>Lewis</i> .		A Council at <i>Rheims</i> under <i>Seulfus</i> Archbishop of that City. The Laws of <i>Esteban</i> King of <i>England</i> .	The death of <i>Gauzbert</i> Archbishop of <i>Sens</i> .
924	XII.	XIV.	VI. <i>Berenger</i> is kill'd, and <i>Raoul</i> Duke of <i>Burgundy</i> remains Master of <i>Italy</i> .	A Decree made in the Council of <i>Troisy</i> in favour of <i>Stephen</i> Bishop of <i>Cambray</i> , against Count <i>Isaac</i> . <i>S. Uric</i> is ordain'd Bishop of <i>Augustburg</i> .	A Council at <i>Troisy</i> under <i>Seulfus</i> Archbishop of <i>Rheims</i> .	

Heber:

The Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
925	XIII.	XV.	VII.	Herbert Count of Vermandois, causes his Son Hugh, aged only 5 years, to be chosen Archbishop of Rheims, after the death of Seulfus.		
926	XIV.	XVI.	VIII. The beginning of the Reign of Hugh Count of Arles in Italy.			
927	XV.	XVII.	IX.		A Council at Treffy.	
928	XVI. John is put in Prison by Guy the Brother of Hugh, & dies there. Leo VI. succeeds him, and dies six months & 15 days after.	XVIII.	X.			
929	Stephen VII. succeeds Leo I.	XIX.	XI. The death of Charles the Simple, O.R. 7.			
930	II.	XX.	XII. Nicholas Patriarch of Constantinople dies, and Stephen Archbishop of Amasia is substituted in his room.			Eusebius Patriarch of Alexandria. Odo Abbot of Cluny.
931	III. The death of Stephen. John XI. the Son of Sergius and Marozia succeeds him. I.	XXI.	XIII. King Raoul causes Arnulfus to be chosen Archbishop of Rheims.			Ratherius made Bishop of Verona in this year, compos'd several Writings.
932	II.	XXII.	XIV. Manasses Archbishop of Arles, passes from Bavaria into Italy, where he gets war with Hugh in Italy, & is repuls'd. Ingram Dean of S. Medard at Soissons is ordain'd Bishop of Lyons. and seizes on the Castle of S. Angelo.		A Council at Er-	

M

John

The Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
933	III. <i>John</i> is imprisoned by <i>Alberic</i> .	XXIII.	XV. <i>Alberic</i> retakes the Castle <i>S. Angelo</i> , and makes himself Master of <i>Rome</i> .	<i>Stephen</i> Patriarch of <i>Constantinople</i> dying, <i>Trypho</i> is substituted in his room, till <i>Theophylact</i> the Emperor's Son came to full age.		
934	IV.	XXIV.	XVI. <i>Hildegarius</i> ordained Bishop of <i>Beauvais</i> by <i>Arnoldus</i> Bishop of <i>Rheims</i> , in the Council of <i>Chateau Thierry</i> . <i>Fulbert</i> made Bishop of <i>Beauvais</i> by the same Archbishop.		A Council at <i>Chateau Thierry</i> under <i>Arnoldus</i> Archbishop of <i>Rheims</i> .	
935	V.	XXV.	XVII.		A Council at <i>Fismes</i> against the Usurpers of Church Revenues.	
936	VI. <i>John XI.</i> dies, and <i>Leo VII.</i> succeeds him. I.	XXVI.	XVIII. <i>Henry the Fowler</i> dies, and leaves his Dominions to his Son <i>Otbo I.</i> I. The death of <i>Rasul K.</i> of <i>France</i> , Jan. 15. <i>Lewis IV.</i> surnam'd <i>d'Ostremer</i> is crown'd K. of <i>France</i> , June 20.	<i>Odo</i> Abbot of <i>Cluny</i> is sent for to <i>Rome</i> by the Pope to procure Peace among the Princes of <i>Italy</i> , by his Mediation.		
937	II.	XXVII.	I.			<i>Eutychius</i> completes his Chronicon.
938	III.	XXVIII.	II. <i>Otbo</i> is crown'd K. of <i>Germany</i> .	<i>Hildeberr</i> Archbishop of <i>Metz</i> crowns <i>Otbo I.</i> <i>Gerard</i> Archbishop of <i>Lorch</i> is made the Pope's Vicar in <i>Germany</i> . <i>Odo</i> Abbot of <i>Cluny</i> returns to <i>Rome</i> to endeavour to reconcile the Princes of <i>Italy</i> .		

The Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
939	IV. <i>Leo</i> dies, and <i>Stephen VIII</i> succeeds him. I	XXIX.	III.			
940	II. <i>Alberic</i> causes the Pope to be abus'd.	XXX.	IV.	<i>Artoldus</i> is oblig'd to resign the Archbishoprick of <i>Rheims</i> , and <i>Hugh</i> is put in possession of it.		The death of <i>Eutychius</i> Patriarch of <i>Alexandria</i> . <i>Fleobard</i> Canon of <i>Rheims</i> .
941	III.	XXXI.	V.	<i>Hugh</i> is ordain'd a Bishop of <i>Rheims</i> .	A Council at <i>Souffains</i> , for the deposing of <i>Artoldus</i> Archbishop of <i>Rheims</i> , and the Ordination of <i>Hugh</i> .	
942	IV.	XXXII.	VI.	<i>Odo</i> Abbot of <i>Cluny</i> goes a third time to <i>Rome</i> , to be the Mediator of a Peace between the Italian Princes.		The death of <i>Odo</i> Abbot of <i>Cluny</i> .
943	The death of <i>Stephen</i> . <i>Marinus II</i> , succeeds him. I	XXXIII.	VII.			
944	II.	XXXIV.	VIII.	The deposing of <i>Trypbo</i> Patriarch of <i>Constantinople</i> , and the Ordination of <i>Theophylact</i> .	The Council of <i>Constantinople</i> . A Council in England of <i>land</i> under King <i>Edmund</i> .	The History of our Saviour's Image sent to <i>K. Abgarus</i> , and other Pieces of <i>Constantine Porphyrogeneta</i> .
945	III.	XXXV.	IX. <i>Hugh</i> King of <i>Italy</i> expell'd by <i>Berenger</i> the son of the Marquess of <i>Torva</i> and <i>Luharius</i> substituted in his room.	<i>Atto</i> made Bishop of <i>Verceil</i> .		
946	IV. <i>Marinus</i> dies, <i>Agapetus II</i> . succeeds him.	XXXVI.	X.	<i>Artoldus</i> re-establish'd in the Archbishoprick of <i>Rheims</i> . The death of <i>Edmund</i> K. of <i>England</i> , who leaves his Brother <i>Ethelred</i> to succeed him.		

The Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
947	II.	XXXVII.	XI.	<i>Tetbaud</i> Arch-deacon of <i>Soissons</i> is made Bishop of <i>Amiens</i> by <i>Hugh</i> Archbishop of <i>Rheims</i> , who likewise ordains another for <i>Senlis</i> , which causes an Information to be drawn up against him in the Councils.	A Council held near the River of <i>Cher</i> . A Council at <i>Verdun</i> held in the Month of <i>Novemb.</i>	
948	III.	XXXVIII.	XII.	<i>Luitprand</i> is sent Ambassador to <i>Constantinople</i> . <i>Artoldus</i> confirm'd in the Archbishoprick of <i>Rheims</i> , and <i>Hugh</i> declar'd an Intruder and Excommunicated in the Council of <i>Ingelheim</i> . <i>Guy</i> Bishop of <i>Soissons</i> gives Satisfaction to <i>K. Lewis</i> in the 2d Council of <i>Mouzon</i> for ordaining <i>Hugh</i> Archbishop of <i>Rheims</i> , and begs pardon in the Council of <i>Trier</i> , for performing that Ordination. <i>Bernerus</i> a Monk of <i>Rheims</i> , is sent to re-establish the Monastical Discipline in the Monastery of <i>Humblietes</i> .	A Council held at <i>Mouzon</i> in the month of <i>January</i> . A Council at <i>Ingelheim</i> , <i>June 7</i> . A Council at <i>Trier</i> in favour of <i>Artoldus</i> . A Council at <i>London</i> under <i>Elred</i> K. of <i>England</i> .	
949	IV.	XXXIX.	XIII. The death of <i>Lotharius</i> King of <i>Italy</i> . <i>Berenger</i> causes himself to be crown'd K. of <i>Italy</i> , with his Son <i>Adalbert</i> .		A Council at <i>Rome</i> , which confirm'd that of <i>Ingelheim</i> in favour of <i>Artoldus</i> .	
950	V.	XL.	XIV. <i>Adelaida</i> the Widow of <i>Lotharius</i> invites <i>Otto</i> into <i>Italy</i> .	The Decree of Pope <i>Agapetus</i> in favour of the Church of <i>Lorch</i> .		<i>Simoen</i> Metaphrastes. <i>Atto</i> Bishop of <i>Vercel</i> . <i>Luitprand</i> Bishop of <i>Cremona</i> . <i>Orbo</i> Bishop of <i>Strasbourg</i> . <i>Gerard</i> Dean of <i>S. Medard</i> at <i>Soissons</i> .
		XLI.				
951	VI.		XV.			<i>Joannes</i> Cameniata. <i>Berenger</i>

The Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
952	VII.	XLII.	XVI. Berenger & Adalbert submit to Otto, and are re-establish'd in the Kingdom of Italy.		A Council at Augsburg.	Hildebert Archbishop of Mentz. Durand Abbot of Chartres. John Monk of Cluny. Odo Archbishop of Canterbury. Bernerus Monk of S. Remy at Rheims.
993	VIII.	XLIII.	XVII. Bruno the Brother of the Emperor Otto is ordain'd Archbishop of Cologne. Ratberius is made Bishop of Liege.		The Council of S. Thierry.	Bruno Archbishop of Cologne.
954	IX.	XLIV.	XVIII. Lewis King of France dies Octob. 15. and Lotharius his Son succeeds him. The death of Alberic, who was Governor of Rome.	William the Son of Otto the Great is elected Archbishop of Mentz.		William Archbishop of Mentz.
955	X. The death of Agapetus. Othavian Son of Alberic gets possession of the See of Rome, and is nam'd John XII.	XLV.	XIX. Lotharius K. of France, gives the Duchies of Burgundy and Aquitain to Hugh the white Duke of France, & the Father of Hugh Capet.	Ratherius turn'd out of the Bishoprick of Liege, and Baudry set in his place. The death of Edward King of England, whom Edwin the Son of Edmund succeeds, and after him his Brother Edgar.		
956	II.	XLVI.	XX. The death of Hugh the white Duke of France.	Theophylact Patriarch of Constantinople dies, and a certain Monk nam'd Poyentes is substituted in his room.		S. Uric Bishop of Augsburg. Edgar King of England.
957	III.	XLVII.	XXI.			
958	IV.	XLVIII.	XXII.			
959	V.	XLIX.	XXIII. Hugh Capet declar'd D. of France by King Lotharius, who also gives him Poitou.			

The Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
960	VI.	I. <i>Constantine</i> dies, and his Son <i>Romanus</i> succeeds him, I.	XXIV.			<i>Nico</i> preaches in <i>Armenia</i> , and composes a Treatise of the Religion of the <i>Armenians</i> . <i>Thierry</i> or <i>Theodore</i> Archbishop of <i>Trier</i> . The death of <i>Aro</i> Bishop of <i>Vercell</i> .
961	VII.	II.	XXV. <i>Orto</i> marches into <i>Italy</i> , and <i>Berenger</i> being abandoned, retires to certain Forts.	The death of <i>Arnoldus</i> Archbishop of <i>Rheims</i> . The Election of <i>Odalric</i> to that Archbishoprick.		The death of <i>Odo</i> Archbishop of <i>Canterbury</i> . <i>S. Dunstan</i> Archbishop of <i>Canterbury</i> .
962	VIII.	III.	XXVI. <i>Orto</i> enters <i>Rome</i> in the end of the year, and is crown'd Emperor by <i>John XII</i> .	<i>Ratherius</i> is restor'd to the Bishoprick of <i>Verona</i> , and holds a Synod, for the Instruction of his Clergy.	A Council held in the Diocels of <i>Meaux</i> .	<i>Witichindus</i> a Monk of <i>Corbie</i> in <i>Saxony</i> . <i>Abbo</i> Abbot of <i>Fleury</i> . <i>Adfo</i> Abbot of <i>Luxueil</i> .
963	IX. <i>John XII</i> revolts against <i>Orto</i> , is depos'd in a Council at <i>Rome</i> , and <i>Leo VIII</i> is substituted in his room. Some time after, the <i>Romans</i> take up Arms against <i>Orto</i> , but he reduces them to his Obedience. I.	IV. <i>Romanus</i> dies. <i>Nicephorus Phocas</i> is proclaim'd Emperor by the Army. I.	XXVII.		A Council at <i>Rome</i> held in the Month of <i>August</i> against <i>John XII</i> .	
964	II. After <i>Orto's</i> departure, <i>Leo VIII</i> is expell'd, and <i>John XII</i> re-enters <i>Rome</i> , where he dies <i>May 14</i> . The <i>Romans</i> substitute <i>Benedict V</i> in his room.	II.	XXVIII.	The Restoration of <i>Pope John XII</i> . in a Council at <i>Rome</i> , which declares <i>Leo VIII</i> depos'd and excommunicated, and his Ordinations void. The Restoration of <i>Leo VIII</i> . in another Council at <i>Rome</i> . A Decree of the latter Council, by which the Investitures are	A Council at <i>Rome</i> <i>Febr. 26</i> in favour of <i>Pope John XII</i> . A Council held at <i>Rome</i> in the Month of <i>June</i> for the Restoration of <i>Leo VIII</i> .	

Orto

The Chronological Table.

<i>A.C.</i>	<i>Popes.</i>	<i>Western Emperors.</i>	<i>Western Emperors, and Kings of Fr. and Italy.</i>	<i>Ecclesiastical Affairs.</i>	<i>Councils.</i>	<i>Ecclesiastical Writers.</i>
				granted to the Emperor.		
	<i>Orto returns to Rome, deposes Benedict, and re-establishes Leo.</i>					
965	III <i>Benedict dies in exile at Hamburg, and Leo VIII. at Rome. John XIII. is chosen Pope with the Emperor's consent.</i>	III	XXIX <i>Orto returns to Germany.</i>			The death of <i>Bernerus</i> Monk of <i>S. Remy</i> at <i>Rheims</i> . The death of <i>Bruno</i> Archbishop of <i>Cologne</i> .
	I					
966	II. <i>John is turn'd out by the Romans, and re-established by Otto.</i>	IV.	XXX. <i>Ratherius leaves the Bishoprick of Verona, and retires to France.</i>			The death of <i>Fleodard</i> Canon of <i>Rheims</i> .
967	III.	V.	XXXI. <i>Otto comes to Rome, and causes his Son to be crown'd Emperor.</i>	<i>Otto</i> confirms the Donation of the Ecclesiastical Revenues of <i>Rome</i> made by <i>Peppin</i> and <i>Charlemagn</i> . <i>Herold</i> Archbishop of <i>Salzburg</i> is depos'd and excommunicated in the Council of <i>Revenna</i> , and <i>Frederick</i> chosen to supply his place. The Erection of the Archbishoprick of <i>Magdeburg</i> in the same Council.	A Council at <i>Ravenna</i> held on <i>Easter Day</i> . A Council at <i>Constantinople</i> in which the Emperor proposes to declare such Soldiers as are kill'd in the Wars <i>Martyrs</i> . The Laws and Constitutions of <i>Edward</i> King of <i>England</i> .	
968	IV.	VI.	XXXII. <i>Liutprand is sent a second time to Constantinople.</i> <i>S. Adalbert</i> is made Archbishop of <i>Magdeburg</i> after having converted the <i>Sclavonians</i> . The Erection of the Bishoprick of <i>Cappua</i> into an Archbishoprick. The death of <i>Odalric</i> Archbishop of <i>Rheims</i> , who left <i>Adalbero</i> his Successor.			The death of <i>William</i> Archbishop of <i>Montz</i> .

Nicephorus

The Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
569	V.	VII. <i>Nicephorus Phocas</i> is kill'd: and <i>John Zemisces</i> advanced to the Imperial Dignity.	XXXIII.	The Erection of the Bishoprick of Benevento into an Archbishoprick.		
570	VI.	II.	XXXIV.	<i>Polyeuctes</i> Patriarch of <i>Constantinople</i> dies, and <i>Basil</i> is chosen to supply his place.		<i>Roger</i> Monk of <i>S. Pantaleon</i> at <i>Cologne</i> . The death of <i>Theodory</i> Archbishop of <i>Trier</i> .
571	VII.	III.	XXXV.			
572	VIII. <i>John XIII.</i> dies Sept. 6. <i>Donus</i> succeeds him, & dies at the end of three Months. <i>Benedict VI.</i> reckoning the Anti-Pope <i>Benedict</i> for the fifth of that Name, is advanced to the Papal Dignity.	IV.	XXXVI.	<i>Notger</i> a Monk of <i>S. Gal</i> is chosen Bishop of <i>Liege</i> .	A Council held at <i>Mount S. Mary</i> by <i>Adalbero</i> Archbishop of <i>Rheims</i> . A Council at <i>Ingelheim</i> , which Censures the Conduct of <i>Adalbero</i> the Nephew of <i>S. Ulric</i> .	The death of <i>Ratherius</i> Bishop of <i>Verona</i> .
573	I. <i>Benedict</i> is taken Prisoner by <i>Cincius</i> , and strangled in the Castle of <i>S. Angelo</i> .	V.	XXXVII. <i>Otho</i> the Great dies May 7. His Son <i>Otho II.</i> reigns sole Emperor I.	<i>Henry</i> succeeds <i>S. Ulric</i> in the Bishoprick of <i>Augsburg</i> .	A General Council in <i>England</i> under <i>S. Dunstan</i> Archbishop of <i>Canterbury</i> .	The death of <i>Ulric</i> Bishop of <i>Augsburg</i> .
574	<i>Boniface</i> usurps the See of <i>Rome</i> . The <i>Romans</i> set up <i>Benedict VII.</i> in opposition to him.	VI.	II.	A Council at <i>Canterbury</i> under King <i>Edgar</i> and <i>S. Dunstan</i> .		<i>Refsida</i> a Nun of <i>Landersheim</i> .
575	II. <i>Boniface</i> is forc'd to escape by flight to <i>Constantinople</i> .	VII. <i>John Zemisces</i> dies Decemb. 4. & <i>Basil</i> and <i>Constantino</i> the Sons of	III.	<i>Basil</i> Patriarch of <i>Constantinople</i> is depos'd, and <i>Antonius</i> substituted in his room. The death of <i>Edgar</i> King of <i>England</i> ,	A Council at <i>Rheims</i> under <i>Adalbero</i> Archbishop of that City. A Council held at <i>Winchester</i> in the beginning of the year.	<i>S. Ethelwold</i> Bishop of <i>Winchester</i> . The death of <i>Otho</i> Bishop of <i>Strafburg</i> .

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The Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
			the Emperor <i>Romanus</i> are plac'd on the Throne.	who leaves <i>Edward</i> his Successor. <i>Reginaldus</i> succeeds <i>Stigand</i> in the Bishoprick of <i>Eichstade</i> .		
976	III.	I. <i>Bardas</i> revolts against the two Emperors.	IV.	<i>Antonius Studita</i> voluntarily abdicates the Patriarchal See of <i>Constantinople</i> , which remains vacant four years.		
977	IV.	II.	V.	<i>Edward</i> King of <i>England</i> is assassinated, and <i>Ethelfred</i> succeeds him.		
978	V.	III.	VI.			
979	VI.	IV.	VII.			
980	VII.	V.	VIII.			<i>Adso</i> Abbot of <i>Deures</i> . <i>Chilperic</i> Monk of <i>S. Gal</i> writes his Treatise of the Calendar. <i>Fulcuin</i> Abbot of <i>Lobs</i> . <i>Reginald</i> Bishop of <i>Eichstade</i> .
981	VIII.	VI.	IX.	The death of <i>Antonius Studita</i> . <i>Nicolaus Chrysoberge</i> is advanc'd to the Patriarchal See of <i>Constantinople</i> . The death of <i>Adalbert</i> the first Archbishop of <i>Magdeburg</i> .		Funeral Orations made by <i>Antony</i> Patriarch of <i>Constantinople</i> for <i>Nicephorus</i> the Philosopher.
982	IX.	VII.	X.			
983	X.	VIII.	XI.	The Emperor <i>Orto</i> II. dies at <i>Rome</i> Decemb. 6. & his Son <i>Orto</i> III. succeeds him.		
984	XI. <i>Benedict</i> dies July 10. and leaves <i>John</i> XIV. his Successor.	IX.	I.			The death of <i>S. Ethelwald</i> Bishop of <i>Winchester</i> .

The Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
985	Boniface returns to Rome, confines John XIV. in the Castle of S. Angelo, where he dies; Boniface dies likewise four Months after. John XV. is advanc'd to the Papal Dignity. He retires to Tos-cany to avoid the Persecution of Cres-centius, and is recall'd by the Romans.	X.	II. Lotharius K. of France causes his Son Lewis to be crown'd.			
986	II.	XL	III. Lotharius K. of France dies, & Lewis the Faint-hearted his Son succeeds him.			
987	III.	XII.	IV. The death of Lewis the Faint-hearted, June 22. Hugh Capet is elected and proclaim'd K. of France, about the end of May, and crown'd at Rheims, July 3.			Berthier Priest of Verdun,
988	IV.	XIII.	V. An Assembly of the French Noblemen at Orleans for the Coronation of Robert to be King Robert. Louisphus is made Bishop of Augsburg. Charles D. of Lorrain wages War with them to for the Kingdom.			The death of S. Dunstan Archbishop of Canterbury.
						Adalbero

The Chronological Table.

A.C.	Pope.	Eastern Emperors.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
989	V.	XIV.	VI.	<i>Adalbero</i> Archbishop of <i>Rheims</i> dying, <i>Hugh Capet</i> causes <i>Arnoul</i> or <i>Arnulphus</i> , natural Brother to <i>Charles</i> Duke of <i>Lorrain</i> to be chosen to supply his place.	A Council at <i>Charvoux</i> against the Usurpers of the Revenues of the Churches and of the Poor. A Council at <i>Rheims</i> . A Council at <i>Senlis</i> against <i>Adalger</i> a Clerk of the Church of <i>Rheims</i> .	
990	IV.	XV.	VII.			<i>Heriger</i> Abbot of <i>Lobes</i> . The death of <i>Fulcwin</i> Abbot of <i>Lobes</i> . <i>Gerard</i> the Pupil of <i>S. Ulric</i> .
991	VII.	XVI.	VIII. <i>Charles D.</i> of <i>Lorrain</i> is taken Prisoner at <i>Laon</i> , convey'd to <i>Senlis</i> , and from thence to <i>Orleans</i> , where he is confin'd in a Tower till his death.			<i>Uffin</i> a Monk of <i>Wersbin</i> .
992	VIII.	XVII.	IX.	<i>Arnold</i> or <i>Arnulphus</i> Archbishop of <i>Rheims</i> is depos'd in a Council in that City, and <i>Gerbert</i> substituted in his room.	A Council at <i>Rheims</i> .	<i>Gerbert</i> Archbishop of <i>Rheims</i> . <i>Aimoin</i> Monk of <i>Fleury</i> . The death of <i>Adso</i> Abbot of <i>Deu-vres</i> .
993	IX.	XVIII.	X.		A Council at <i>Rheims</i> against the Usurpers of Ecclesiastical Revenues, held by <i>Gerbert</i> .	
994	X.	XIX.	XI. <i>Charles D.</i> of <i>Lorrain</i> , the last of the <i>Carlman</i> Race dies in Prison at <i>Orleans</i> .			
995	XI.	XX.	XII.	<i>John Chrysoberge</i> Patriarch of <i>Constantinople</i> dying, <i>Sisinnius</i> is substituted in his room. <i>Arnulphus</i> is re-established in the Archbishoprick of <i>Rheims</i> , and <i>Gerbert</i> forc'd to retire.	A Council at <i>Reme</i> , in which <i>S. Ulric</i> was Canoniz'd. A Council at <i>Mouzon</i> held June 2 in favour of <i>Arnulphus</i> against <i>Gerbert</i> . A Council at <i>Rheims</i> . The Council of <i>S. Dennis</i> .	<i>Albert</i> or <i>Osbert</i> Abbot of <i>Gembloirs</i> . <i>Adelbold</i> Bishop of <i>Utrecht</i> . <i>John</i>

The Chronological Table.

A.C.	Popes.	Eastern Em- perors.	Western Em- perors, and Kings of Fr. and Italy.	Ecclesiastical Af- fairs.	Councils.	Ecclesiastical Writers.
996	XII. John XV. dies in the Month of May. Bruno the Kinsman of Otbo is cho- sen in his stead, and na- med Gregory V. <i>Crescentius</i> expels him, and causes John Bp. of <i>Placentia</i> to be elected. Otbo mar- ches to <i>Rome</i> , dispossesses John; treats him after a cruel manner and re-esta- blishes Greg. I.	XXI.	XIII. The Church of Otbo goes to Italy. Hugh Capet dies, and his Son Robert reigns alone. Otbo is crown'd Em- peror at <i>Rome</i> by Pope Gre- gory V.	The Church of <i>Placentia</i> erected by John XV. to a Me- tropolitan See, is re- stor'd to the Arch- bishoprick of <i>Raven-</i> <i>na</i> by Gregory V. and the Church of <i>Mont-</i> <i>ferrat</i> is in like man- ner made subject to the Archbishoprick of <i>Revenna</i> by the same Pope.		John Abbot of S. <i>Arnoldor Arnulpus</i> at <i>Metz</i> . <i>Letaldus</i> Monk of S. <i>Memin</i> . The Writer of the Life of S. <i>Hun-</i> <i>gends</i> . The Author of the Translation of S. <i>E-</i> <i>piphanius</i> .
997	II.	XXII.	XIV.	Gerbert is made Archbishop of <i>Re-</i> <i>venna</i> .	A Council at <i>Re-</i> <i>venna</i> held May 1. by Gerbert Archbi- shop of that City.	<i>Wolstan</i> Monk of <i>Winchester</i> . <i>Fridgode</i> Monk of <i>Canterbury</i> . <i>Laufred</i> Monk of <i>Winchester</i> . <i>Osborn</i> Chanter of <i>Canterbury</i> .
998	III.	XXIII.	XV.	<i>Archemband</i> Arch- bishop of <i>Tours</i> , and other Bishops of <i>France</i> are excom- municated by the Pope, for consenting to, and assisting at the Marriage between K. <i>Robert</i> and <i>Bertha</i> . The Dignity of an Episcopal See, is re- stor'd in the Council at <i>Rome</i> to the Ch. of <i>Mersburg</i> , which was erected to a Bi- shoprick under <i>Otbo</i> I. and afterward de- bas'd under <i>Otbo</i> II.	A Council at <i>Rome</i> held in the Month of <i>October</i> . A Constitution of the Emperor <i>Otbo</i> III. publish'd in that Council.	The death of <i>Ni-</i> <i>co</i> of <i>Armenia</i> . The Continua- tors of <i>Berthier's</i> History. <i>Nicephorus</i> the Philosopher. <i>Moses Bar. Cepha</i> . <i>Otbo</i> Monk of <i>Ful-</i> <i>da</i> .
999	V. The death of Greg. V. Febr. 18. Gerbert Archb. of <i>Re-</i> <i>venna</i> suc- ceeds him un- der the name of <i>Sylvester</i> 2. I.	XXIV.	XVI.	<i>Liutolfus</i> is made Archbishop of <i>Trier</i> .	A Council at <i>Pos-</i> <i>tiert</i> .	The death of <i>Regi-</i> <i>nald</i> Bishop of <i>Esch-</i> <i>badt</i> . <i>Odilo</i> Abbot of <i>Cluny</i> . <i>Hippolytus Theba-</i> <i>nus</i> .

A CHRONOLOGICAL TABLE OF THE Ecclesiastical Writers IN THE TENTH CENTURY.

STEPHEN V.

P O P E ; chosen in the year 885. died in 890.

FORMOSUS,

Pope; elected in 891. died in 896.

FOULQUES or FULCO,

Archbishop of Rheims; made Archbishop in 882. died in 900.

MANCIO,

Bishop of Châlons; Flourish'd in the end of the Ninth Century.

WALTRAMNUS or WALDRAMNUS,

Bishop of Strasburg; Ordain'd Bishop in 895. died in 905.

NOTGER the Stammerer,

Flourish'd in the end of the preceding Century, and in the beginning of the present; died in 912.

AURELIAN,

Clerk of the Church of Rheims; Flourish'd in 900.

GAUTERIUS,

Archbishop of Sens; Ordain'd Archbishop in 887. died in 923.

SOLOMON,

Bishop of Constance; made Bishop in 891. died in 919.

BONNO or BAVO,

Abbot of Corby in Saxony; Flourish'd in the beginning of the Century.

HERVÆUS,

Archbishop of Rheims; Ordain'd in 900.

JOHN IX.

Pope; advanc'd to the Papal Dignity in 901. died in 922.

ADALBERO,

Bishop of Augsburg; Flourish'd in the beginning of the Century, died in 905.

THEOTMAR,

Metropolitan of Bavaria; Flourish'd in the beginning of the Century.

HATTO,

Archbishop of Mentz; Flourish'd at the same time.

STEPHEN,

Abbot of Lobes, and afterwards Bishop of Liege; made Bishop in 903. died in 920.

BENEDICT IV.

Pope; made in 905. died in 906.

JOHN X.

Pope; chosen in 912. died in 928.

RATBODUS or RADBODUS,

Bishop of Urrecht; made in 899. died in 918.

ODILO,

Monk of S. Medard at Soissons; Flourish'd in 920.

NICOLAS surnam'd the Mystical,

Patriarch of Constantinople; rais'd to that See in 890. banish'd in 901. restor'd in 911. depos'd a second time in 914. and re-establish'd in 920. died in 930.

EUTYCHIUS,

Patriarch of Alexandria; Flourish'd from 933. to 940. died in 940.

CONSTANTINUS PORPHY-
ROGENNETA,

Emperor of Constantinople; born in 900. succeeded his Father in 911, began to reign alone in 917. died in 960.

P

JOANNES

A Chronological Table

JOANNES CAMENIATA,
Flourish'd under *Constantinus Porphyrogeneta*.
SIMEON METAPHRASTES,
Flourish'd under the same Emperor.

ODO,

Abbot of *Cluny*; born in 879. made Canon of *Tours* in 900. embrac'd the Monastical Life in 909. succeeded *Berno* in the Abbey of *Cluny* in 927.

LEO VII.

Pope; raised to the Papal Dignity in 936. died in 939.

MARINUS II.

Pope; chosen in 943. died in 946.

AGAPETUS II.

Pope; elected in 946. died in 955.

RATHERIUS,

Bishop of *Verona*; Flourish'd from the year 920, made Bishop of *Verona* in 931. translated to *Liège* in 953. return'd to *Verona* in 955. left that Bishoprick in 966. died in 972.

FLODOARD,

Canon of *Rheims*, born in 894. Flourish'd in 940. died in 966.

LIUTPRANDUS or **LIUTPRANDUS**,
Bishop of *Cremona*; Flourish'd from the year 948. till 970.

HILDEBERT,

Archbishop of *Metz*; Flourish'd about the year 940.

DURANDUS,

Abbot of *Castres*; Flourish'd about the year 950.

JOHN,

Monk of *Cluny*; Flourish'd about the same time.

ODO,

Archbishop of *Canterbury*; Flourish'd at the same time.

BERNERUS,

Monk of *S. Remy* at *Rheims*; Flourish'd at the same time, and died in 965.

ATTO,

Bishop of *Vercelli*; govern'd that Church from the year 945. to 960.

BRUNO,

Archbishop of *Cologne*; Ordain'd in 953. died in 965.

WILLIAM,

Archbishop of *Metz*; made in 954. died in 968.

JOHN XII.

Pope; elected in 955. deposed in 963. died in 964.

St. ULRIC,

Bishop of *Augsburg*; Flourish'd from the beginning of the Century, till his death in 973.

EDGAR,

King of *England*; came to the Crown in 956. died in 975.

UTHO,

Bishop of *Strasbourg*; made in 950. died in 975.

GERARD;

Dean of *S. Medard* at *Saiffons*; Flourish'd in the middle of the Tenth Century.

THIERRY,

Archbishop of *Trier*; Flourish'd in 960. died in 970.

WITICHINDUS,

Monk of *Corby* in *Saxony*; Flourish'd from 950. to 980.

ABBO or **ALBO**,

Abbot of *Fleury*; Flourish'd from the year 960. to the end of the Century, died in 1004.

JOHN XIII.

Pope; chosen in 965. died in 972.

ADSON,

Abbot of *Luxeuil*; Flourish'd about the year 960.

ROGER,

Monk of *S. Pantaleon* at *Cologne*; Flourish'd in 970.

ROSWIDA,

A Nun of *Ganderstheim*; Flourish'd under the Emperor *Otto II.* that is today, after the year 973.

BENEDICT VII.

Pope; elected in 974. died in 984.

St. ETHELWOLD,

Bishop of *Winchester*; Flourish'd after the year 960. died in 984.

St. DUNSTAN,

Archbishop of *Canterbury*; Born in 923. ordain'd Archbishop in 961. died in 988.

ADSON,

Abbot of *Deuores*; Flourish'd in 980. died in 992.

HELPERIC or **CHILPERIC**,

Monk of *S. Gallus*; Flourish'd in 980.

JOHN XV.

Pope; raised to that Dignity in 985. died in 996.

NICON,

Of *Armenia*; Flourish'd after the year 960, died in 998.

FULCUIN or **FOLCUIN**,

Abbot of *Lobes*; Chosen in 975. died in 990.

REGNALD,

Bishop of *Eichstade*; made in 975. died in 999.

BERTHIER,

Priest of *Verdun*; Flourish'd in 980.

GREGORY V.

Pope; Elected in 996. died in 999.

GERBERT,

Archbishop of *Rheims*, afterward of *Ravenna*, and at last Pope, under the Name of *Sylvester II.* Flourish'd about the year 980. chosen Archbishop of *Rheims* in 992. forc'd to leave his Archbishoprick in 993. made a little while after Archbishop of *Ravenna*, and advanced to the Papal Dignity in 999.

AIMOIN or **AIMONIUS**,

Monk of *Fleury*; Flourish'd from 980. to 1001. died in 1007.

H E.

of the Ecclesiastical Writers.

HERIGER,

Abbot of *Lobes*; chosen in 990.

UFFIN or **UFFO,**

Monk of *Wertin*; Flourish'd in the end of the Century.

GERARD,

The Pupil of *S. Ulric*; Flourish'd at the same time.

A Nameless **AUTHOR,**

Monk of *S. Vito* at *Verdun*, who wrote a Continuation of the History of the Bishops of *Verdun* after *Bersier*; Flourish'd about the end of the Century.

ALBERT or **OLBERT,**

Abbot of *Gemblours*; Flourish'd in the end of the Century.

ALDELBOLD,

Bishop of *Utrecht*; Flourish'd at the same time.

JOHN,

Abbot of *S. Arnoul* or *Arnulphus* at *Metz*; Flourish'd about the same time.

LETALDUS,

Monk of *Micy* or *S. Memin*; in like manner flourish'd in the end of the Century.

A Nameless **BISHOP,**

Of *Germany*, who wrote the Life of *S. Hunegonda*; Flourish'd in the end of the Century.

A Nameless **AUTHOR,**

Of the History of the Translation of *S. Epiphanius* Bishop of *Pavia*; Flourish'd in the end of the Century.

WOLSTAN,

Monk of *Winchester*; Flourish'd about the same time.

FRIDIGOD,

Monk of *S. Saviour* at *Corby*; Flourish'd at the same time.

LANFRID,

Monk of *Winchester*; Flourish'd about the end of the Century.

OSBORN,

Chanter of the Church of *Canterbury*; Flourish'd at the same time.

ALFRIC or **ÆLFRIC,**

Archbishop of *Canterbury*; Flourish'd in the end of the Century, died about 1006.

NICEPHORUS,

The Philosopher; Flourish'd in the end of the Century.

MOSES BAR-CEPHA,

Bishop of *Syria*; Flourish'd at the same time.

OLTHO,

Monk of *Fulda*; Flourish'd in the end of this Century, and in the beginning of the Eleventh.

ODILO,

Abbot of *Cluny*; made in 991. died in 1048.

HIPPOLYTUS THEBANUS,

Flourish'd in this Century, but the precise time is unknown.

LAURENTIUS,

A Monk of *Lige*, and afterward of *S. Vito* at *Verdun*; Flourish'd in the beginning of the Twelfth Century.

A TABLE of the WORKS of the Ecclesiastical Writers of the Tenth Century.

STEPHEN V. Pope.

HIS Genuine Works still extant.

SEVERAL Letters, refer'd to Flodoard.

FORMOSUS Pope.

His Genuine Works.

Certain Letters to *Foulques* Archbishop of *Rheims*.

FOULQUES or **FULCO,** Archbishop of *Rheims*.

Genuine Works.

Several Letters produced by *Flodoard*.

MANCIO Bishop of *Châlons*.

A Genuine Work.

A Letter directed to *Foulques* Archbishop of *Rheims*.

WALTRAMNUS, or WALDRAMNUS

Bishop of *Strasbourg*.

Genuine Works which we have.

Certain Poetical Pieces.

NOTGER the Stammerer, Monk of *S. Gallus*.

His Genuine Works.

A Martyrology.

A Fragment of the Life of *S. Gallus*.

Certain *Proses* or Hymns.

A Treatise of Church Music.

The History of *Charlemagne*.

Works lost.

The Life of *S. Gallus* in Verse.

A Translation of the *Psalter* in *High-Dutch*.

Spurious Works.

The Lives of *S. Landoald* and *S. Remaclus*.

Two Books of the Miracles of *S. Remaclus*.

AURE-

A Table of the Works

AURELIAN, a Clerk of the Church of Rheims.

A Work lost.

A Treatise of Church Musick, call'd *The Regular Tuner.*

GAUTERIUS, Archbishop of Sens.

A doubtful Work.

Certain Ecclesiastical Constitutions.

SOLOMON, Bishop of Constance.

Genuine Works still extant.

Certain Poems dedicated to *Dado.*

BONNO or **BAVO**, Abbot of Corby in Saxony.

A Work lost.

An History of the memorable Actions of his time.

HERVÆUS, Archbishop of Rheims.

A Genuine Work.

A Letter to Guy Archbishop of Rouen.

JOHN IX. Pope.

Genuine Works.

Four Letters.

ADALBERO, Bishop of Augsburg.

A Genuine Work.

The Life of S. Hariolphus Abbot of Ellwangen.

THEOTMAR, Metropolitan of Bavaria.

A Genuine Work.

A Letter written in his own Name, and under that of the Bishops of Bavaria, to Pope John IX.

HATTO, Archbishop of Mentz.

A Genuine Work.

A Letter to Pope John IX.

STEPHEN, Abbot of Lobes, and afterwards Bishop of Liege.

A Genuine Work which we have.

The Life of S. Lambert.

Works lost.

Conceptions taken out of Holy Scripture.

Certain *Proses* or Discourses on the Trinity, and the Invention of S. Stephen's Body.

BENEDICT IV. Pope.

Genuine Works.

Two Letters.

JOHN X. Pope.

Genuine Works.

Three Letters.

RATBODUS, or **RADBODUS**

Bishop of Utrecht.

Genuine Works.

A Discourse on the Life of S. Amalberga, and that of S. Willibrord.

Works lost.

Tracts in Commendation of S. Martin and S. Boniface.

Certain Homilies or Sermons.

The Office of the Translation of S. Martin.

Hymns in honour of the Saints.

Certain Poems.

A Chronicle.

ODILO, Monk of S. Medard at Soissons.

His Genuine Works still extant.

An History of the Translation of the Relicks of S. *Sabbastian* and S. *Tiburtius* to the Monastery of S. *Medard.*

NICOLAS, Patriarch of Constantinople.

Genuine Works.

Divers Letters to Popes and other Persons.

EUTYCHIUS, Patriarch of Alexandria.

A Genuine Work.

A Fragment of a Treatise, call'd *The Contexture*: or *The disposing of precious Things in order.*

Works yet in Manuscripts.

A Treatise of the Art of Physick.

A Disputation between a Christian and a Heretic.

The History of *Sicily.*

A Disposing of precious Things in order from the Creation of the World till the year 937.

CONSTANTINUS PORPHYROGENNE-

TA, Emperor of Constantinople.

Genuine Works.

The History of the Image of *Jesus Christ* sent to *Abgar* King of *Edessa*, and brought to *Constantinople* A. C. 944.

The Life of the Emperor *Basil.*

A Treatise of Politicks.

Historical Pandeets.

JO. CAMENIATA,

A Genuine Work which we have.

The History of the taking and sacking of *Jerusalem* by the *Saracens*, published by *Allatius.*

SIMEON METAPHRASTES.

His Genuine Works.

Above a hundred Lives of the Saints, part in Manuscript and part printed.

Moral Sentences and Rules.

Nine Letters.

Certain Poetical Pieces.

Works forged.

One hundred Lives of the Saints without the Authours Names.

About 450 attributed to other Authours See *Allatius de Simeonibus.*

ODO Abbot of Cluny.

His Genuine Works.

An Abridgment of S. *Gregory's* Morals.

Hymns and Anthems in honour of S. *Martin.*

Collations or Conferences.

The Lives of S. *Gerard* and S. *Martial* of *Limoges.*

An Account of the Translation of S. *Martin's* Body.

The *Eucemium* or Commendation of S. *Martin.*

Divers Sermons.

A Panegyrick on S. *Benedict.*

Works

of the Ecclesiastical Writers.

Works left.

The Life of S. Martin.
The History of S. Benedict.
A Book call'd *Occupations*.

Works falsely attributed to him.

The Life of S. Maurus.
A Chronicle.

LEO VII. Pope.

Genuine Works which we have.

Three Letters.

MARINUS II. Pope.

Works left.

Letters and Privileges.

AGAPETUS II. Pope.

Genuine Works.

Two Letters.

RATHERIUS, Bishop of Verona.

A Book of Perpendiculars.
A deliberative Conclusion made at *Liege*.
A Conjecture on a certain Quality.
A Tract about the Context between *Ratherius* and the Clergy of *Verona*.
An Apologetical Treatise.
A Discourse to the Clergy of *Verona*.
A Charter for the Institution of Canons instead of Monks.
An Ordinance prohibiting to solemnize Marriages on Sundays.
Five Letters.
A Synodical Letter.
Ratherius's Itinerary to *Rome*.
Six Sermons.
A Letter on the Eucharist.

Works left.

The Combat, or Meditations of the Heart.
A Book call'd *Phrenesis*.
Divers Sermons.
The Life of S. Ursula.
A Grammar, which bears the Title of *Spera dorsum*.

FLODOARD, Canon of Rheims.

Genuine Works still extant.

An History of the Church of Rheims.
A Chronicle.

LIUTPRANDUS, or LIUTPRANDUS
Bishop of Cremona.

Genuine Works which we have.

A History beginning at the Reign of the Emperors
Leo and *Arnulphus*, and ending at that of *Constantinus Porphyrogeneta*.
A Relation of his Embassy to the Emperor *Phocas*.
An History of the Expulsion of *Berenger*.

Spurious Works.

The Lives of the Popes.
A Chronicle.

HULDEBERT, Archbishop of Mentz.

Genuine Works.

Certain Lives of the Saints.

DURANDUS, Abbot of Castres.

A Work left.

A Tract against those Persons who avouch the Soul to be Mortal.

JOHN, Monk of Cluny.

A Genuine Work.

The Life of S. Odo Abbot of Cluny.

ODO, Archbishop of Canterbury.

His Genuine Works.

Ecclesiastical Constitutions.

A Pastoral Letter.

BERNERUS, Monk of S. Remy at Rheims.

Genuine Works.

The Life of S. Hunegonda.

The History of the Translation of the Body of that Saint.

ATTO, Bishop of Vercelli.

His Genuine Works still extant.

A Capitulary for the Clergy of his Diocese.
A Treatise of the Persecutions rais'd against Clergymen.
Eleven Letters.

Works left.

Polistica, or the Perpendicular.
Seventeen Sermons.

BRUNO, Archbishop of Cologni.

Works left or forg'd.

A Commentary on the Pentateuch.
The Lives of certain Saints.

WILLIAM, Archbishop of Mentz.

A Genuine Work.

A Chronicle of the Archbishops of Mentz.

JOHN XII. Pope.

Genuine Works.

Two Letters.

S. ULRIC Bishop of Augsburg.

Genuine Works.

Several Sermons refer'd to by the Author of his Life.
A Spurious Work.

A Letter about the Celebacy of Priests.

EDGAR, King of England.

Genuine Works still extant.

His Laws.
His Discourse to S. Dunstan.

A Work forged.

Certain Ecclesiastical Constitutions.

UTHO, Bishop of Strasburg.

Genuine Works.

The Lives of S. Arbogastus and S. Amand.

GERARD, Dean of S. Medard at Soissons.

A Genuine Work.

The Life of S. Romanus in Prose.

Q

A Table of the Works

A Work lost.

The Life of S. *Romanus* in Verse.

THIERRY or **THEODORIC**,
Archbishop of Trier.

A Genuine Work.

The Life of S. *Lutrada*.

WITICHIND, *Monk of Corby in Saxony.*

His Genuine Works.

Three Books of the History of the Saxons, containing
the Reigns of the Emperors *Henry the Fowler*, and
Otho I.

Certain Poems.

Works lost.

The Lives of S. *Thecla* and S. *Paul* the first Hermite.

ABBO, or **ALBO**, *Abbot of Fleury.*

His Genuine Works which we have.

An Apology.

Letters to *Bernard* Abbot of *Beaulieu*.

A Letter to an Abbot of *Fulda*.

A Collection of Canons.

Works lost.

A Letter in Hexameter Verse in Commendation of
Otho.

The Harmony of the Gospel dedicated to *Odilo*.

A Treatise of the *Cycles*.

Spurious Works.

An Epitome of the Lives of the Popes.

The Life of S. *Edmund*.

JOHN XIII. *Pope.*

Genuine Works.

Four Letters.

ADSON, *Abbot of Luxueil.*

A Genuine Work.

An History of the Miracles of S. *Vandalbert*.

ROGER, *Monk of S. Pantaleon at Cologne.*

A Genuine Work still extant.

The Life of *Bruno* Archbishop of *Cologne*.

ROSWIDA, *a Nun of Ganderheim.*

Her Genuine Works.

A Poem on the Life of the Emperor *Otho I.*

Other Poetical Pieces.

BENEDICT VII. *Pope.*

A Genuine Work.

A Letter to the Bishops of *France* and *Germany*.

S. ETHELWALD, *Bishop of Winchester.*

Spurious Works.

A Treatise of the Abbots of *Lindisfarne*, and others
mention'd by *Pissau*.

S. DUNSTAN, *Archbishop of Canterbury.*

His Genuine Works.

Concordia, or Rules for the Monastical Life.

Ecclesiastical Constitutions under the Name of *Edgar*
King of *England*.

A Letter to *Wulfin* Bishop of *Worcester*.

ADSON, *Abbot of Deuvres.*

Genuine Works which we have.

The Lives of S. *Bercarius*, S. *Bajolus*, S. *Mansuet*, and
S. *Fradbert*.

The History of the Translation and Miracles of S.
Bercarius and S. *Fradbert*.

HELPERIC or **CHILPERIC**,

Monk of S. Gallus.

A Genuine Work.

A Preface to a Treatise of the Calendar.

A Work lost.

A Treatise of the Calendar.

JOHN XV. *Pope.*

Genuine Works still extant.

A Relation of the Treaty of Peace between *Ethelred*
and *Richard*.

An Admonition to the Bishops of *Picardy*.

NICON, *of Armenia.*

A Genuine Work.

A Tract concerning the Religion of the *Armenians*.

FULCUIN or **FOLCUIN**,
Abbot of Lobes.

Genuine Works.

His History of the Abbey of *Lobes*.

The Life of S. *Ursmar* and S. *Fulcuin*.

REGNOLD, *Bishop of Eichstadt.*

His Genuine Works.

The Lives of S. *Nicolaus* and S. *Blasius*.

The Lives of S. *Wilbald* and S. *Urnobald*.

BERTHIER, or **BERTHERIUS**,
Priest of Verdun.

A Genuine Work.

A Compendious History of the Bishops of *Verdun*.

GREGORY V. *Pope.*

Genuine Works.

Four Letters.

GERBERT, *Archbishop of Rheims, after-
ward of Ravenna, and at last Pope under the
Name of Sylvester II.*

His Genuine Works still extant.

CLX. *Letters.*

The History of the Acts of the Council of *Rheims* in
992.

A Discourse to the Council of *Mouzon* in 995.

A Discourse concerning the Episcopal Functions against
Simony, which he compos'd, being Pope.

Three Letters written during his Pontificate.

Works lost.

Divers Treatises of Rhetorick, Arithmetick, and Geo-
metry.

AIMOIN or **AIMONIUS**,
Monk of Fleury.

The History of *France* in three Books, and 41 Chapters
of the fourth.

The

of the Ecclesiastical Writers.

The Life of *Abbo* Abbot of *Fleury*.
Two Books of the Miracles of *S. Benediſt*.
A Sermon on the Festival of that Saint.
A Piece in Verse on his Translation, and on the Foundation of the Abbey of *Fleury*.

HERIGER, *Abbot of Lobes*.

Genuine Works still extant.

An History of the Bishop of *Liege*.
A Treatise of the Body and Blood of Jesus Christ.
The Life of *S. Ursmar*.

Works lost.

A Letter to *Hugh* about several Questions.
A Treatise of Discord, and of the Coming of our Lord.

Doubtful Works.

The Lives of *S. Bertenda* and *S. Landoald*.

UFFIN or **UFFO**, *Monk of Werthin*.

A Genuine Work.

The Life of *S. Ludger* Bishop of *Munster*.

A doubtful Work.

The Life of *S. Ida*.

A Work lost.

The Life of *S. Lucius* King of *England*.

GERARD, *the Pupil of S. Ulric*.

A Genuine Work which we have.

The Life of *S. Ulric* Bishop of *Augsburg*.

A nameless WRITER, *Monk of S. Vito at Verdun*.

A Genuine Work.

A Continuation of *Berthier's* History of the Bishops of *Verdun*.

ALBERT, or **OLBERT**, *Abbot of Gemblours*.

Works lost.

The Lives of the Fathers compos'd by that Author.

ALDELBOLD, *Bishop of Utrecht*.

A Genuine Work.

The History of the Emperor *Henry III*.

Works lost.

Hymns in Praise of the Cross, and of the Virgin *Mary*.

Some other Works.

JOHN, *Abbot of S. Arnulphus at Metz*.

Genuine Works.

An Account of the Life and Translation of *S. Glodfinda*.

The Life of *S. John* Abbot of *Gorge*.

LETALDUS, *Monk of Micy, or S. Memin*.

Genuine Works.

An History of the Miracles of *S. Memin*.

The Life of *S. Julian* Bishop of *Mans*.

A Nameless German BISHOP.

A Genuine Work.

The Life of *S. Hannegenda*.

A Nameless AUTHOR.

A Genuine Work.

The History of the Translation of the Body of *S. Epiphanius* Bishop of *Pavia*.

WOLSTAN, *Monk of Winchester*.

Genuine Work.

The Life of *S. Etzelwold*.

A History in Verse of the Translation of *S. Swithin's* Body.

FRIDIGOD, *Monk of Corby*.

Genuine Work.

The Lives of *S. Wilfrid* and *S. Owen*.

LANFRID, *Monk of Winchester*.

Genuine Work.

The Life of *S. Swithin*.

An History of the Miracles upon the Translation of that Saint's Body.

OSBORN, *Chanter of the Church of Canterbury*.

A Genuine Work.

The Life of *S. Dunstan*.

ALFRIC, or **ÆLFRIC**, *Archbishop of Canterbury*.

His Genuine Works still extant.

A Sermon.

Two Letters.

A Canonical Letter.

Works lost, or yet in Manuscript.

Divers Sermons in the *Saxon Tongue*.

An History of the Jews and Christians till the taking of *Jerusalem*.

A Penitential.

A Letter about the Monastical Life.

A Letter against the Marriage of Clergy-men.

A *Saxon Chronicle*.

Certain Lives of the Saints.

Translations of some Works of the Fathers.

NICEPHORUS, *the Philosopher*.

A Genuine Work.

Funeral Oration for *Antony* Patriarch of *Constantinople*.

MOSES BAR-CEPHA, *Bishop of Syria*.

A Genuine Work.

A Treatise of the Terrestrial Paradise.

OTHLO, *Monk of Fulda*.

A Genuine Work.

The Life of *S. Pyrrin*.

A Supposititious Work.

The Life of *S. Boniface*.

ODILO,

A Table of the Acts, Letters and Canons, &c.

ODILO, Abbot of Cluny.

Genuine Works still extant.

The Lives of S. Maiol and S. Adelaisa.

Letters to S. Fulbert.

Three other Letters.

Fourteen Sermons.

HIPPOLYTUS THEBANUS.

Genuine Works.

A Fragment of a Chronicle.

The Lives of the Apostles.

LAURENTIUS, Monk of Liege, and afterwards of S. Vico at Verdun.

A Genuine Work.

A Continuation of the History of the Bishops of Verdun,

A TABLE of the Acts, Letters, and Canons of the COUNCILS held in the Tenth Century.

Councils	Years	Acts, Letters, Petitions and Canons.	Councils	Years	Acts, Letters, Petitions, and Canons.
A Council at Rome	904	Acts divided into Twelve Capitularies.	Augsburg	952	Eleven Canons.
A Council at Ravenna	904	Ten Capitularies.	S. Thierry	953	An Extract of the Acts in Floard.
A Council at Canterbury		Acts are lost.	A Council held in the Diocess of Meaux	961	An Extract of the Acts in Floard and in Hugh de Flavigny.
An Assembly in England, under King Edward	906	Laws.	A Council at Rome	963	Acts.
Troisy	909	Acts divided into Fifteen Articles.	A Council at Rome	964	Acts.
Constantinople	920	Acts lost.	A Council at Rome	964	A Dec. about Investitures.
Troisy	921	An Extract of the Acts in Floard.			Acts lost.
Coblentz	922	Eight Canons, of which only four remain.	A Council at Ravenna	967	A spurious Decree.
Rheims	923	An Extract of the Acts in Floard.	An Assembl. in Engl. under K. Edgar & S. Dunstan	967	Acts and Let. of the Pope.
An Assembly in England under King Erlaustan	923	Laws.	A Council at Constantinople under Nicephorus Phocas	967	Laws and Constitutions.
Troisy	924	An Extract of the Acts in Floard.	A Council at Mount S. Mary	972	Acts lost.
Troisy	927	An Extract of the Acts in Floard.	A Council at Ingelheim	970	Acts.
Erfurde	932	A Preface and Five Canons.	A general Council in England	973	An Extract of the Acts in the Life of S. Ulric.
Chateau-Thierry	934	An Extract of the Acts in Floard.	Canterbury under S. Dunstan	974	Acts.
Fismes	935	A Decree against Usurpers of Ecclesiast. Revenues.	Rheims	975	An Extract of the Acts in Floard.
Saissions	941	An Extract of the Acts in Floard.	Winchester	975	Acts.
An Ecclesiast. Assembly in England under K. Edmund	944	Laws Ecclesiastical and Civil.	Charroux	989	Three Canons.
Constantinople	944	Acts lost.	Rheims	989	Acts.
Near the River Cher	947	Acts lost.	Senlis	989	Acts.
Verdun	947	An Extract of the Acts in Floard.	Rheims	992	Acts and Discourses of Arnoul of Orleans digested by Gerbert.
Mouzon	948	An Extract of the Acts in the same Author.	Rheims	993	An Admonition of the Bishops, & Gerbert's Letter.
Ingelheim	948	Acts and Ten Canons.	Rome	995	An Act for the Canonization of S. Ulric.
Mouzon	948	An Extract of the Acts in Floard.	Mouzon	995	Acts.
Trier or Treves	948	Acts in Floard.	Rheims	995	An Extract of the Acts in Aimoin's Appendix.
London	948	Laws lost.	St. Dennis	995	An Extract of the Acts in Aimoin.
		The Charter of a Donation to the Monastery of Croyland.	Ravenna	997	Three Canons.
			Rome	998	Eight Canons or Constitutions.
			Poitiers	999	Three Canons.
			Rome	1002	Acts lost.
Rome	449	Extract of the Acts in Floard.	Aix-la-Chapelle	1003	Acts lost.

A TABLE of the WORKS of the *Ecclesiastical* Authors of the Tenth Age of the Church; disposed according to the Subjects they treat of.

Dogmatical Works.

A Dissertation against the *Anthropomorphites* by
Ratberius.
Nico's Tract concerning the Religion of the
Armenians.
Ratberius's Treatise of the Eucharist.
Heriger Abbot of *Lobes's* Treatise on the same subject.
A Sermon and two Letters on the Eucharist by *Alyric*
Archbishop of *Canterbury*.
Moses Bar-Cephai's Treatise of the Terrestrial Paradise.

Books of Church-Discipline.

Pope *Stephen* the Fifth's Letters referr'd to *Flodoard*.
Certain Letters by Pope *Formosus*.
Fulcw Archbishop of *Rheims's* Letters.
Ecclesiastical Constitutions by *Gauterius* Archbishop of
Sens.
Heruam Archbishop of *Rheims's* Letter to *Guy* Arch-
bishop of *Rouen*.
Letters written by Pope *John IX*.
Hatto and *Theotmar's* Letters to Pope *John IX*.
Pope *Benedict* the Fourth's Letters.
Pope *John* the Tenth's Letters.
Edward King of *England's* Laws in 906.
King *Erbeftan's* Laws in 923.
Letters by *Nicolas* Patriarch of *Constantinople* to the
Popes.
Pope *Leo* the Seventh's Letters.
Pope *Agapern's* the Second's Letters.
Ratberius Bishop of *Verona's* Book of Perpendiculars.
—His deliberative Conclusion made at *Liege*.
—His Writings about the Contest between
him and his Clergy.
—His Apologetical Treatise.
—Discourse to the Clergy of *Verona*.
—His Character and Synodal Ordinance.
—His Five Letters.
—His Synodal Letter.
—His Itinerary to *Rome*.
—His Six Sermons.
Odo Archbishop of *Canterbury's* Ecclesiastical Constitu-
tions and Pastoral Letter.
Atto Bishop of *Verceil's* Capitulary.
—His Treatise of Persecutions raised against the
Clergy.
—His Eleven Letters.
—His two Letters to Pope *John XII*.
Edgar King of *England*, his Laws.
—His Discourse of *S Dunstan*.

Abbo Abbot of *Fleury's* Apology.

—His two Letters.

—His Collection of Canons.

Pope *John* the Thirteenth's Letters.

Pope *Benedict* the Seventh's Letters.

S. Dunstan's Letter to *Wulfin* Bishop of *Worcester*.

Pope *Gregory* the Fifth's four Letters.

Pope *Sylvefter* the Second's Discourse of the Episcopal
Functions.

Mancion Bishop of *Ghalens's* Letter to *Fulcw* Arch-
bishop of *Rheims*.

Alyric Archbishop of *Canterbury's* Canonical Letter.

Historical Works.

Pope *Stephen* the Fifth's Letters referr'd to *Flodoard*.

Pope *Formosus's* Letters produc'd by the same Au-
thor.

Letters written by *Fulcw* Archbishop of *Rheims*.

Norger the Stammerer's History of *Charlemagne*.

Pope *John IX*. and *Benedict IV's* several Letters.

Pope *John* the Tenth's Letters.

Charles the Simple King of *France*, his Letter to the
Bishops of that Kingdom, and to Pope *John X*. a-
bout the Affair of *Hilduin's* being intruded upon the
Bishoprick of *Liege*.

A Fragment of the Historical Treatise, by *Eutychius*
Patriarch of *Alexandria*.

Constantine Porphyrogeneta's Life of the Emperor
Basil.

—His Historical Pandefts.

—His History of the Image of *Jesus Christ*
brought from *Edessa* to *Constantinople*.

Jo. Cameniace's History of the taking of *Jerusalem* by
the *Saracens*.

Ratberius's Apology, and some other Tracts of the
same Author.

Flodoard's History of the Church of *Rheims*.

—His Chronicle.

Luisprandus's History.

—His Relation of his Embassy to the Emperor
Pboas.

—His History of the Expulsion of *Berenger*.

A Chronicle of the Archbishop of *Menx* by *William*
Archbishop of that City.

Witechindus's History.

Pope *John* the Fifteenth's Relation of the Treaty of
Peace between *Erbeled* and *Richard*.

—His Advice to the Bishops of *Picardy*.

Fulcw's History of the Abbey of *Lobes*.

Gerbert's History of *Rheims's* Letters.

A Table of the Works, &c.

Gerbert's History of the Acts of the Council of Rheims against Arnulphus.

—His Discourse to the Council of Mouzon.

Heriger Abbot of Lobe's History of the Bishops of Lige.

Aimoin Monk of Fleury's History of France.

Berthiers Compendious History of the Bishops of Verdun.

A Continuation of the History of the Bishops of Verdun by a nameless Monk.

Adelbold's History of the Emperor Henry III.

A Fragment of Hippolytus Thebanus's Chronicle.

Lawrence Monk of Lige's Continuation of the History of the Bishops of Verdun.

Lives of the Saints.

Notger the Strammer's Martyrology.

—His Fragment of the Life of S. Gallus.

Adalbert's Life of S. Hariolphus.

Stephen Abbot of Lobe's Life of S. Lambert.

Odilo Monk of S. Medard at Soissons his History of the Translation of the Relicks of S. Sebastian and S. Tiburtius.

Radbaldus's Lives of S. Amelberga and S. Willebrord.

Simeon Metaphrastes's Lives of the Saints.

Odo Abbot of Cluny's Lives of S. Geraldus and S. Martial of Limoges.

—His Account of the Translation of the Body of S. Martin.

—Commendation of S. Martin and Panegyrick on S. Benedikt.

Hildebert Archbishop of Metz's Lives of certain Saints.

John Monk of Cluny's Life of S. Odo.

Bernerius's Life and Translation of the Relicks of S. Hunegonda.

Osbo Bishop of Straburg's Lives of S. Arbogastus and S. Amand.

Gerard Monk of S. Medard's Life of S. Romanus.

Thierry or Theodoric Archbishop of Trier's Life of S. Lutrada.

Adson Abbot of Luxeuil's History of the Miracles of S. Wandalbert.

Roger Monk of S. Pantaleon's Life of Bruno Archbishop of Cologne.

Adson Abbot of Deure's Lives of S. Bereaire, S. Basolus, S. Mansuet, and S. Frodbert.

—His History of the Translations and Miracles of S. Bereaire and S. Frodbert.

Fulconin Abbot of Lobe's Lives of S. Ursmer and S. Fulconin.

Reginald Bishop of Eichstade's Lives of S. Nicolas, S. Blasius, S. Wilbaldus, and S. Ummehald.

Heriger Abbot of Lobe's Life of S. Ursmer.

Aimoin's Life of Abbo Abbot of Fleury.

—His two Books of the Miracles of S. Benedikt.

—His Sermon on the Festival of that Saint.

Uffen Monk of Werthin's Life of S. Ludger Bishop of Munster.

The Life of S. Ulric by Gerard his Pupil.

John Abbot of S. Arnulphus at Metz's Lives of S. Glodesinda and S. John Abbot of Gorze.

Letaldus's History of the Miracles of S. Memin.

—His Life of S. Julian Bishop of Meus.

The Life of S. Hunegonda by a nameless German Bishop.

The History of the Translation of the Body of S. Epiphanius Bishop of Pavia by a nameless Writer.

Wolstan Monk of Winchester's Life of S. Edelwald.

—His History of the Translation of the Body of S. Swithin.

Fridegod Monk of Canterbury's Lives of S. Wilfric and S. Owen.

Lanfrid Monk of Winchester's Life of S. Swithin, and History of the Miracles of his Translation.

Osborn's Life of S. Dunstan.

Nicephorus the Philosopher's Funeral Orations for Antony Patriarch of Constantinople.

Osbo Monk of Fulda's Life of S. Pyrrin.

Odilo Abbot of Cluny's Lives of S. Maiel and S. Adalaid.

Hippolytus Thebanus's Lives of the Apostles.

Works of Morality and Piety.

Simeon Metaphrastes's Moral Sentences.

Odo Abbot of Cluny's Conferences.

—His Sermons.

—His Epitome of S. Gregory's Morals.

Ratherius's Conjecture on a certain Quality.

—His Sermons.

S. Ulric Bishop of Augsburg's Sermons.

Odilo Abbot of Cluny's Sermons and Letters.

Works about a Monastick Life.

Odo Abbot of Cluny's Conferences.

S. Dunstan's Harmony, or Rules for the Monastick Life.

Poetical Works.

Waldrammus Bishop of Straburg's Poems.

Notger the Strammer's Prose and Hymns.

Solomon Bishop of Constance's Poems.

Simeon Metaphrastes's Poems.

Odo's Hymns and Anthems in honour of S. Martin.

Refrida Non of Ganderstheim, her Poem on the Life of the Emperor Orbo I.

—Her other Poetical Pieces.

Aimoin Monk of Fleury's Poem on the Translation of S. Benedikt, and the Foundation of the Abbey of Fleury.

A Table of the Councils, &c.

AN ALPHABETICAL TABLE of the Ecclesiastical Authors of the Tenth Century.

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	A.			Chartroux, 48,	989		D.			England (General), 65,	973
A	<i>Lx-la-Chapelle</i> , 49, 1003			<i>Chateau-Thierry</i> , 37,	934	S. D	<i>Eni</i> , 51,	995		F.	
	<i>Angsburg</i> , 62, 952			<i>Eber River</i> , ibid.	947				F	<i>Emes</i> , 37,	935
	C.			<i>Coblentz</i> , 62,	922		E.				
C	<i>Canterbury</i> , 63, 904			<i>Constantinople</i> , 2,	926	E	<i>Erfurds</i> , 62,	932		L.	
	<i>Canterbury</i> under			<i>Constantinople</i> , ibid.	944		<i>England</i> under K.		I	<i>Engelheim</i> , 9,	948
S:	<i>Dunstan</i> , 65, 974			<i>Constantinople</i> , ibid.	967		<i>Edmund</i> , 63,	944		<i>Engelheim</i> , 38,	972

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			Revenna, <u>14</u> ,	<u>967</u>		Rome, <i>ibid.</i>	964		Trofly, <u>36</u> ,		921
			Ravenna, <u>48</u> ,	997		Rome, <u>17 & 69</u> ,	995		Trofly, <i>ibid.</i>		924
M Eauz, <u>39</u> ,	961		Rbeims, <u>36</u> ,	<u>923</u>		Rome, <u>48</u> ,	998		Trofly, <i>ibid.</i>		<u>927</u>
S. Mary's Mount,			Rbeims, <u>39</u> ,	975		Rome under Sylvester			V.		
<i>ibid.</i> ,			Rbeims, <u>40</u> ,	989		<u>II. 49</u> ,	1002		V Erdun, <u>37</u> ,		947
Mouzon, <u>37</u> ,	948		Rbeims, <i>ibid.</i>	<u>992</u>		S.			W.		
Mouzon, <u>39</u> ,	948		Rbeims, <u>42</u> ,	993		Enli, <u>40</u> ,	989		W.		
Mouzon, <u>43</u> ,	995		Rbeims, <u>44</u> ,	995		Seiffons, <u>37</u> ,	941		W		
P.			Rome, <u>6 & 17</u> ,	904		T.			W		
Poitiers, <u>48</u> ,	999		Rome, <u>9</u> ,	949		T. Hierry-Chateau, <u>37</u> ,	934		W		
			Rome, <u>11</u> ,	963		S. Thierry, <u>39</u> ,	953		W		
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F I N I S.

A NEW

Ecclesiastical History;

Containing an ACCOUNT of the

CONTROVERSIES

IN

R E L I G I O N;

THE

LIVES and WRITINGS

OF

Ecclesiastical Authors;

AN

Abridgment of their Works,

And a JUDGMENT on their

STYLE and DOCTRINE:

ALSO,

A Compendious HISTORY of the COUNCILS,

AND

All Affairs Transacted in the Church.

Written in FRENCH

By *Lewis Ellies du PIN*, Doctor of the SORBON.

VOLUME the NINTH;

Containing the HISTORY of the ELEVENTH CENTURY.

L O N D O N,

Printed by *H. Clark* for *Abel Swall*, at the Unicorn in
Pater-noster-Row, MDCXCIX.

To the Reader.

BY how much the farther Progress we make, in the several Ages of the Church, so much the greater Number of Contests appear to our View ; every Age successively affording Variety of Matter, and producing a new Scene of Affairs. Thus for instance, in the Eleventh Century, different Opinions arose concerning the Holy Sacraments ; the *Latin* and *Greek* Churches came to an open Rupture ; the Popes took upon them to depose Emperors and Kings ; and Scholastick Divinity, the Source of an infinite Number of Questions, took then its first Rise. The Minds of Men being recovered, as it were, from that Lethargy, wherewith they were seiz'd in the preceding Age ; they began to apply themselves to Study, in the beginning of this : Infomuch that in a short space of time, all *Europe* was fill'd with Judicious and Learned Personages, who communicated their Knowledge to others, either by Publick Lectures or Writings.

The Controversies, that afterwards arose, were likewise a powerful Motive to excite them to Study ; and gave Occasion to those, who were endow'd with extraordinary Parts, to exercise their Pens, and to shew their Learning. Some were very successful in imitating the Ancients, both in their Style and manner of Writing ; but the greatest part of them, still retain'd somewhat of the Barbarism and Courseness of the former Age, and others fell into that uncouth and barren Method of handling Matters, which is more especially peculiar to Logicians. The most notorious Disorders were regulated ; enormous Crimes were restrain'd ; and the Bishops took a great deal of pains in reforming Church-Discipline ; which nevertheless, was not restor'd to its ancient Perfection. Thus much may serve to give a general *Idea* of the Eleventh Century, which the Learned M. DU PIN (according to his usual Method) has improved to the best Advantage.

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A N

HISTORY

O F T H E

CONTROVERSIES

A N D O T H E R

Ecclesiastical Affairs

Which happen'd in the *Eleventh Century*.

C H A P. I.

Of the Writings of S. Fulbert, Bishop of Chartres.

WE will begin this *Eleventh Century* with S. Fulbert Bishop of Chartres, who S. Fulbert
Bishop of
Chartres. was one of the principal Restorers of Learning, of the Sciences, and of Divinity. He came from *Rome to France*, and held his publick Lectures in the Schools of the Church of *Chartres*, about the end of the *Tenth*, and the beginning of the *Eleventh Century*. His Reputation gain'd him Scholars from all Parts, who went out of his School full of Learning and Piety, and diffus'd his Light in *France and Germany*; insomuch that all the Ingenious Persons of that time, gloried in having been his Scholars. He was in great Repute with King *Robert*; and, as some Historians tell us, he was his Chancellor. In the Year 1007, he succeeded *Radulphus* in the Bishoprick of *Chartres*; and govern'd that Church with a great deal of Vigilance and Prudence, for the space of one and twenty Years and some Months. He dy'd *April 10, 1028*. He compos'd several Letters, Sermons, and Pieces of Poetry. His Letters amount to 134.

In the First he explains three Essential Points of our Faith; namely, The Mystery of the Trinity, the Sacrament of Baptism, and the Sacraments of Life, to wit, of the Body and Blood of our Lord. We shall not here stand to repeat what he has said about the Mysteries of the Trinity and the Incarnation; 'tis enough to take notice that he has given a very exact Explanation of them, and that he has very particularly refuted the Errors of the *Arians*, *Nestorians* and *Eutychians*. Upon the Sacraments, he says, That we ought not to rest upon the External and Visible Signs, but to attend to the Invisible Power and Efficacy of these Mysteries. " We know, says he, and 'tis an unquestionable Truth, That we were " pollin'd by our first Birth, and purified by the second; therefore we are buried and we " die with JESUS CHRIST, that we may be born again and quicken'd with him. " The Water and the Holy Ghost are united in that Sacrament; the Water denotes the " Burial, the Holy Ghost the Life Eternal; as JESUS CHRIST lay buried in the

S. Fulbert
Bishop of
Chartres.

"Ground for three Days, so is Man dipp'd, and as it were buried three times in the Water, that he may rise again by the Holy Spirit. He afterwards proves, That 'tis God "which Baptizeth; and that tho' a wicked Man should administer this Sacrament, yet it does "not hinder the Remission of Sins, because 'tis not he who is the Author, but only the Minister of the Sacrament; as he himself acknowledges, when he says, He who has regenerated you by Water and the Holy Spirit, grant you the Unction of Salvation. Now 'tis "God alone who is the Author of Grace, the Dispenser of Spiritual Gifts, and who remits "Sins. In discoursing on the third Point, namely, concerning the Sacrament of the Body and Blood of CHRIST, after he had taken notice of its Sublimity, and its Incomprehensibility; he says, That God commiserating our Frailty, has provided a Remedy for us by this propitiatory Sacrifice offer'd for our daily Faults; and forasmuch as he has taken out of our fight, and carry'd to Heaven that Body which he offer'd for our Redemption, that we might not be depriv'd of the present Protection of his Body, he has left us a Salutory Pledge of his Body and Blood, which is not a Symbol of a vain, empty Mystery, but the real Body of JESUS CHRIST, which his secret Efficacy produceth every Day after an invisible manner, in the Solemnity of those Mysteries, under the visible Form of the Creature. 'Tis this Body which he spake of to his Disciples a little before his Passion, *This is my Body, and this is my Blood*: And elsewhere, *He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him*, John 6. 56. Being therefore thus instructed by the Will and Pleasure of this true Master, in partaking of his Body and Blood, we may boldly maintain, That we are chang'd into his Body, and that he dwelleth in us, not only by an Union of the Will, but by the Reality of the Nature which is united to us. He adds, That we should not imagine it to be any Dishonour to a God, who condescended to enter into the Womb of a Virgin, to be in Pure and Virgin Creatures: That what appears externally to be the Substance of Bread and Wine, became internally the Body and Blood of JESUS CHRIST: And to make this Change the more credible, he compares it to the Creation; and says, That if God could make Creatures out of Nothing, he could more easily convert them into the Substance of his Body.

The Second Letter of Fulbert of Chartres is concerning a Custom in use in his time, of giving to the Priests, after their Ordination, a Consecrated Host, which they kept and communicated of for forty Days together. He had been ask'd the Reason of this Custom. But before he reply'd to that, he observ'd, That different Churches had their different Customs; which was no hindrance of their being united in the same common Faith. Afterwards, he says, That this Custom was observ'd by all the Bishops of his Country: That he remember'd that formerly a Priest, having receiv'd a consecrated Host from his Bishop, and communicating thereof every Day, it one Day happen'd, That after he had celebrated these Mysteries, he lost this Host, by wrapping his Habit in the Communion Table-cloth. That on the Morrow, in the time of Celebration, when he came to communicate, he was very much surpriz'd at his missing the Host. That the Bishop, being inform'd of what had happen'd through his Carelessness, had impos'd on him a very severe Penance. S. Fulbert adds, That this Accident gave him an occasion of asking this Bishop, Whether it were not better that the Priests should eat this Host, the first or second Day after it was consecrated, without dividing it into so many Pieces? But that this Bishop had return'd him this Answer, That they were oblig'd to keep this Host for the space of Forty Days; because, as JESUS CHRIST had been Forty Days upon Earth after his Resurrection, and appear'd to his Apostles several times; so the Bishop, in ordaining his Priests, gave them the Eucharist to take for Forty Days together, to put them in mind of those Forty Days during which our Lord appear'd to his Apostles after his Resurrection. Fulbert having ask'd, Whether this Mystery might not be as well perform'd by the Bread which the Priests consecrated every Day, was answer'd by the Bishop. That as many particular Churches spread over the Face of the whole Earth, made but One Catholick Church, because they have all one Common Faith; just so, many Particular Hosts offer'd by many Faithful, are only One Bread, because of the Unity of the Body of CHRIST: That the Bread consecrated by the Bishop, and the Bread consecrated by the Priest, are chang'd into one and the same Body of JESUS CHRIST, by the Omnipotency of the same Virtue which operateth in both; but as it may be said in some measure, That the Body of JESUS CHRIST born of the Virgin, and nail'd to the Cross, is different from the Body of JESUS CHRIST when rais'd from the Dead: Even so it seems, That the Bread consecrated on the Ordination-day, and kept by the Priests, may have a particular Signification distinct from the Bread which was consecrated every Day; the former may denote the Body of JESUS CHRIST rais'd from the Dead, to die no more; the latter, JESUS CHRIST who dies and rises again every Day for us.

The Third and Fourth Letters are directed to King Robert; wherein he prays him to order Eudes Count of Chartres, to cause the Castles to be demolish'd which were built by Vicount Geoffrey, and very much incommoded the Church of Chartres.

The Two following contain nothing in them remarkable.

The

The Seventh is directed to *Leoterick* Archbishop of *Sens*, whom he exhorts to make use of *S. Fulbert* his Authority in succouring *Avisgaudus* Bishop of *Mans*, whom the Count of that City oppressed; and to threaten the said Count with Excommunication, in case he did not restore to *Chartres* him his Revenue, and let him be quiet.

The Eighth is a Copy of a Letter which he had written to this *Avisgaudus*, who complain'd that *Fulbert* and *Leoterick* had publish'd his Confession. *Fulbert* gives him to understand, That he wrong'd them, in having such a Thought of them; That they had never publish'd any thing but what was for his Advantage, and which might serve to justify him against those who had accus'd him of having quitted his Bishoprick out of Avarice, Baseness, or for some other dishonourable Cause. That if he had trusted to their Secrecy such Things as he ought to repent of, they had taken great Care to conceal them; but that they had no Power to conceal those, which were publick both before and after his Confession. As to that part of this Bishop's Complaint that they had said of him, That he was in Love with a Monastick Life, *Fulbert* returns him this Answer, That he ought not to take this amiss, since it could be no Prejudice to him; for the Love of a Religious Life render'd him rather worthy, than unworthy of the Bishoprick into which he desir'd to enter again, were there nothing else to hinder him from it. But that they could not perceive how he could be put into Possession again, because he could not complain that he had been turn'd out of it, or that any one had been put into Possession of that See against his Will; since he had voluntarily quitted it under pretence of his Indisposition, and desir'd the King, That either *Franco*, Dean of the Church of *Paris*, or some other Person might be put into his Place: That after this Resignation, *Franco* had been put into his Place according to the Election of the Clergy, the Votes of the Laity, the Donation of the King, and the Approbation of the Holy See; and that he had been ordain'd by the Archbishop of *Sens* his Metropolitan.

In the Ninth Letter he returns an Answer to the Bishop of *Paris*, upon three Points. The First is upon that Bishop's desiring him to Excommunicate one who had seiz'd upon some Revenues belonging to the Church of *Paris*. He says he had not done it, (1.) Because he had not met with any Man who would venture to give him notice of this Excommunication. (2.) Because 'twas to no purpose that this Man should be declared excommunicated in the Church of *Chartres*, without knowing any thing of it. (3.) Because he thought it might more conveniently be done in a Synod of the Bishops of the Province. The Second is about the Arch-deacon of *Paris*, of whom his Bishop complain'd. *Fulbert* sent him Word, That it signified nothing to consult him about it, since it was his Business to judge him; and that for his part he could not condemn him, till he had first heard him. The Third is upon a Dispute which happen'd between *Adeoldus* and the Monks of *S. Dennis*. He says, That *Adeoldus* offer'd to refer himself to their Arbitration; and that if he pleas'd to appoint a Day wherein he would meet him, with some One in behalf of the Monks of *S. Dennis*, at *S. Arnulphus*, he would be there likewise to adjust these Differences.

The following Letters, to the One and twentieth, contain very little of Ecclesiastical Matters; but in this there is mention made of a very remarkable Matter of Fact. The Abbot of *S. Peters of Chartres* being very sick, a Monk, named *Megenard*, stole by Night out of the Monastery, and went to beg the Abbacy of Count *Thibold*, Son of Count *Eudes* of *Chartres*, who was then at *Blois*. The Count sent him back on the Morrow with Orders, That he should be received as Abbot. Answer was made him, That this ought not to be allowed; because they could not acknowledge him for Abbot, who had begg'd the Abbacy of another before the present Abbot was dead, and who intended to carry it by Authority, and not receive it by Election. He went and carry'd this Answer back to the Count; and within five Days after, the Abbot dy'd. The Monks, with some Canons who had enter'd the Monastery, held a Chapter: *Fulbert* was there present, and ask'd them, Whether there were any among them who approv'd of what *Megenard* had done? They all answer'd, No. Thereupon it was order'd, That One should be sent to the Count, to carry him the News of the Abbot's Death; and to intreat him to grant the Monks leave to chuse another. At the breaking up of the Chapter, two Monks, who had been Provosts of the Out-parts, went to *Blois* to tell the Count, That *Megenard* was Elected, and required to be Abbot, by the Monks of *S. Peter*. These Monks, having Intelligence thereof, made a Protestation against it. The Count brought *Megenard*, and introduced him by Force: The Monks withdrew, and were receiv'd by Bishop *Radulphus*. Notwithstanding all this, *Megenard* receiv'd Benediction from a Bishop of *Bretagne*, mauger the Protestations of the Deputy of the Archbishop, and of several Monks. He seiz'd upon the Monastery, and solicited the Bishops, and the Pope himself, to be establish'd therein. *Fulbert* laments this Misfortune, and intreats him to whom he writ, to do his best for these poor Monks.

The Two and twentieth Letter is directed to Pope *John XVII*. He informs him, That Count *Radulphus*, whom he had excommunicated for seizing the Revenues of his Church, and for having abus'd a Clerk, was gone to *Rome* to seek for the Absolution of a Sin, for which he would make no Satisfaction. He conjures the Pope not to admit him to Communion.

S. Fulbert The following Letters to the Thirty fourth, are directed to *Leoterick* Archbishop of *Sens*. **Bishop of Chartres.** What is most remarkable in them about Matters Ecclesiastical; we shall here briefly insert. In the Three and twentieth he advises him, to send back a Priest, who was guilty of Simony, into his Diocess who had ordain'd him; and, if he tarry'd in his Diocess, to suspend him from all Ecclesiastical Functions. In the Five and twentieth, he desires him to degrade a Priest who had been ordain'd for a Reward, that he might afterwards enjoin him Penance for two Years, and then re-establish him. He adds, That it was not requisite to re-ordain him, but to re-establish him in his Orders, by the proper Instruments and Habits, by saying, *I restore to thee the Order of Door-keeper, &c. in the Name of the Father, and of the Son, and of the Holy Ghost.* And afterwards to give him the Blessing in these Terms; *The Blessing of God Almighty, Father, Son, and Holy Ghost, rest upon thee, that thou mayst be confirm'd in the Sacerdotal Order; and that thou mayst offer Propitiatory Sacrifices to God Almighty, for the Sins and Offences of the People.* In the Twenty eighth he complains, That *Leoterick* had ordain'd several Bishops in his Province, without calling him thereto; and that he had call'd the Bishop of *Troyes*, who was incapable of any such thing. In the Twenty ninth, he refuses to give Absolution to some Homicides of *Senlis*, at the Price they offer'd him. In the Thirtieth he declares, That he had not elected *Odolrick* for Bishop; but that after he had been elected by the Clergy or Laity, he had ordain'd him Priest; and upon *Leoterick's* Account, he had order'd him to go to *Rome*, there to be ordain'd Bishop. In the Thirty third he determines, That a Man who had been God-father to his own Son at Confirmation, ought to be divorc'd from his Wife; which he grounds upon a Canon of the Council of *Leffines*, held under *Chromastine*.

The Thirty fourth is written in the Name of *Leoterick* and *Fulbert* of *Chartres*, to the Clergy of the Church of *Paris*; to whom they wish, in the Preface, *Temperantiam in Prosperis, Fortitudinem in Adversis, Charitatem ubique; i. e. Temperance in Prosperity, Courage in Adversity, and Charity at all times.* They declare to them, That they sympathize in the Troubles which their Bishop undergoes; but they are sorry, that he would not apply himself to them for Consolation; and they wonder that these Canons should admit to their Communion such Persons who are refractory to the Laws of God, and disobedient to their Bishop: They assure them, they ought not to defer separating them from their Communion, till their Bishop had excommunicated them. In particular, they accuse *Lyfiard* Arch-deacon of *Paris*, who instead of being what he ought to be, *The Eye of his Bishop, the Reliever of the Poor, and the Instructor of the Ignorant* had run counter thereto; and was become to his Bishop a Blinder of the Eyes, to the Poor a Robber, and to the Ignorant an erroneous Guide, by taking away the Tithes and Oblations of the Altars from the Poor, and giving them to Seculars. Besides, they accus'd him of Perjury and Disloyalty to his Bishop; and orders them to shew him this Letter, that so he may reform himself.

In the Thirty sixth, *Fulbert* demonstrates the Enormity of a Deacon's Offence, who pretending to be a Priest, had celebrated Mass.

In the Thirty eighth he says, That *Ebaud*, elected Arch-bishop of *Rheims*, ought not to be rejected, tho' he were a Laick, provided he had been brought up in Piety, and kept himself always untainted in his Morals; because there are several Examples of very great Men, such as *S. Ambrose* of *Milan*, *S. Germain* Bishop of *Auxerre*, and several others, who, having led a good Life whilst Laicks, have prov'd holy Bishops.

In the Thirty ninth he writes to the Arch-bishop of *Bourges*, That the Abbot *Salomon* and his Monks, cited before that Arch-bishop upon the Business of *Tedfride*, could not possibly make their Appearance, because it was then their Harvest-time; but that at the Council of *Oleans*, to be held the Fifteenth of *October*, they would appoint him the Time and the Place, wherein they would have an Hearing. Afterwards he complains, That this Arch-bishop had written a Letter to *Arnulpus* Abbot of *S. Peter*, whereby he declar'd, that he had excommunicated his Monks. He gave him to understand, That he had never any where Read that he had such a Power allow'd him. This Arch-bishop had written another Letter to him, wherein he had reprov'd him for having submitted the Abbot *Tedfride*, without an Hearing, to Monk *Salomon*, who was only Provost. *Fulbert* reply'd, That it was not done before *Tedfride* had been heard, and that he was not Abbot when *Salomon* was put in his Place: That Abbot *Tedfride* being accus'd by his Monks, had declar'd, That he would no longer endure them; That he abdicated their Government, and that he would be no longer Monk of *Bonneval*. That after this Declaration he went, by his Permission, to the Diocess of *Bourges*; and that the Monks of *Bonneval* had elected one of their Brethren, and had presented him to Count *Odo*, that he might confer the Abbacy on him, according to Custom; and that this having been granted to him, he had made him Abbot.

In the Forty fifth, directed to *Adarus* Bishop of *Laon*, he relates a tragical Action, which happen'd in his Diocess. The Sub-dean of his Church being dead, the Bishop of *Senlis* desired of him this Benefice for himself, or his Brother. *Fulbert* reply'd, That it was not suitable for him, who was a Bishop; and that he could not give it to his Brother, who had neither Age nor Manners requisite for such a Place: That he had chosen a pious Man out of his own Clergy, on whom he had conferr'd that Benefice. That the Bishop of *Senlis* being in-

ens'd at this Denial, and coveting this Benefice, had sent high Threatnings to the Incumbent: *S. Fulbert* That these Threatnings afterwards were put in Execution: And that within a few Days after the People of *Senlis* had set upon him as he was going to Church, and had kill'd him in the Porch of the Cathedral. That the Authors of this Offence had been discover'd by one of their Valets, who being taken as he was drying his Cloths, had discover'd all. *S. Fulbert* exhorts the Bishop of *Lam* to excommunicate these Homicides.

The Forty eighth and ninth, are directed to the Bishop of *Senlis*, upon the same Subject.

In the Forty seventh, he advises the Arch-bishop of *Tours*, That if the Pope has refus'd to give him the Pall without a lawful Cause, he ought not to be discourag'd at it; and that he ought to repeat his Requests, because, in the Court of *Rome*, there were certain Rules, not practis'd any where else.

In the Fiftieth he determines, That a Woman, who was engag'd upon Oath to marry a Man, could not marry another till after his Death, or by his Consent.

The Fifty first contains the Resolution of another Case of the same Nature. A Woman not being willing to live with her Husband, and saying she had rather live a Nun, the Husband desires he may have leave to marry another. *S. Fulbert* declares, That 'tis his Opinion he could not have leave, till she were either Dead, or turn'd Recluse.

In the Two and fiftieth he declares, That it was better not to celebrate Mass, unless there were two or three Communicants. Which he proves thus; Because the Word *Church*, without which there can be no true Sacrifice, cannot be said but of many; for when 'tis said *Dominus Vobiscum, The Lord be with you*; it implies, That there are more than one. And lastly, because the Prayers are made for those who offer the Sacrifice.

The Fifty Seventh is directed to the Bishop of *Lisieux*, who had interdicted the Priests of the Canons of *Chartres*, who had Churches in his Diocess, because they did not pay him a certain Duty, call'd the *Synodical Duty*. He says, That this Duty had been remitted to them who were in the Diocess of *Chartres*, by the Liberality of his Predecessors; but that this does not prejudice the Right of the Bishop of *Lisieux*, over those who are of his own Diocess; that therefore if he would not be pleas'd to remit it, they should pay him, provided he would re-establish them.

In the Fifty eighth, directed to the Bishop of *Paris*, he declaims against the Request which this Bishop had made to him, of giving Benefices to Laicks.

The Sixtieth Letter, directed to *Leoterick* Arch-bishop of *Sens*, is written about the Excommunication of *Guido*, an Accomplice in the Murder of the Sub-dean of *Chartres*. *Leoterick* had writ to *Fulbert*, That this Man desir'd to be examined in a Synod of Bishops. *Fulbert* returns him this Answer, That there was no further need of examining his Cause, since he was proved Guilty.

In the Sixty first, he tells *Theodorick* the Reasons why he did not Ordain him, (1.) Because on the Day whereon he was to be ordain'd, he had neither Letters, nor Deputies from the Bishops of the Province, to intimate their Approbation of his Ordination. (2.) Because he had seen a Suspension of the Pope issued out against him, because of an Homicide he had been guilty of. (3.) Because by his own Confession he was unworthy thereof. (4.) Because the Clergy and Laity had not elected him freely, but through Fear, and at the Recommendation of the Prince, who had not given them Liberty of choosing any other. He adds, That though he had so many Reasons for not ordaining him, yet he had like to have been kill'd in the Church by those who supported his Interest. He reproves him for thus endeavouring to be ordain'd by Force, and for having celebrated Mass in a violated Church, before it had been reconcil'd.

The Sixty second Letter is directed to the Bishop of *Orleans*, to whom at the top he wishes, *Obsequium Dilectionis sine fuce Dissimulationis*, i. e. The Obedience of Love, without the least Varnish of Dissimulation. He therein gives him the Reasons why his Clergy could not go in a solemn Procession to the Church of *Orleans*, according to Custom.

In the Sixty Fourth he approves of the Dissolution of Marriage, for the Cause of Impotence.

In the Seventy second, he advises the Abbot and Monks of *S. Medard*, to live in Subjection to their Bishop, according to the Laws of the Church.

In the Seventy third he gives the same Advice to the Monks of *Orleans*, whom the Bishop of that City had Excommunicated, because they would not submit to his Jurisdiction.

In the Seventy fourth, he reproves a Clerk of his Church, who had been undutiful to him.

In the Eighty third, directed to the Almoner of the Church of *Orleans*, he handles this Question, What Punishment a Priest was liable to, who had celebrated Mass without Communicating? He says, That if he did it through Infidelity, or because he was apprehensive of his being guilty of Drunkenness or Uncleaness, he ought to be enjoy'd Penance, till he were thoroughly converted. That if he did it through any Disgust, because of the frequent Celebration of the Holy Sacrifice, he ought to be excluded from communicating for a whole Year. That if he did it through any Scruple of Conscience, and for a small Offence, 'tis sufficient to reprove him with Gentleness. And Lastly, That if he did it through any Weakness in his

S. Fulbert his Head or Stomach, he ought to abstain from celebrating, till he was restored to his Health.

Bishop of Chartres.

The Ninety fifth is a Letter of King *Robert* directed to *Guarlin* Arch-bishop of *Bourges*, wherein he acquaints him, that in several Parts of his Kingdom there fell a shower of Blood, of that Nature, that it stuck so close on the Flesh, on the Cloths, and on the Stones, that no washing could fetch it out: Whereas when it fell on Wood, it was easily wash'd off. He desires to know whether any such thing had ever happened. The Arch-bishop of *Bourges* Answers him in the following Letter, that this Prodigy Prognosticated some Civil War, for the confirmation of which he produces several Examples of the same Nature taken out of History, to which he adds several mystical Reasons. *Fulbert* of *Chartres* in the following Letter relates another Instance of it, taken out of the Writings of *Gregory of Tours*.

In the Ninety ninth Letter, *Fulbert* exhorts a Count to do Penance, and to restore to the Church, what of Right belong'd to it.

In the Hundredth he declar'd to Count *Fulcus*, who had in his Retinue, several who were Rebels to the King; that he would excommunicate him, if he did not turn them off.

The Hundred and Eighth is a Letter of Compliment from *Odilo* to *Fulbert* of *Chartres*, wherein he gives him many high Commendations.

The Six and twenty following Letters are written in the name of the Canons of *Chartres*, but contain nothing remarkable concerning Ecclesiastical Affairs.

There is nothing extraordinary in the Sermons of S. *Fulbert*. The First is upon the Trinity. In the Second he exhorts his People to Repentance. The Third is about the Purification of the Virgin *Mary*. The Three next upon the Incarnation. These are follow'd by Three other Discourses against the *Jews*, wherein he proves that the *Messias* is already come: And by a small Collection of Passages of the Scripture concerning the Trinity and the Incarnation. After this follows a *Penitential* very much abridg'd, and several Passages of the Fathers about the Eucharist. Next to this come several Hymns, several Pieces in Prose, and lastly several pieces of Poetry very ill done.

The Letters of S. *Fulbert* are written in a pretty correct Style, and are full of Delicacy and Spirit; he has not been so happy in the rest of his performances. He Argues very pertinently both upon the Doctrins and the Discipline of the Church, and gives very just Determinations of any Case that is propos'd to him. Upon occasion he shews a great deal of Steadiness, without failing in his Respect to higher Powers. His Works have been Publish'd with a great deal of Remissness by *Charles de Villiers* Doctor of *Paris*, from a Manuscript of the College of *Navarre*, and from several others, and Printed at *Paris* in the Year, 1608.

Father *Luke Dachery* has since given us in the addition to the second Tome of his *Spicilegium*, a Letter of *Fulbert* of *Chartres* concerning Ecclesiastical Revenues; wherein this Author in the first place lays down by several Passages of the Fathers, and especially of S. *Jerom*, that these Revenues are design'd for the Maintenance of the Poor. Secondly, That the holy Vessels ought not to be Sold no more than the Crucifixes, unless upon urgent Occasions, and when the Poor are in such extrem Want, that they cannot be reliev'd otherwise. Thirdly, That they shou'd take care not to sell them to such Persons, as might convert them to profane Uses. They ascribe likewise to S. *Fulbert* the Life of S. *Aupert* Bishop of *Cambray*, refer'd by *Sirius* to the Thirteenth of *December*.

CHAP. II.

An Account of the Controversie about the Eucharist, set on foot by Berenger; and of his several Condemnations.

Berenger
Arch deacon of Angers.

BERENGER was born at *Tours* about the end of the Tenth, or the beginning of the Eleventh Century. He Studied at *Chartres* under *Fulbert*, and staid in that City till the Death of that Bishop. 'Tis said that from that very time it appear'd that he had several particular Opinions, and that *Fulbert* upon his Death took notice of him as a dangerous Man, and as one who corrupted a great many People. It was perhaps the Offence he took at being thus stigmatiz'd, which induc'd him to leave *Chartres*, and return to *Tours*. And being in great Repute for his Learning, he was made choice of to be Lecturer in the publick Schools of S. *Martin*: He gave such Content in that Employ, that they made him Chamberlain, and afterwards Treasurer of the Church of S. *Martin*. No Body knows the Reason why he left *Tours*, and went to *Angers*; but 'tis certain that thither he retir'd, and was very

very well receiv'd by the Bishop, who made him Arch-deacon of his Church, and shew'd him a great deal of Respect. He who was then Bishop of that City, goes under two Names; for he is call'd *Bruno* by *Theodwin* Bishop of *Liege*, by *Durandus* Abbot of *Troarn*, and *Marbadus* Cotemporary Authors, and in the Decretal of the Dedication of the Church of *S. John of Angely*: And he is call'd *Eusebius* in the Title of the Letter which he wrote to *Berenger*; in that which was sent to him by *Gregory VII.* In the ancient Inscriptions of *S. Aubin of Angers*, in two ancient Catalogues of the Bishops of *Angers*, which are in the Library of *Monsieur Colbert*, and in almost all the ancient Records. These two Names are given him in the Decree whereby *Geoffrey* Count of *Anjou* and *Agnes* his Wife, granted the Church of *Albain* in the Suburbs of *Angers* to the Abbey of the holy Trinity of *Vendosme*, which bears date in the Year, 1048. and sign'd by *Eusebius Bruno* Bishop, and *Berenger* Arch-deacon of *Angers*: And in the *Chronicon* of *S. Aubin of Angers*, Printed by *Father Labbe* in the first Tome of his *Bibliotheca Manuscriptorum*, he is call'd twice *Eusebius Cognomento Bruno*. He was made Bishop of *Angers* in the Year 1047. Sometime after *Berenger* coming to that City, began there to broach his Doctrine upon the Eucharist. *Bruno* maintain'd his Opinions, and within a short time he had a great many Followers: But these Opinions were rejected and oppos'd by the greatest Scholars of that Age, as a new Heresy. *Laufank* began the Controversy, and *Berenger* being inform'd of it by *Ingelram* of *Chartres*, wrote to him a Letter, by which he gave him to understand, that he was very much to blame in accusing *John Scotus* of Heresy, for his Opinion about the Sacrament of the Altar, oppos'd to the Sentiment of *Paschasius*; and that he could With to meet him in the presence of several Persons, that he might convince him that it was through prepossession that he had such Thoughts: Besides, that if he judg'd *John Scotus* to be an Heretic, upon the account of what he had deliver'd about the Eucharist, he must likewise charge *S. Ambrose*, *S. Jerom*, *S. Austin*, and several other Fathers with Heresy. *Laufank* was gone to *Rome*, when this Letter was carry'd to *Normandy*; but for all this it was Publish'd, and scandaliz'd a great many People. It was likewise carry'd to *Rome* by a Clerk of the Church of *Rheims*, who shew'd it to a great many, and read it publicly in the Council held at *Rome*, under Pope *Leo IX.* in the Year, 1050. *Berenger* was thereupon Excommunicated, and *Laufank* then present was engag'd to clear himself of the Suspicion he lay under of holding Correspondence with *Berenger*, and to give an Account of his Faith: He did it without any Hesitation, made a profession of the Faith of the Church, and prov'd it by the Testimony of the Fathers. It was Order'd in this Council that another should be held at *Vercell* in *September*, to which *Berenger* should be Cited, and *Laufank* was desired to be present. *Berenger* being inform'd of his Condemnation, retir'd into *Normandy* to *Aristfrede* Abbot of *Preaux*, and endeavour'd to win over to his Party, *William* Duke of *Normandy*. But that Prince detain'd him at *Brienne*, where he call'd an Assembly of the Bishops of his Duchy, who Condemn'd *Berenger*, and a Clerk who had accompanied him. In the Letter of *Durandus*, Abbot of *Troarn*, this Council is refer'd to the Year, 1053. But certainly there must be an Error onne in the Text, or *Durandus* was mistaken: For 'tis evident by the Testimony of *Durandus* himself, that the Convention of *Brienne* was before the Council of *Vercell*, which was held in *September* 1050. according to the Testimony of *Herman Contraft*.

Bruno or Eusebius Bishop of Angers.

The Council of Rome, in the Year, 1050.

The Council of Brienne.

The Letter of Theodwin against Berenger.

Berenger being drove out of *Normandy* retir'd to *Chartres*, where he dar'd not to declare himself, but when he was ask'd his Opinion, only answer'd, That he would tell it when Time and Place should offer themselves. However, this new Doctrine beginning to spread it self, *Henry* King of *France* to stop the Progreß of it, resolv'd to call a Council at *Paris*, and order'd *Berenger* to appear there to give an account of his Doctrine. *Theodwin* or *Dierwin* Bishop of *Liege* understanding the King's Design, wrote a Letter to him; wherein he Condemns the Doctrine of *Berenger*, which he said was likewise the Doctrine of *Bruno* Bishop of *Angers*; but he disapproved the Design he had of causing them to be Condemn'd in a Council; because *Bruno* being a Bishop, could not be Tryed without the Authority of the Holy Apostolick See. Therefore he advises him to pass by the impious and sacrilegious Opinions of these Persons, till such time as he had receiv'd Authority to Condemn them, after they had been heard at *Rome*, tho' he thought it needless to hear them, and to call a Council to Condemn them, and that all that was to be done was to consider what Punishment to inflict upon them. *Theodwin* in this Letter accuses *Berenger* and *Bruno*, not only of believing that the Eucharist was nothing else but the Shadow and Type of *JESUS CHRIST*, but also of holding erroneous Opinions about Marriage, and of disapproving Infant-Baptism. This Letter has been publish'd under the Name of *Durandus* Bishop of *Liege*; but since it was written after the Year 1050. it cannot be his, for he dyed in the Year 1025. therefore it must be *Theodwin's*, who was ordain'd Bishop of *Liege* in 1048.

The time appointed for the Synod of *Vercell* being come, *Leo IX.* came thither with a great many Prelates of several Nations, and opened the Council the first of *September*, in the Year 1050. *Berenger* durst not appear there in Person, but sent two Clerks to maintain his Cause. They read in the Council the Book of *John Scotus*, which gave Rise to the Error of *Berenger*, and it was Condemn'd by all the Fathers of the Council. The Opinion of *Berenger* was likewise examin'd and condemn'd, and the Doctrine of the Church maintain'd

The Council of Vercell in 1050.

maintain'd and defended by *Laufriank*, was approv'd of and confirm'd by an unanimous Consent. The two Clerks who were sent by *Berenger* would have undertaken his Defence, but they no sooner began to speak, but they were forced to hold their Tongues.

The Council of Paris in 1050. Notwithstanding the Remonstrance of *Theodwin*, King *Henry* held the Council which he had call'd at *Paris* on the sixteenth of *November* in the same Year; but neither *Berenger* nor *Bruno* durst appear there. In their Absence the Bishop of *Orleans* caus'd a Writing of *Berenger's* to be read, which was Condemn'd as Heretical by all the Assembly. They Condemn'd the Authors and Abettors of that Doctrin, together with the Book of *John Scotus*. It was there order'd that the Author of that Heresie and his Adherents should be prosecuted and constrain'd to recant under the pain of being put to Death. These Matters of Fact are Recorded by *Theodwin*, and *Durandus* Abbot of *Troarn*. None besides these two Authors have made mention of this Council of *Paris*, and accus'd *Bruno* of abetting *Berenger* in his Error: But forasmuch as they liv'd at that Time, 'tis hard to discredit them.

Adelman Clerk of the Church of Liege. Whilst the higher Powers made use of their Authority against the growing Heresie of *Berenger*; the Learned World oppos'd it by their Writings. Among the rest, *Adelman* a Clerk of the Church of *Liege*, who had been *Berenger's* School-fellow under *Fulbert* Bishop of *Chartres*, and who afterwards was Bishop of *Bresse*; when he understood that *Berenger* taught this Error, wrote a Letter to him, wherein after he had put him in mind of their old Acquaintance, and of *Fulbert's* of *Chartres* their common Master, he conjur'd him to relinquish his Error, demonstrating to him, That it was not impossible for that God who had Created all Things out of nothing, to change the Bread and Wine into the Body and Blood of *Christ*. He had sent another Letter some time before upon the same Subject to *Paulinus* Bishop of *Metz*, that he might admonish *Berenger* to renounce his Error. We have lost this last Letter, and several others mention'd by *Trithemius*: But the former is among the Authors who wrote upon the Eucharist, Printed at *Louvain* in 1551 and 1561. and in the *Bibliotheca Patrum*.

The Letter of Berenger to Ascelin. *Ascelin* a Monk of *S. Evrou* in *Normandy*, sent likewise about the same time a Letter to *Berenger* against his Error. *Berenger* upon his return from *Normandy*, had a Conference with *Ascelin* and his Scholar *William*. They publicly declar'd, That he had acknowledg'd the Book of *John Scotus* to be blamable, and that he durst not maintain his Error. *Berenger* being inform'd of it, wrote a Letter to *Ascelin*, wherein he gave him to understand, That he was not minded to Dispute against him in the Conference which they had together, because at that time he had resolv'd not to discourse with any one about the Eucharist, till he had satisfied the Bishops, to whom he ought to give an account of his Doctrin. That it was upon this Account that he would not so much as refuse that damnable and impious Maxim maintain'd by *William*, That every Man ought to approach the Holy Table at Easter: But that *Ascelin* was conscious to himself that he never said *John Scotus* was an Heretick: That all he had said about it, was, That he had not seen all the Writings of that Author, but that what he had read of his about the Eucharist contain'd nothing in it Heretical; and if he had spoken any thing which was not so exact, he was ready to disown it. That Lastly, They could not Condemn him for having alleg'd that the substance of Bread remains in the Sacrament, since 'tis the Doctrin of the Fathers which he defended, designing nothing else than to follow in every thing *S. Ambrose*, *S. Austin* and *S. Jerem*; and that therefore there was no Ground for what *Arnulphus* had said to him in *Ascelin's* own hearing, *Priestee let us alone in the Opinion we have been brought up in*; since he did not pretend to establish a Novelty, but to maintain the Doctrin of the Fathers.

Ascelin's Letter to Berenger. *Ascelin* return'd him this Answer, That he had receiv'd his Letter with Joy, hoping therein to have heard the News of his Conversion; but that in reading it, his Joy was turn'd into Sorrow, perceiving that he still adhered to his old Error. That he did no longer see in him that depth of Thought, and that Learning, which he had formerly; since he had forgot the Passages of their last Conference, particularly that about the Proposition made by *William*, That every Man ought to approach the Holy Table at Easter; to which he had added this Restriction, *Unless he were excluded from this Heavenly Banquet by some Crime, which ought not to be done but by the Order of his Confessor; otherwise the Keys of the Church would become useless*. That for his part he did not repent of what he had said in that Conference, since he had maintain'd a notorious and unquestionable Truth, from which he would never Swerve, viz. That the Bread and Wine were by the Efficacy of the Holy Spirit, and the Ministry of the Priests, turn'd into the real Body and Blood of *JESUS CHRIST*; which is plainly proved out of the Holy Scriptures, unless corrupted by a vicious and false Interpretation. That for what relates to *John Scotus*, he was persuaded that in looking upon him as an Heretick, he did nothing unbecoming either his Priesthood or Religion, since he perceiv'd that the whole aim and design of that Author is to prove, That what is Consecrated on the Altar, is not the true Body and Blood of *JESUS CHRIST*; which Error he endeavours to establish, by several Passages of the Fathers falsely explain'd, and among others by a Prayer of *S. Gregory*, upon which he says, that this change of the Bread and Wine into the Body and Blood of *JESUS CHRIST* was figurative and not real. That he look'd upon *Berenger* him-
self

self to be a Man of more Learning than to maintain the Orthodoxy of this Expression: That he had not ventur'd to defend it in their Conference; that he only said he had not read the Book of *John Scotus* quite out: That he was surpriz'd to see such a prudent Man give so large Encomiums of a Book which he had not read through: That lastly, for his part, he was of the Opinion of *Paschasius* and of the other Catholics, and that he firmly believed that the Faithful receiv'd upon the Altar the real Body and Blood of JESUS CHRIST under the appearance of Bread and Wine; and that this Opinion was not contrary to the Laws of Nature which depend on the Will of God, nor to the Testimony of the Gospel. To conclude, that the Advice which *Arnulphus* (whom he calls the singing Man) had given him was very wholesome, and that he ought to follow it, to be aham'd of defending a Book Condemn'd in the Council of *Verceil*, and to keep close to the Catholick and Apostolick Tradition, from which he had Swerv'd. This and the former Letters were publish'd by Father *Luke Dachery* in his Notes upon the Life of *Laufank*.

[And here it is worth our while to observe how modest the first Advancers and Promoters of the Doctrine of Transubstantiation were in their Assertions: Who did not assert any thing about it more than what we Protestants readily own, viz. That the Faithful do verily and indeed receive the Body and Blood of Christ in the Sacrament of the Lord's Supper, signified to us by the Bread broken, and the Wine pour'd out.]

About the same time *Berenger* wrote another Letter to *Richard*, who was then at the French Court, wherein he prays him to speak to the King in his behalf, that so he might remedy the Injustice which had been done him; and to give him to understand that they had not done well in Condemning *John Scotus* in the Council of *Verceil*, and in justifying *Paschasius*. That the Clerks of *Chartres* had given him a false explication of the Opinion of *S. Fulbert*, or rather of the Passage of *S. Augustin* related by that Bishop. That to induce the King to hearken unto him, he might inform him that *John Scotus* wrote his Book by the Order, and at the instance of his Predecessor *Charles the Great* (that is, *Charles the Bald*) who had charg'd him to refuse by writing the Folly of *Paschasius*; that upon this Account he was oblig'd to grant his Protection to that dead Person against the Calumnies of the living, if he were minded to shew himself the worthy Successor of that great Prince.

While these Disputes were on foot between *Berenger* and his Adversaries, *Leo IX.* dies in the Year 1054. His successor *Victor II.* confirm'd what he had done against *Berenger*, and 'tis said likewise that he held a Council at *Florence*, wherein he Condemn'd him. *Hildebrand* *Tours* in his Legat in *France* having held a Council at *Tours* in the Year 1055. made *Berenger* appear there, and gave him Liberty to defend his Opinions: *Berenger* resolv'd to forsake them, and to engage himself by an Oath to hold the common receiv'd Doctrine of the Church, concerning the reality of the Body and Blood of JESUS CHRIST in the Eucharist.

But he either did this pretently, or else soon chang'd his mind; for after this Council he continu'd to broach his Doctrins as before; and not being capable of Teaching his Error publicly, he explain'd it in particular, and wrote several Treatises in its Defence. So that his Heresie continuing to spread it self, *Nicholas II.* who in the Year 1058. succeeded *Stephen X.* Pope *Victor's* Successor, cited *Berenger* to a Council held at *Rome* in the Year 1059. which was compos'd of 113 Bishops of several Nations. *Berenger* at the first maintain'd his Opinion, which was refus'd by *Alberic* a Monk of *Mount Cassinus*, and by *Laufank*; but afterwards he yielded, and declar'd that he was ready to believe and subscribe to what the Pope and Council would be pleas'd to prescribe to him. Upon this, *Humbert* Cardinal Bishop of *Blanchefesse*, prepar'd a form of Faith, which was Sworn to and Subscrib'd by *Berenger* in these Words: "I *Berenger* an unworthy Deacon of the Church of *S. Maurice* of *Angiers*, having a knowledge of the true Catholick and Apostolick Faith, do abjure all Heresie; especially that of which I have been suspected, which holds that the Bread and Wine upon the Altar after the Consecration are only the Sacrament, and not the real Body and Blood of our Lord JESUS CHRIST; and that it could not be handled by the Priests, nor broke and eat by the Faithful, unless it were only in the Sacrament, and after an insensible manner. I approve of the Doctrine of the Holy and Apostolick See of *Rome*, and I confess from my Heart and with my Lips, that I hold the same Faith which the Holy and Reverend Pope *Nicholas*, and his holy Synod have declar'd and assur'd me that I ought to hold, according to the Evangelical and Apostolick Authority, viz. That the Bread and the Wine which lie upon the Altar, after the Consecration, are not only the Sacrament, but also the real Body and Blood of our Lord JESUS CHRIST, and that 'tis handled by the Priests, broke and eaten by the Faithful, not only in the Sacrament, but also in a sensible way. The which I swear By the Holy and Consubstantial Trinity, and by the Holy Evangelists, declaring that those who shall advance any thing contrary to this Faith, deserve themselves, their Doctrins, and their Followers to be Anathematiz'd. And if my self should be so bold, as to think or teach any thing contrary to this Profession of Faith, I submit my self to the utmost Rigor of the Canons. In Testimony whereof, I have set my Hand to these Presents, which I have heard read over and over. Afterwards he burnt his own Writings, and the Book of *John Scotus*."

Berenger's Letter to Richard.

Tours in the Year 1055. against Berenger.

The Council of Rome in 1059.

The first Profession of Faith made by Berenger.

Berenger relapses into his Error. This Profession of Faith seem'd to be sincere : But *Berenger* was no sooner return'd to France, but finding King *Henry* dead, and his Son *Philip* in his Minority, he thought that now he might maintain his Error afresh without Restraint. He repented that he had burnt his Writings, and made a new one in opposition to that Profession of Faith, which he said was *Humbert's*, and not his. This is that Piece which *Lanfrank* and *Guilmund* refuse. In a Word, he persisted in the Defence of his Error, and fled out into a Passion against *Pope Leo*, and the Holy See. *Pope Alexander II.* who succeeded *Nicholas*, being inform'd thereof, wrote him a Letter, wherein he exhorts him absolutely to renounce his Error, and to be no longer a Scandal to the Church. But instead of obeying the *Pope*, he had the Confidence to send him Word, That he would do nothing in it, and remain'd obstinate in his Opinion.

The Council of Roan against Berenger, in 1063. *Maurilla* Arch-bishop of *Roan*, willing to put a stop to the progress of this Herefy, which visibly spread it self in *Normandy*, upon the account of that Influence which *Berenger* had over it, calls a Provincial Council of Bishops at *Roan*, in the Year, 1063. wherein he prepar'd a Profession of Faith, declaring, That the Bread and Wine, after Consecration, were chang'd into the very Substance of the Body and Blood of JESUS CHRIST; anathematizing all those who are of the contrary Opinion, or oppose this true Faith : And it was order'd, That for the future this Profession of Faith should be subscribed by the Bishops, before their Ordination.

The Council of Poitiers against Berenger. In the Year, 1075. *Geraldus* Bishop of *Angoulesme*, and Legat of the Holy See for the Provinces of *Tours*, *Bordeaux* and *Auche*, call'd a Council at *Poitiers*, wherein *Berenger* was accus'd, and like to be kill'd. But this Accident did not alter his Mind, for as soon as the Heat was over, he went from the Council as unconvinc'd of the Truth, as he came.

The Letter of Eusebius of Angers. It was at this time that *Eusebius* Bishop of *Angers*, who is the same with *Bruno*, wrote to *Berenger*; That he had receiv'd a Letter from him, which intimated, That *Geoffrey* was a publick Abettor of *Lanfrank's* Fooleries; and that in that Letter he desir'd, that *Geoffrey* might be summon'd before him, to give an Account of the Explication of a Passage of *S. Ambrose*, taken out of the Treatise concerning the Sacraments. That in Answer to his Letter he declares to him, That he knew not whether that Question had been started but of Vain-glory; but this he knew very well, that after it had been spread over a great part of the World, it had cast a great Blemish on the Reputation of the Church of *Angers*, which was expos'd to the Calumnies and Upbraidings of all Men, both far and near. That for his part he had resolv'd to decline these Disputes, to keep to the Text of the Holy Scriptures, and to believe that the Bread and Wine are the real Body and Blood of JESUS CHRIST after Consecration, without concerning himself how this could be: And that if any one should ask him, What were the Thoughts of the Fathers and Doctors about it? he would refer such an Inquirer to their Writings; and advise him to put such a Construction upon what he found in them, as was most conformable to the Doctrine of the Gospel. That this was not out of any disrespect to the Writings of the Fathers, but because he thought that the principal Regard ought to be had to the Text of the Gospel, for fear it should cause a Scandal in the Church of God, if the Opinions of the Fathers should not be well understood, or the Passages taken out of them should be corrupted. That it was after this manner that the disturbance which happen'd at *Tours* in the Presence of *Gerald*, and in the same City in the presence of *Hildebrand*, was appeas'd; and that this Plague, which began to spread it self afresh, had been stop'd by the Command of the Prince, and by the Authority of the Archbishop of *Besancon*. That thereupon he had taken up a Resolution to hold no more Conferences, nor to enter into any Dispute upon that Subject, and that he would never give his Consent for the holding of any Assembly upon that Affair: That if any such should be holden, he would not be at it. That he would not give Audience to the Disputants, and would exclude such as continu'd obstinate from the Communion, because this Business had been determin'd thrice in the Province, and four times by the Sentence of the Holy See.

The Council of Rome in 1078. At last *Gregory VII.* willing to put an end to what he had begun whilst Legat, cited *Berenger* to a Council, held at *Rome* in December, 1078. and gave him time to consider what he had to do till the next Council, which was held the next Year in February. *Berenger* did still adhere to his Opinion, and maintain'd it very vigorously: *Bruno*, afterwards Bishop of *Signi* and Abbot of *Volpelmus*, oppos'd him. The Question was debated between them for three Days; and, at last, *Berenger* was forc'd to make his Recantation, drawn up in these Terms: "I *Berenger*, believe in my Heart, and confess with my Mouth, That the Bread and Wine which are upon the Altar, are substantially chang'd by the Mystery of the Priest, and by the Words of our Saviour, into the true, proper, and quickening Body and Blood of our Lord JESUS CHRIST, which came out of his Side: And not only figuratively and by virtue of the Sacrament, but truly, properly and substantially, according to the Intention of these Presents, and as I have read, and you understand it. This is my Faith, contrary to which I will not, for the future, broach any Doctrin: So help me God, and the Holy Evangelists. After this, the *Pope* conjur'd *Berenger*, by the Almighty God, and by the Holy Apostles *S. Peter* and *S. Paul*, never to dispute again with any Person, about the Body and Blood of JESUS CHRIST, unless to undeceive those on whom he had impos'd

pos'd. Upon this Declaration he granted *Berenger* a Letter, directed to the Arch-bishop of *Tours* and to the Bishop of *Angers*; wherein he declar'd to them, That he had taken *Berenger* into his Protection, and enjoind them to defend him against *Fulco Riccinius*, the Count of *Angers*, who bore him an ill Will, and against all his Enemies. He likewise granted him a Bull, which excommunicates those who should attempt any thing against his Person or Estate, or should call him Heretick. These Favours, granted by *Gregory VII.* to *Berenger*, gave an Occasion to the Bishops, who exhibited a Decree against this Pope, in a Council held at *Bressé*, in the Year, 1080. to accuse him of being a Disciple, or at least a Favourer of that Heretick. But this Charge against this Pope was groundless and unjust, since he had not enter'd *Berenger* till after he had abjur'd his Heresy: Tho' perhaps he was too easy in giving Credit to the Words of so uncontentant a Man. In Truth, it appears that *Berenger* did persist in teaching his Heresy, since he was forc'd to appear at a Council held at *Bordeaux* in the Year, 1080. by *Hugh* the Pope's Legat, at first Bishop of *Dia*, and afterwards Arch-bishop of *Lions*, and there to give an Account of his Faith, as 'tis recorded in the *Chronicon* of *S. Maixent*. This is the last Scene wherein *Berenger* appear'd. He spent the rest of his Life in the Isle of *S. Cosmus*, near the City of *Tours*; to which Place he retir'd after the Council of *Rome*, and dy'd there Jan. 6. 1089.

The Council of Bordeaux in 1080. against Berenger.

An ancient Author to be met with in the Library of *Flury*, *William* of *Ma'msbury*, of *Berenger* *Matthew* of *Paris*, *Vincens* of *Beauvais*, and several other more modern Authors, tell us, that *Berenger* was a real Convert, and that he died a sincere Penitent, being heartily sorry for having infected so many with his Error. *Clarius* a Monk of *Flury*, and the Authors of the *Chronicon* of *S. Peter* the *Living* of *Sens*, and of the *Chronicon* of *S. Martin* of *Tours*, speak very much in his Praise. We have likewise two noble Epitaphs made in his Praise; the one by *Budry* Abbot of *Burgneil*, and afterwards Bishop of *Dol*; and the other by *Hildebert* Arch-deacon of *Mans*, who was afterwards Bishop of that City, and at last Arch-bishop of *Tours*. In a Word, his Memory is still had in veneration at *Tours*, where they say that the Prebendaries of *S. Martins* have a Custom of paying him their Respects every Year. 'Tis probable that these Authors who believe the real Prefence, would never have bestow'd so many Encomiums on *Berenger*, if they had not been fully convinc'd of his Conversion. And yet we find that *Laufank*, in his Fiftieth Letter, written since the Year, 1080. to *Reginald* Abbot of *S. Cyprian* of *Politiers*, and the anonymous Author of a Treatise written in the Year, 1088. and publish'd by *Father Chifflet*, speak of him still as an Heretick, without mentioning his Conversion in the least. We find that after his return from *Rome*, he was oblig'd to give an Account of his Faith to the Council of *Bordeaux*. But that which raises the greatest cause of suspecting his Conversion, is, That after his second Return from *Rome* to *France*, he compos'd a Treatise in opposition to his last Profession of Faith, as *Father Mabilon*, who has seen the Manuscript, assures us: The which being joined to the Testimony of *Berthold* Priest of *Constance*, who says positively, That *Berenger* had not chang'd his Opinion, seems to destroy all that has been said about his Repentance, or at least shews that it was very late, and that he did not change his Opinion till a little before his Death.

The Followers of Berenger.

Notwithstanding his Retractions and Repentance, several of his Followers persisted in their Error; but by degrees this Heresy was extirpated. One *Anastasius*, a Monk of *S. Sergius* of *Angers*, was forc'd to abjure it, and to deliver a Profession of his Faith to *Gerald* Abbot of *S. Aubin* of that City, related by *Father Luke Dachery*, in his Notes upon the Life of *Laufank*. The Fathers of the Council of *Placentia* in the Year, 1095. condemn'd the Heresy of *Berenger* afresh: And lastly, *Bruno* Arch-bishop of *Treves*, drove out of his Province the Followers of this Heretick.

Berenger was likewise suspected of several other Errors. *Guitmond*, after *Theodwin*, accuses him of believing, That Infant-Baptism was null; and of destroying lawful Marriages, by permitting Men to abuse all Women without distinction. *Laufank* and *William* of *Malmsbury*, accuse him of harbouring a strange Contempt for the Writings of the Fathers. Lastly, *Guitmond* and *S. Anselm* relate, as an Error which he had advanc'd, That our Saviour after his Resurrection, did not enter through the Chamber-door, where his Disciples were, before it was opened. As to this Error, 'tis a Consequence of his Opinion about the Eucharist. As for the two former, so far as they are not in the Writings of *Berenger*, and were never (as we can learn) charg'd upon him by other Authors: And since he has not been condemn'd for maintaining them, nor ever oblig'd to retract them in any Council, 'tis hard to suppose that he taught them publicly; and the rather, because they are ancient Errors condemn'd long before that in the Church.

Other Errors of Berenger.

We have by us a Letter of *Berenger* to *Asceline*, another to *Richard* the Abbot; three Professions of Faith: a part of his Treatise in opposition to his second Profession of Faith: And *Father Mabilon* has seen a Treatise in Manuscript against the third. The Treatise which he compos'd against *Adelman*, alias *Alman*, Bishop of *Bresse*, of which *Sigibert* of *Gembours* makes mention, and his other Pieces, are lost. He wrote in a dry and scholastick Style. *Sigibert* has reason for what he says, when he tells us, That he abus'd the Sophisms of Logick in opposition to the Apostolical Simplicity; and that this could be no Excuse to him, nor Edification to others, because he rather render'd clear Things obscure, than obscure Things clear.

The Writings and Authorities of Berenger.

clear. He does not seem to have had very much Skill in the Antiquities of the Church. His Error was oppos'd by *Lanfrank*, Archbishop of *Canterbury*; by *Adelman*, Clerk of the Church of *Liege*, and afterwards Bishop of *Bresse*; by *Asceline*, Monk of *S. Ewrom* in *Normandy*; by *Guy Arcene*, Abbot of *La-Croix-Saint-Leufroy*; by *Durandus*, Abbot of *Troarn*; by *Hugh*, Bishop of *Langres*; by *Alberic*, Monk of *Mount-Cassin*; by *Guirmond*, Archbishop of *Averfe*; and by *Alger* Deacon of *Liege*, and afterwards Monk of *Clmcy*.

C H A P. III.

Of the Writings of Lanfrank, Arch-bishop of Canterbury; of Guirmond; of Alger; and of the other Authors who have refuted the Error of Berenger.

Lanfrank, Arch-bishop of *Canterbury*. **L**ANFRANK, descended from a very honourable Family of *Pavia*; for his Father was Warden or Keeper of the publick Archives, where were repositied the Minutes of the Laws and Customs of the City. After he had went through the course of his Studies in his own Country, he went into *France*, under the Reign of King *Henry*, and came to *Auranches*, where he taught publickly for some time. In his Journey to *Roan*, he was taken by Highway-Men, who robb'd him; and having bound him, left him in a Forest near the Abby of *Bec*. On the Morrow, some Passengers finding him in that Condition, unbound him; and, upon his asking them, Whether there were not a Monastery near that Place; they directed him to the Abby of *Bec*, which was newly founded. He retir'd thither, and took upon him the Habit at the Hands of *Herluin* chief Abbot of that Monastery. This happen'd in the Year, 1041. The Genius, the Learning, and the Virtue of *Lanfrank*, being soon discern'd, he was elected Prior of his own Monastery, and chosen by *William I.* Duke of *Normandy*, to be one of his Counsellors of State. He went to *Rome* under the Popedom of *Leo IX.* and clear'd himself, before that Pope, from the Error of *Berenger*, which was laid to his Charge. He return'd thither a second time under the Popedom of *Nicholas II.* to request a Dispensation for the Marriage of Duke *William* with the Daughter of the Count of *Flanders*, his Kinswoman; which was granted, upon Condition that the Duke and his Lady would build a Monastery. The Duke gave Orders for the building the Monastery of *S. Stephen* of *Caen*, of which *Lanfrank* was made Abbot in the Year, 1063. He was so highly in the Duke's esteem, that this Prince, after he had conquer'd *England*, could find none more proper than him to send to *Rome* to Pope *Alexander II.* to treat with him about the Reforming the Churches of that Kingdom. After the Death of *Maurillus* Arch-bishop of *Roan*, *Lanfrank* was pitch'd upon to be his Successor. But he refus'd it. And upon his Refusal, the Bishop of *Auranches* having obtain'd that Arch-bishoprick, *Lanfrank* went a fourth time to *Rome*, to get this Translation to be approv'd of, and to desire the Pall for that Arch-bishop. He obtain'd his Request from the Pope; who sent two Legats to crown *William* King of *England*, and to reform the Churches.

The Council of Windfor.

These Legats held a Council at *Windfor*, wherein they depos'd several Bishops who were convicted of Crimes, or of gross Ignorance; and among the rest, *Stigand* Arch-bishop of *Canterbury*, who had possess'd himself of that See by Intrigues and Violence. *Lanfrank* was oblig'd, against his Will, by the-express Command of Abbot *Herluin*, to take upon him this Arch-bishoprick in the Year, 1070. He govern'd that Church, for Nineteen Years together, with a great deal of Wisdom and Authority. He still kept up his Credit with King *William*, in whose Absence he was Regent of the Kingdom. He dy'd a little after that Prince, in May, 1089.

Lanfranks Commentary on S. Paul's Epistles.

The largest Treatise of *Lanfrank*, is his Commentary upon the Epistles of *S. Paul*. He gives us the Text, with some Illustrations, in a Parenthesis; and adds to this, some Notes of Explanation taken out of *S. Augustin*, or out of the Commentary attributed to *S. Ambrose*, or such as himself compos'd. Those out of *S. Augustin* are to be met with in that Father; but a great part of those which are cited under the Name of *S. Ambrose*, are not to be met with in the Commentary which goes at present under the Name of that Saint: And there are likewise some others which are *S. Augustin's*, and are ascribed to *S. Ambrose*. These Notes are short and sententious; and the Author keeps close to the Literal Meaning and the Morality of the Epistles. *Peter Lombard* cites several Passages out of this Commentary upon *S. Paul*, which are not exactly in the same manner expressed by *Lanfrank*.

Lan-

Lanfrank's Treatise of the Body and Blood of JESUS CHRIST, is a Refutation of *Lanfrank's* a Piece which *Berenger* had made against the real presence of the Body of *JESUS CHRIST* in the Eucharist. He tells him that he could wish that he might have a Conference with him, being persuaded that it would be very advantageous either to reclaim him from his Error, or at least to rectify his followers. But that since he took upon him to maintain it in his private Converse with ignorant Men, and at the same time to own the Orthodox Truth before the Councils, rather out of fear of Death, than for the sake of Truth, he avoided Persons of clearer Heads, who could pass a sound Judgment upon his Discourses. That if he could once Discourse with him in the presence of sensible Men, he would convince him what an ill use he made of several Passages of the Fathers, which were either false, or corrupted, or ill explain'd. That not being content to Teach his Errors with his Mouth, he likewise spread them through the World by the Writings which his Disciples publish'd. That his first Writings had been Examin'd and Condemn'd by Pope *Nicholas* of blessed Memory, in a Council at *Rome* of One hundred and thirteen Bishops; in which Council *Berenger* himself had thrown them into the Fire, and promis'd upon Oath, that he would never swerve from the Faith of the Fathers, nor Teach any more the Doctrin which he had advanc'd about the Body and Blood of *JESUS CHRIST*. That he had since that broke his Oath by Writing against that Synod, against the Catholick Faith, and the Doctrin of all the Churches. That this is the Treatise which he undertakes to refute, by repeating his own Words, and giving them an Answer afterwards.

Berenger gave out that the Confession which they had made him sign at *Rome*, under Pope *Nicholas*, was prepared contrary to the Catholick Faith by *Humbert*, whom by way of Contempt he calls the *Burgundian*. *Lanfrank* asserts, That this Confession was not *Humbert's*, but *His*, the Pope's and the Council's, who all had approv'd of it. He likewise recites *Berenger's* other Confession under Pope *Gregory VII.* and defends *Humbert*. *Berenger* said, That this Man was of the Opinion, or rather of the Fooleries of the Mob, of *Pascasin*, and of *Lanfrank*, who believe that after Consecration, the substance of the Bread and Wine were no longer upon the Altar. *Lanfrank* shews him that this was not any particular Opinion; but the Doctrin of the Church, of the Councils, and of the Popes who had condemn'd him. *Berenger* adds, That tho' *Humbert* was of this Opinion, yet he had destroy'd his own Argument before he was aware, because in saying that the Bread and Wine which are on the Altar, are either only the Sacrament of the Body and Blood of *JESUS CHRIST*, or are only the Body and Blood of *JESUS CHRIST*, he supposed that there was both Bread and Wine upon the Altar. After *Lanfrank* had taken notice that if there were any Ambiguity or Contradiction in the Words of that Confession, the Blame lay at *Berenger's* Door, since he had approv'd of, and Sworn to it, and was not allow'd to Swear that he would hold two Contraries; he observes that the two Propositions which he starts are neither the Councils, nor Cardinal *Humbert's*. That the first belongs to *Berenger* and his Followers; and that the second is maintain'd by none, for tho' the Church believes that the Bread and Wine are chang'd into the Body and Blood of our Saviour, yet it acknowledges that this Myllery is the Sacrament of the Passion of our Lord, of his Mercy, of the Concord and Union, and of the Incarnation. That besides, when the name of Bread is given to the Body of *JESUS CHRIST*, 'tis a figurative and mystical way of Speaking; and that 'tis so call'd, because 'tis made of Bread, and retains the Qualities of Bread; and because it nourishes the Soul after an incomprehensible manner, as the Bread nourishes the Body. 'Tis upon this Principle that he answers the logical Evasions which *Berenger* makes about these terms of Bread and Wine. He replies likewise to the Passages of the Fathers, which he alledges to prove that the Bread and Wine still remain in this Sacrament, by shewing that 'tis the external Appearance of Bread and Wine, which is the Sacrament and the Sign of the invisible Body and Blood of *JESUS CHRIST*. *Berenger* asks how it can be said, That the Body of *JESUS CHRIST* which is incorruptible, is broken and eat in this Bread. *Lanfrank* replies, That the Just who live by Faith, need not concern themselves how the Bread and Wine become the Body and Blood of *JESUS CHRIST*, by an essential change of its Nature: That the Belief of the Church is, That the Body of *JESUS CHRIST* is so Broken and Eat in the Eucharist, that it does not hinder it from being incorruptible and impassible in the Heavens: That we eat it Corporeally when we receive it from the Hand of the Priest, and that we likewise eat it Spiritually by Faith. He moreover produces the Passage out of the Council of *Ephesus*, which says that this Flesh which we Eat in the Eucharist, is the proper quickening Flesh of the Divine LOGOS. After he had thus Answer'd *Berenger*, he explains his own Sentiments in these Terms. "We believe that the terrestrial Substances which are Sanctified at the holy Table, by the divine Efficacy and Ministry of the Priest, are converted after an Ineffable, Incomprehensible, and Miraculous manner, by the Operation of the supreme Power into the essential Body of our Saviour, their Appearances remaining with their Qualities, for fear Men should be struck with Horror, if they were to Eat raw and bloody Flesh; and that they believing what they did not see, their Faith merited the greater Reward. That notwithstanding this, the Body of *JESUS CHRIST* remains

" Still

Lanfranks " still in Heaven at the Right Hand of his Father, Immortal, Entire, without Defect, and
Treatise of " Impassible : So that we may truly say, that we do, and do not receive the same Body
the Body " which is Born of the Virgin ; because 'tis the same with respect to the Essence, Propriety,
and Blood " and Efficacy of its Nature ; And 'tis not the same, if we consider the Appearances of
of Jesus " Bread and Wine and the other Qualities : This, says he, is the Doctrine which the whole
Christ. " Catholick Church has always held, and does still hold. He recites a great many Pas-
 sages out of *S. Ambrose* and *S. Augustin* to strengthen this. He explains in what Sense it
 may be said that the Eucharist is an Appearance, a Figure, or a Sacrament : That 'tis the
 Appearance of the Bread and Wine which were there before the Consecration, and which are
 chang'd into the Body and Blood of JESUS CHRIST : That we beg of God in a
 Prayer, that we may comprehend according to the Truth and Reality of Things, that which
 we perform under Types and Figures, thereby taking the Word Truth for a clear mani-
 festation of those very Things without a Type and without a Figure. That the Eucharist
 is likewise a Sign and Sacrament of the Passion of our Lord and Saviour. That laity 'tis
 call'd Bread and Wine, because 'tis customary to call Things by the name of those Things
 out of which they are made, and to which they are like. The *Berengerians* objected, That
 if the Bread were chang'd into the Body of JESUS CHRIST, It was necessary for this
 Change, that either the Bread should be carry'd up into Heaven, or else, that the Flesh of
 CHRIST should be brought down hither ; neither of which appear'd to be done. *Lan-*
frank answers them, that this is a Mytery which we ought to believe, without inquiring
 into the manner of it. After *Lanfrank* had answer'd these two Objections, he then raises
 two new Arguments against *Berenger*. The first is, that if the Eucharist were call'd the
 Flesh of JESUS CHRIST, only because it is the Figure of it, it would from thence
 follow that the Sacraments of the old Law were more excellent than those of the New ; be-
 cause 'tis more excellent to be the Type of Things future, than to be the Figure of Things
 past : And moreover, that the Manna which fell down from Heaven, was a more noble
 Figure than a little Bit of Bread could be. The second Argument is the universal Opinion
 of the Church, and the Consent of all Nations. " If, says he to *Berenger*, that which you
 " believe and maintain be True, it follows that what the whole Church believes and teaches
 " in all the World must needs be False : For all the Christians who are in the World, are
 " Persuaded that they receive in the Sacrament, the real Body and the real Blood of JESUS
 " CHRIST. Ask the *Latins*, the *Greeks*, the *Armenians*, and all the other Nations of
 " the Christian World, and they will all unanimously tell you, that this is their Faith. If
 " the Faith of the universal Church be false, you must say that there never has been a
 " Church : or else that it is lost : But there is not any Catholick who dares to affirm either.
 After he had prov'd this Truth by several Passages of Scripture, he adds, (speaking still to
Berenger) " You and those whom you have deceiv'd, object against these plain Testimonies
 " of our Lord, and of the Holy Ghost, concerning the Perpetuity of the Church, that in-
 " deed the Gospel has been Preach'd to all Nations, that the World has believ'd that the
 " Church is Establish'd, that it has increas'd and improv'd ; but that it afterwards fell into
 " Error by the Ignorance of those who have put a false Gloss upon Tradition, and that 'tis
 " to be found among you alone. This is the usual Answer of Innovators, which *Lanfrank*
 refutes in a few words.

*The Rules
 of the Or-
 der of S.
 Benedict.*

The Statutes or Rules of the Order of *S. Benedict* made for the Monks of England, go
 under *Lanfrank's* Name ; but Father *Luke Datchery* observes that they are not in his Style ;
 that he is cited as a third Person in the second Section of the second Chapter, and that there
 are some Rules which appear too Remiss ; this makes him believe that 'tis a Collection of
 Rules, of which *Lanfrank* is not the Author, or which has been augmented by some other
 of a more modern Date. Let the case be how it will, it contains nothing but what re-
 lates to the Customs and Practices of Monks, therefore we shall not insist any longer upon
 it.

*Lanfranks
 Letters.*

Lanfrank's Letters are short and few, but contain in them things very Remark-
 able.

The three first are directed to Pope *Alexander II.* In the first he earnestly intreats him
 to give him leave to lay down his Arch-bishoprick, which he had not taken upon him but
 by his Order, that he might retire into a Monastery. He likewise excuses himself for not
 being able to wait upon him at *Rome*. In the second he gives him to understand, that *Her-*
man a Bishop who had formerly quitted his Bishoprick under the Popedom of *Leo IX.* and em-
 brace'd a Monastick Life, had a design to do it again, and would have done it, had not he
 hinder'd him. He assures the Pope that that Bishop was no longer in a Condition, by reason
 of his Age, to discharge his Functions, and that he is not forced to retire, but does it vo-
 luntarily to give himself wholly up to the Service of God. The *English* Historians tell us
 that this *Herman* was *Flamand*, and that he had been Bishop of *Winchester* under the Reign
 of King *Edward* ; that he afterwards left both that Bishoprick and England, and became a
 Monk of *S. Berthin* : That he return'd some time after into England to be Bishop of *Sarum*,
 and that he liv'd to the time of *William the Conqueror*, which part of his Life he spent at the
 Bishoprick of *Sarum*. 'Tis about the end of his Life that he desir'd to retire the second
 time.

time. *Lanfrank* likewise consults the Pope about the Bishop of *Litchfield*. This Bishop being accus'd of Incontinence, and other Crimes before the Popes Legats in *England*, would *Lesser*. not appear before the Synod which they held; they had Excommunicated him, and given the King liberty to put another in his place. He afterwards came to Court, and gave his Resignation to the King. *Lanfrank* was not willing to ordain another in his place, till he had receiv'd Permission from *Rome*, he therefore desires it in this Letter. The third is about the difference then on foot between the Sees of *Canterbury* and *York* about the Primacy, and about several other Churches. The Pope had referr'd the Examination of the Matter to an Assembly of Bishops, of Abbots, and of other Prelates of the Kingdom. This Assembly was held at *Winchester* by the Order of the King of *England*, and in his presence. It was there prov'd by the Ecclesiastical History of *Bede*, that from the time of *S. Augustin* the Apostle of *England*, the Church of *Canterbury* had always enjoy'd the Right of Primacy over all *England* and *Ireland*; and that the Bishops of the Places now in Question, had been ordain'd, cited to Synods, and deposed by the Arch-bishop of *Canterbury* for above 140 years together. This was likewise prov'd by the Acts of Councils, and confirm'd by the Decretals of Pope *Gregory I. Boniface IV. Honorius, Vitalian, Sergius I. Gregory IV. and Leo IX.* The Arch-bishop of *York* having nothing but weak Arguments to oppose these Authentick Testimonies, yielded the Point, and had desired the King to adjust Matters between Him and *Lanfrank*. Afterwards by a general Consent an Act was prepar'd touching the Privileges of the Church of *Canterbury*, which he sends to the Pope, and desires him to confirm. He thanks him for those Testimonies of Love which he had given him, and for granting him two *Palls*. He tells him at last that he sends him the Letter, which he had writ formerly to *Berenger*, whom he calls Schismatick.

The fourth is a Letter of Pope *Alexander*, directed to *Lanfrank*, wherein he confirms the Decrees of his Predecessors made in favour of the Monks who were in the Cathedral Churches of *England*, in opposition to those who would dispossess them, for to put secular Clerks into their Places.

The fifth is directed to *Hildebrand* Arch-deacon of *Rome*. After he had return'd him Thanks for the good Will he bore to him, he informs him that the Controversie about the Primacy of the Church of *Canterbury* was ended, and that he had sent the Act of it to *Rome*.

The sixth is *Hildebrand's*, who gives him to understand, that he had not obtain'd the *Pall* which his Legats requir'd, because they were not given at *Rome*, but to Persons there present.

The seventh is a Letter of *William* King of *England* and Duke of *Normandy*, to Pope *Gregory VII.* who acquainted him that his Legat was come to wait upon him, to demand of him the Oath of Fidelity, and the Mony which his Predecessors had always been us'd to remit to *Rome*. He answers him, That as for the Oath he would take none, because he was not allow'd to do it, and his Predecessors had never done it. As for the Mony, he says, that for these three last years which he had spent in *France*, it had been Collected very carelessly, that he would send him what was already gather'd, and the remainder he would send by *Lanfrank's* Deputies. He desir'd to be recommended to his Prayers, and assures him that he had a sincere Affection for him, and would be always submissive to him.

Lanfrank at the same time sent the Pope word that he could not as yet prevail upon the King to take the Oath which he required, and assures him that he had still the same Affection for him as formerly. This is the Eighth Letter.

The ninth is a Certificate granted to a Man of the Diocess of *Seez*, who stood Convicted of having kill'd three Persons who went to Mount *S. Michael*. The Bishop of *Seez* had injoynd him Penance, and granted him Letters directed to the Bishops, that they might absolve him, or release him from part of his Penance, when they should think it proper. This is what *Lanfrank* certifies to the Arch-bishop of *York*.

In the tenth, writ to the same Arch-bishop, he very clearly determines that it is not Lawful for a Man or a Woman who are divorc'd for Adultery, to Marry again.

The eleventh is a Letter of *Thomas* Arch-bishop of *York*, who wrote to *Lanfrank*, desiring he would send to him the Bishops of *Winchester* and *Dorchester* to assist him in Consecrating a Bishop of the Isles of the *Orcades*, protesting that hereby he did not pretend that these two Bishops were his Saffragans.

By the following Letter *Lanfrank* enjoyns them to do it.

In the thirteenth, directed to *John* Arch-bishop of *Roan*, he tells him his Opinion upon several Rites and Ceremonies which he wrote to him about. He maintains that in the Consecration of Churches the Bishop ought not to wear his **Chasuble* but a **Chappe*; [Several and that the **Maniple* ought not to be given at the Ordination of Sub-deacons, because *Copes* and *Vestments* 'tis not a Habit peculiar to Ecclesiasticks, no more than the *Albe* and *Amiâ*, since in *Monasteries* the Laicks wear them. *more by the*

The four next are likewise directed to the same Arch-bishop; in the two first he writes to him about a difference which had happen'd in the Church of *S. Owen*, which is related at large in a Passage of an History of the Church of *Roan*, mention'd by *Father of the Luke Dachery* in his Notes. The third is a Letter of Complement. In the last he excuses *Church of the* himself upon some complaints that had been made of him. *The Rome.*

Lan-
frank's
Letters.

The Four next are written in Favour of *Baldwin* Abbot of *S. Edmond*, and the Religious of that House. The Last is Pope *Gregory* the Seventh's to *Lanfrank*; by which he orders him to prevent Bishop *Herfast* from putting that Abbot to any Trouble. And this is the Subject-Matter of the former Letter which *Lanfrank* had wrote to that Bishop.

The One and twentieth is a Letter to the same Bishop, about a Man whom he had ordain'd Deacon, without having receiv'd any Order for it; who besides, was a married Man, and would not turn off his Wife. He enjoins him to depole him from his Deaconship; to give him for the future only the four lesser Orders, and not to place him among the Deacons, unless he would live single. If he did that, then he should not confer the Order of Deacon upon him again, but only grant him a Power of discharging his Functions, by giving him the Gospels in a Synod or an Assembly of the Clergy.

The Two and twentieth is likewise an Answer directed to that Bishop, about a Man who had enter'd into Priest's Orders, without being fit for it. He orders, That he should be enjoy'd Penance, and suspended from all Ecclesiastical Functions, till such time as he thought fit to restore him.

The Three and twentieth is directed to *Herbert* Bishop of *Norwich*, his Suffragan; whom he reproves for slighting a Letter which he sent him in favour of *Berard*, a Clerk belonging to the Abbot *Baldwin*. He tells him of the Respect which is due to Metropolitans; and admonishes him to turn out Monk *Herman*, who went under a bad Name.

The Four and twentieth is directed to *Maurice* Bishop of *London* elect. He returns him this Answer, That he ought to injoin them Penance who had apprehended a Man, who dy'd under their Hands. That he could not speak any farther of his Affair to the King. That Clerk *Geofrey*, charg'd with Apostacy, ought to be turn'd out of his Church; or bring Letters demissory from his Bishop: And advises him to meet him the *Saturday* before *Lazarus-Sunday*, at *Chichester*; and that he would there give him Priests Orders.

The following Letters, which are very short, are upon various and particular Subjects. However, there are several Things in them concerning the Discipline of the Church, viz. In the Six and twentieth, That a Priest, who has taken upon him the Habit of a Monk, and liv'd sometime in a Monastery without having receiv'd Benediction, cannot return to the World again. In the Seven and twentieth, That Arch-deacons have a Right of distributing the Holy *Chrism*. In the Two and thirtieth, That young Women who have made a religious Profession, or who have been presented at the Altar, shall be oblig'd to continue Religious; but that such as have not made any such Profession, nor have been presented, shall have Liberty to go out, as well as those who fled for Sanctuary to Monasteries for fear of the *Fench*. In the Three and thirtieth he proves to the Bishops of *Ireland*, That tho' it might be proper to give the Sacrament of the Lords Supper to Infants, yet it was not absolutely necessary for Salvation. The Six, Seven and Eight and Thirtieth inform us, That the Clergy and Laity of *Dublin* elected their Bishop, and sent him to the Arch-bishop of *Canterbury* for Ordination: That there were some Irregularities in the Churches of *Ireland*; and that it was requisite to call a Council there to reform them. In the Nine and fortieth he shews, That the Apostate-Monks, who offer'd to return to their Monasteries again, ought to be pardoned, and to be treated with the same Kindness as formerly. In the Sixtieth and the Last, he proves, That a Monk who has engag'd himself to constant Residence in any Monastery, may now and then go to another Monastery, when urgent Occasion requires it. In the Fiftieth he refutes *Berenger*, who charg'd *S. Hilary* Bishop of *Poitiers* with being in an Error about the Sufferings of JESUS CHRIST, in teaching, That he had not been sensible of any Pain. *Lanfrank* explains the Passage of that Father, and tells us he spoke of the Divinity of our Saviour. In the Nine and fiftieth, he reproves a Lord for having spoke very ill Things of Pope *Gregory VII.* and for bestowing large Encomiums on *Guibert*, whom the Emperor had caus'd to be ordain'd Pope, in opposition to *Gregory*. He says that we ought to believe, That the Emperor did not undertake such a Thing but upon good Grounds; but that we should not commend any Person before his Death, nor speak ill of one's Neighbour; and that one cannot tell what Men are at present, nor how they will one Day appear to be in the Eye of God.

These Letters are follow'd by a small Treatise, concerning the Secrecy of Confession. *Lanfrank* doth demonstrate, That 'tis a great Sin to reveal it, or to give any Hints whereby the Sins that have been confess'd may be discover'd. He would not have them in Confession inform themselves of the Sins of other Men, but only of those who are confess'd, nor to require them to discover their Accomplices. He afterwards says, That the Confession of publick Sins ought to be made to the Priests, by whose Ministry the Church binds and looses that which it takes publick Cognizance of: But that one may confess private Sins to all the Ecclesiastics, and even to Laicks; since we read that there have been Holy Fathers, who were the Guides of Souls, tho' they were not in Holy Orders. These are *Lanfrank's* own Words; who perhaps by publick Sins, understood mortal Sins; and by private, only venial Sins: Or rather, by the Confession of publick Sins, he meant a particular Confession of Sins; and by that of private Sins, a general Confession, without specifying any particular Offence, such as Laicks usually make to one another. Altho' in *Lanfrank's* time it was a common

common Custom among the Faithful, to confess their Sins to one another out of Humility, Lanfrank's and especially when they could not meet with any Priests; and 'tis to this Custom *Lanfrank's* alludes: For he adds, That if one cannot find a Person to whom one may confess one's self, we ought not to despair upon that Account, because the Fathers agree that in such a Case 'tis sufficient to make our Confession to God. Lastly, he says, That those to whom Confession is made, ought not to punish or correct publicly those who confess themselves, no not under the pretence of any other Fault. This Discourse is obscure and intricate, full of forc'd Allegories, and unjust Reasonings; which made Father *Luke Dachery* at first to question whether it were *Lanfrank's* or no. However, we are not sure that 'tis not his; and 'tis plain that its Author liv'd much about that time.

There is likewise a Treatise of *Lanfrank* in the Fourth Tome of Father *Dachery's* *Spicilegium*; which contains, in a few Words, the principal Duties of the Religious who wait upon the Churches. It was found in an ancient Manuscript of the *Oxford Library*. We *Lanfrank* have lost his Ecclesiastical History, which perhaps was the same with the Life of *William* the Conqueror; and a Commentary upon the *Psalms*, of which mention is made in the Author of his Life.

Lanfrank's Style was neither florid nor figurative, but plain and simple, and such as ought to appear in Dogmatical Treatises. His Reasonings are pretty just, and his Arguments cogent. He had thoroughly studied the ancient *Latin* Fathers, and the Canons of the Church, upon which he grounds the Doctrin which he advances, and the Judgments he makes upon the Discipline of the Church. There are but few who wrote at that time so distinctly and so exactly, or who pass'd such a just Judgment upon Things.

Father *Luke Dachery* was the first who publish'd *Lanfrank's* Works. They were printed at *Paris* by *Billain*, in the Year, 1648. The Edition is very correct, and in a fine Character. There are likewise very exact and curious Notes made by Father *Dachery*. At the end of *Lanfrank's* Works he has added several other Tracts, viz. The *Chronicon* of the Abbey of *Bec*; The Life of *S. Herluin*, first Abbot of *Bec*, wrote by *Gilbert Crispinus* Abbot of *Westminster*; and the Lives of *William*, *Boso*, *Thibold* and *Letard*, Abbots of that Abbey; the which, as well as that of *Lanfrank*, which is at the beginning of his Works, were wrote by *Milo Crispinus* a Monk of *Bec*, who liv'd in the Twelfth Century: The Life of *S. Augustin* the English Apostle, and two Tracts upon the Eucharist against *Berenger*; the one wrote by *Hugh* Bishop of *Langres*, and the other by *Durandus* Abbot of *Troarn*, who liv'd in the same Century.

Hugh Bishop of Langres.

THE first of these two last Authors was the Son of *Gilduin* Count of *Breteil*, near *Beau-* *Hugh* *van*; and Brother to *Valeran* Abbot of *S. Witon* of *Verdun*. He had been Clerk of Shop of the Church of *Chartres*, and Monk of *Cluny*. He was made Bishop of *Langres* in the Year, 1031, and was depos'd by *Leo IX.* in a Council held at *Rheims* in the Year, 1049. But following that Pope to *Rome*, and being enjoy'd Pennance, he was re-establi'd, and dy'd in his return homeward about the Year, 1052. His Piece is only a Letter directed to *Berenger*, whose Opinion he declares in the following Terms. "You maintain (says he) That the Body of JESUS CHRIST is in the Sacrament in such a manner, that the Essence and Nature of the Bread and Wine are not chang'd; and you make that Body you speak of, which was Crucified, to be an Intellectual Body; which makes us think that you believe it to be Spiritual: And in this you scandalize the Catholick Church, and offend our Lord, who made it appear, That this Body which you say was Spiritual, was such as might be felt. Besides, if the Nature and Essence of the Bread and Wine do really remain after Consecration, it cannot be said that there is any real Change: And if the Body of JESUS CHRIST be therein only figuratively and virtually, one might, upon the same Grounds say, That he is likewise in Baptism, and in the other Sacraments. He afterwards proves, by several Instances, That the change of the Bread and Wine into the Body and Blood of JESUS CHRIST is real and true; and that tho' one cannot conceive how it is, yet one ought to believe it. To strengthen this, he produces several Passages out of *S. Ambrose* and *S. Augustin*. He adds, That the Body of JESUS CHRIST is given to us under the form of Bread and Wine, because if it appear'd to be Flesh and Blood, Men would be startled at it, and would not eat it. This Tract is obscure and full of Niceties and School-Terms.

Durandus Abbot of Troarn.

THE other Author is *Durandus* Abbot of *Troarn* in *Normandy*, who is not the same with *Durandus* the Bishop of *Liege* of the same Name. His Treatise is a great deal larger, and better penn'd than the former. He therein cites a great many Passages of the Fathers, against the *Troarn*.

Error of *Berenger*; and in the Conclusion thereof gives a particular Account of the Condemnations of *Berenger* at *Brienne*, at *Paris*, and at *Vercell*. This Author liv'd till the Year 1088. but no Body knows at what time he wrote this Treatise.

Guitemond Arch-bishop of Averse.

SOME time after *Berenger's* Recantation in the Council of *Rome*, *Guitemond* Arch-bishop of *Averse*, formerly a Monk of the Monastery of *S. Leufrey* in *Normandy*, compos'd three Books against *Berenger* in the nature of a Dialogue; wherein *Roger*, to whom these Books were dedicated, is made to propose the Objections of *Berenger* and his Followers. After he had given a Character of the Temper and the Errors of *Berenger*, and mention'd his Condemnation in the Council of *Vercell* in his first Book, he then proceeds to tell us, That all the *Berengarians* hold, that the Bread and Wine are not substantially chang'd in the Sacrament of the Eucharist; but that they do not all agree in their Sentiments. For some believe, That the Body and Blood of JESUS CHRIST are not at all in this Sacrament, which they pretend to be only a Sign and a Figure. Others assert, That the Body and Blood of JESUS CHRIST are really there, but that they are conceal'd, and that we might receive them there is made a kind of *Impanation*; the most subtil Opinion which they say *Berenger* ever found out. Others, who were not thorough-pac'd *Berengarians*, but only shock'd by the Arguments of that Heretick, imagin'd the Bread and Wine are chang'd in part, and in part remain the same. Lastly, There were others who believe that the Bread and Wine are entirely chang'd; but that when unworthy Persons approach this Sacrament, it return'd to its first Substantia of Bread and Wine. *Guitemond* undertakes to refute all these Opinions; and in the first place oppugns the two former, which were properly the *Berengarian's* Opinions, by shewing that there was a real Change made of the Bread and Wine into the Body and Blood of JESUS CHRIST. He proves first, That it was not impossible for God to effect this Change. Secondly, That the Body of JESUS CHRIST might very well be touch'd, broken, bruise'd and eaten, and yet not be passible, corruptible or mortal; and that when the Host is divided into several parts, yet the Body of JESUS CHRIST is not divided, but remains whole and entire, and the same under each Wafer; and such as is in a thousand distinct Places in the Hands of a thousand Priests, who say Mass in different Places, and yet this very Body is still in Heaven. That we ought not to wonder that this Change is not indeed perceptible by our Senses; but that we are not always to credit their Evidence, and that Faith is enough to persuade us of this Miracle. That 'tis indeed difficult to conceive, but easy to believe it, since nothing is impossible to God, who has produced Things more wonderful. And that we see Changes altogether as surprizing, such as the Change of Nothing into this visible World, the Change of Accidents into other Accidents, the Change of Substances into other Substances, together with the Change of their Accidents: If these Changes are possible, why should the Change of one Substance into another, without the Change of the Accidents, be counted impossible?

In the Second Book, *Guitemond* answers an Objection made by *Berenger*, which *Roger* proposes to him in these Words: "*Berenger* says, The Flesh of JESUS CHRIST is incorruptible, but the Sacraments of the Altar are corruptible if they be kept too long. To this *Guitemond* replies, That tho' the Consecrated Bread seems to be corrupted to the Apprehension of corrupted Men, yet in reality it is not chang'd at all; and that it does not appear alter'd, unless as a Punishment of the Infidelity and Negligence of Men: That it cannot be gnaw'd by Mice, and other Vermin; and if at any time it appears to be so, 'tis only to punish the Negligence, or to try the Faith of Men. Nor will he admit that the Fire can consume these Mysteries; and he says, That with Veneration they commit it to this most pure Element, to be carry'd up into Heaven. Lastly he affirms, That though the Eucharist may serve for Nourishment, yet it does not turn to Excrement; and as to that Objection which might be made, That supposing a Man should eat nothing for some considerable time but consecrated Bread, he would nevertheless have occasion to go to Stool. He answers, That 'tis a Matter of Fact, that has never been experienc'd, and that it could never enter into the Heart of any Catholic to try such an Experiment: That if any of *Berenger's* Party thought fit to do it, one should not trouble one's Head much about what became of the Mass of those Infidels, which committed so great a Crime; Because, says he, we do not believe, That the Bread and Wine are necessarily chang'd into the Body and Blood of JESUS CHRIST, unless among those who have the Faith to believe this Mystery, and that the Words of JESUS CHRIST are efficacious. That Lastly, If any of them should order a Catholic Priest to consecrate one or more great Loaves, to try the Experiment, it is to be believ'd that this Loaf would not be turn'd into Excrement; or rather that God would permit these Hereticks to be deceiv'd, by ordering some Angel or Spirit to convey away this consecrated Loaf, and to put an unconsecrated one in its stead. After he had thus solv'd the Objections drawn from Reason, he answers the Passages cited out of *S. Augustin*, and makes it appear in what Sense, and of what the Eucharist is a Sign.

In the last Book he produces a great many Passages of the Fathers, upon which he grounds Guimond the Doctrin of the real change of the Bread and Wine into the Body and Blood of JESUS CHRIST, and confirms it by the Testimony of the *Remish* Church, and by the Condemnations brought against *Berenger*. To conclude, he demonstrates that 'tis much greater, and more excellent to believe that we receive the real Body of JESUS CHRIST, than to imagine that we only receive the shadow and sign of it.

Afterwards he refutes in short their Opinion, who pretended that one part of the Bread and Wine was chang'd, and that the other remain'd still the same: And the Opinion of those who believ'd that the Bread and Wine re-assum'd their former Nature, when unworthy Persons approach'd thereto. Both of these Opinions were grounded upon this, That they could not conceive how the Wicked could be partakers of the Body of JESUS CHRIST. To solve this difficulty, *Guimond* distinguishes between two sorts of Receiving, the one Corporeal, the other Spiritual: That the Just receive the Body of JESUS CHRIST both these ways; that the Wicked receive it only in the first sense, though they do really receive it. He adds, That if only part of the Consecrated Bread were chang'd into the Body of JESUS CHRIST upon the account of those who were unworthy to receive it, then no Man could assuredly say, *This is the Body of JESUS CHRIST*, because no Man ought to affirm confidently that he is worthy to receive it. Wherefore it would be rashness in the Priest to say, *This is the Body of JESUS CHRIST*, as well as in the People to answer, *It is so*. That besides, if a vicious Priest should Consecrate an Host which he ought to receive all himself, then there would be neither Change nor Consecration; and by this means it would be true to affirm, That the Wickedness of the Priest would disannul the Efficacy of the Words of JESUS CHRIST, and that the Belief of the Church which is persuaded, that the Words of our Saviour are alike Efficacious in Good and Bad Priests, would be absolutely false. Lastly, To refute the last Opinion, he observes that 'tis contrary to sound Sense and Reason to say, That the incorruptible Body of JESUS CHRIST is chang'd in corruptible Creatures; and he concludes all by saying that, since the Sacrifice of the Eucharist, is not a bare representation of the Body of JESUS CHRIST, it does not contain it by an *Impanation*: That the Bread and Wine are not chang'd in part only; and that being once chang'd, they cannot return again to their former substance; and that it must be affirm'd, that all the Bread and Wine are substantially and perpetually chang'd into the Body and Blood of JESUS CHRIST.

There is likewise another small Tract of *Guimond*, which is only a plain Exposition of Faith concerning the Mysteries of the Trinity, the Incarnation, and the Eucharist: It enlarges chiefly on the former, and explains in what Sense the Son is the Wisdom, and the Holy Ghost the Love of the Father. Nor ought we to forget a Discourse belonging to the same Author, which he directs to *William* the First, King of *England*, by which he refuses a Bishoprick which that Prince had offer'd to him. These Tracts are to be met with in the *Bibliotheca Patrum*. *Guimond* liv'd to about the Year 1080. The Seventy eighth Letter of *Ives* of *Chartres* is directed to him, wherein that Author gives him the Character of a Religious and Learned Man. His Style is not very elegant, but pretty cogent; he argues very methodically without wandering from his Subject.

Alger Deacon of Liege and Monk of Cluny.

Alger did not write till long after *Lanfrank*, for he flourish'd in the twelfth Century. He *Alger* was of *Liege*, where he studied with great success, and there spent part of his Life, first of all in the quality of a Deacon of the Church of *S. Bartholomew*. From thence he was translated to the Church of *S. Mary* and *S. Lambert*, where he liv'd Twenty years, till the Death of *Frederick* Bishop of *Liege*, after which he retir'd, and took upon him the Habit of a Monk in the Abby of *Cluny*. We make mention of this Author here, tho' he belongs to the next Century, because the principal Treatise which he wrote, was that whereby he refutes the Errors which *Lanfrank* and *Guimond* have oppos'd. This Treatise is entitled, *A Discourse concerning the Body and Blood of JESUS CHRIST*, and divided into three Books. In the Preface he takes notice of the four Errors about the Eucharist, mention'd by *Guimond*, and Subjoyns two more to them. The One is, That the Bread and Wine are chang'd into Flesh and Blood, but not into the Body and Blood of JESUS CHRIST: The Other, That the Eucharist is turn'd into Excrements. He afterwards proposes to refute these Errors, not by the force of humane Reason, but by the Testimonies of JESUS CHRIST and the Saints. But before he does this, he advertises the Faithful, that tho' this Mystery be incomprehensible, yet it does not from thence follow that 'tis incredible, because God has a Power sufficient to do things which we are not capable of Comprehending. After this he divides his Work into two Parts: In the former he says, He will treat of the reality of the Body of JESUS CHRIST in the Eucharist; and in the latter, concerning several Questions relating to that Sacrament.

Alger
Deacon of
Liege and
Munk of
Cluny.

In the former he proves, That the Son of God after he had taken upon him a Nature like to Ours by the Incarnation, was likewise pleas'd visibly to communicate thereof to us, by giving us his Body and his Blood, not only in a figure, but likewise in reality under the Sacrament of Bread and Wine. That there are two Things to be distinguish'd in the Eucharist; the *Sacrament*, and the *Matter* of the Sacrament. That the *Sacrament* is the Form, the Figure, and the other Qualities of the Bread and Wine; and that the *Matter* of the Sacrament is the invisible Substance of the Body of JESUS CHRIST, which is contain'd in that Sacrament, and into which the Substance of the Bread and Wine has been chang'd. That it cannot be said, That JESUS CHRIST is united to the Bread, as the Son of God is personally united to Man, because the Substance of the Bread and Wine is no longer there, but chang'd into the Body and Blood of JESUS CHRIST. That tho' the Body of JESUS CHRIST in the Eucharist, is spiritual and invisible, yet 'tis really there; and that God has sometimes permitted that it should plainly and manifestly appear to be as really in the Eucharist, as it is in Heaven, at the Right hand of the Father. That 'tis the same whole and entire Body, which is distributed to all the Faithful under several consecrated Wafers. That it is not Sacrific'd nor offer'd up after the same manner, as it was upon the Cross, but that this mystical Sacrifice or Immolation is the Figure and Representation of that which was offer'd upon the Cross, tho' it be the same CHRIST, both upon the Cross and the Altar. That the invisible Body may in one sense be said to be the Figure of the visible Body, but that for all this, 'tis no less the real Body. That the Corporeal Communion is the Figure of the Spiritual Communion; but that by this Corporeal Communion, the Wicked as well as the Good, receive the Body of JESUS CHRIST Corporeally, tho not Spiritually. These are the principal Points which *Alger* establishes upon the Testimonies of the Fathers in this first Book.

In the second Part he treats of other Questions relating to the Sacrament, and particularly whether the Eucharist be capable of any alteration, or subject to the same condition with other Aliments, part of which turns to Excrements? Upon this Head he sets upon the *Gregorians*, who maintain'd, That by receiving the Communion, Men broke their Fasts. He owns that Men might live of Consecrated Bread and Wine, and that there are Instances of it: But he denies that any part of the Eucharist is Corrupted, or turn'd into Excrements; or if any are voided, they are produc'd by the flesh of the Man himself, or supply'd some other way. He further maintains, That tho' the Bread and Wine seem to be subject to alteration, as for Instance, to be devour'd by Animals, or consum'd by Fire; yet this is not in reality, but only in appearance, to punish the Incredulity of the Wicked, or the Carelessness of Ministers. After he had thus resolv'd that Question, he passes on to others that are less Considerable: Namely, (1.) Why God, who is invisible, would have us to offer him a visible Sacrifice? To this he answers, That 'tis to put Men in mind of what they owe him; and because Man being a Compound Creature made up of a Soul and Body, 'tis reasonable he should offer to God both Corporeal and Spiritual Sacrifices. (2.) The second Question is, Why the Sacrifice of the Church is made up of a Sacrament and the Body of JESUS CHRIST, and why 'tis not either a simple Sacrament, or the visible Body of JESUS CHRIST? This he resolves by saying, That if the Eucharist were a simple Sacrament, it would not be different from the Sacraments of the old Law; and that if the Body of JESUS CHRIST should appear therein openly, it would be subject to great Inconveniences. For (says he) it would appear either alive or dead; but it cannot appear as dead, since he is living; and if it appear'd alive, it would either be in the same State wherein it was before his Passion, or in the same State wherein it was after his Resurrection: In the first Case, it would be impossible to swallow it; and in the second, Men would not be able to endure the brightness of its Glory. That besides, it was necessary that the Body of JESUS CHRIST should be conceal'd under shadows and representations, to exercise the Faith of the One, and to prevent others from uttering Blasphemies, and from charging the Christians with eating and drinking humane Flesh and Blood. The third Question is, (3.) Why God requires so much Faith in this Sacrament? He answers, That Man being in a laps'd State, because *Adam* by giving too much Credit to the Words of the Devil, had eaten of the forbidden Fruit; 'tis necessary we should be sav'd by believing the Word of God, who enjoyns us to eat his Body, and drink his Blood in this Sacrament. (4.) The fourth Question is, Why we make use of Bread and Wine, rather than any other Creature? For this he assigns several Reasons, Because Bread and Wine are the ordinary Nourishment of Man, which supports the corporeal Life, as the Eucharist is the Nourishment of the Soul, which supports the spiritual Life: Because as the Bread and Wine are chang'd into Flesh and Blood, so they are here chang'd into the Body and Blood of JESUS CHRIST: Because the Bread being made up of several Grains of Corn, and the Wine out of several Bunches of Grapes, is a figure of the Unity of the Church which is made up of several Persons. (5.) The fifth Question is, Why we do not immediately enjoy Life eternal, after having receiv'd the Body of JESUS CHRIST? He replies, That 'tis because we may have time to exercise our selves in Virtue. (6.) The sixth Question is, Why God bestows an eternal Recompence on temporal Merits? 'Tis, says he, Because he regards

regards not the temporal Action, but rewards or punishes the Eternal Propensity and Inclination of doing Good or Evil. (7.) The seventh Question is, Why Bread is consecrated into the Body, and Wine into the Blood of JESUS CHRIST? He replies, That 'tis not because the Body of JESUS CHRIST is without the Blood, or the Blood without the Body, since JESUS CHRIST is whole and entire under each Kind; but that we offer and communicate under these two Kinds, because of the different Mysteries which they figure out to us. (8.) The eighth Question is, Why we make use of White Bread rather than Brown, though at the same time we consecrate Wine of all sorts of Colours? He answers, That in case of Necessity, one may make use of any sort of Bread; but that 'tis proper to use the Whitest, because it is to be chang'd into the glorious Body of the spotless Lamb. (9.) The ninth and last Question is, Why we make use of Unleaven'd rather than Leaven'd Bread, although we indifferently make use of Wine that has Lees as well as of that which has none? He says, That this is a grand Dispute between the *Latins* and the *Greeks*, who treat one another as Hereticks, and call each other *Arzymites* and *Fermentarians*, though one may safely use the One as well as the Other; that notwithstanding this, JESUS CHRIST made use of Unleaven'd Bread as a Figure of Purity. He likewise relates the Reasons of the *Greeks*; and after he had answer'd them, he concludes, That it was better to make use of Unleaven'd Bread, which he believ'd to have been the Custom of the *Latin* Church from its beginning.

In the last Book he discourses of several other Points which relate to the Ministers of the Eucharist: And in the first place he demands, Whether Hereticks and Schismatics, which are without the Pale of the Church, do consecrate the Body of JESUS CHRIST; and at first he produces the Testimonies of the Fathers, which seem to prove, That they do not consecrate according to due Form. But afterwards having laid it down as a Principle, That the Validity of the Sacraments doth not depend on the Faith or Piety of the Minister; he concludes, That as Hereticks and Schismatics may baptize, so likewise can they consecrate; and that the Ordination of Priesthood is as much among them as Baptism. This he proves from several Principles and Passages of *S. Augustin*, and replies to those Passages which he at first started against the Sacraments of Hereticks and Schismatics, which (he says) ought not to be understood of the Sacraments themselves, but of the Abuse which they make of them, since they are so far from being beneficial to them, that they render them the more Criminal. He afterwards asks, Whether the Sacraments are valid, if any Addition or Alteration be made of the Words of the Office, either by the Wickedness or Carelessness of him who officiates? He explains this Question as it relates to Baptism; and, after he had cited several Passages out of *S. Augustin* and the Popes, and among others out of Pope *Zachary*, he concludes, That provided the Essential Words be recited, tho' by carelessness it happens that needless Words be added thereto, or some Ceremony be left out, yet this does not hinder the Efficacy of the Sacrament. He does not apply this Principle to the Eucharist, but only says in general, That in the Celebration of these Holy Mysteries we ought not to introduce any Heresies or Novelties; but faithfully to observe the Institution of JESUS CHRIST, that so as those Mysteries are truly effected by his Power, and founded upon his Authority, they may be likewise profitable to us by his Grace.

The same Author has compos'd a Treatise of Mercy and Justice, without affixing his Name thereto: It is divided into three Parts. In the first he shews in what Instances we ought to extend Mercy to Criminals, and to bear with them. In the second part he shews, at what times, with what discretion, and in what manner we ought to exercise Justice upon them. In the third, he discourses of the different Errors of the Hereticks about the Sacraments, and shews wherein they differ from the Catholics, and in what Points they disagree among themselves. This is what we gather from the Preface of that Treatise; which Preface Father *Mabilien* has publish'd in the first Tome of his *Analexi*, with the Panegyrick of a Canon of *Liege*, who was Cotemporary with *Alger*. This Preface is taken out of his two Manuscripts, where the Work is complete, but has never yet been publish'd. We have wholly lost several Letters, and the History of the Church of *Liege*, which he wrote whilst he resided in that City, of which the Author of his Elogy makes mention. *Peter*, surnam'd the *Venerable*, prefers *Alger's* Piece upon the Eucharist, to those of *Lanfrank* and *Guismond*. It must be confess'd, That 'tis a great deal larger, and that he cites more Passages out of the Fathers; but his way of Reasoning is not so exact, nor is his Writing so compleat as *Lanfrank's*. He has observ'd *Guismond's* Method, and done little else besides amplifying and confirming his Principles and Arguments. This Treatise was printed at *Cologne* in the Year, 1535. At *Louvain*, together with *Lanfrank's* Treatise, in the Year, 1561. and is to be met with in the *Bibliotheca Patrum*.

S. Anselm Arch-bishop of Canterbury.

THE same Principles which are establish'd in the Tracks of *Guismond* and *Alger*, are likewise to be met with in the two last Letters of *S. Anselm* Arch-bishop of *Canterbury*; wherein he establishes the real Presence, and refutes those who believ'd that the Eucharist

was

S. Anselm was only a Type and Figure. He asserts, That the Bread and Wine are chang'd into the Body and Blood of JESUS CHRIST; but withal owns, That it may be call'd *Bread*, a Sacrament and a Figure: *Bread*, because JESUS CHRIST is call'd so himself; A Sacrament, because under the visible Appearance of Bread and Wine, the Divine Power does therein internally present to us the Flesh of JESUS CHRIST: And a Figure, because we conceive and believe it to be quite another Thing than what it seems to be to our Sight and Taste. That God made Choice of Bread and Wine in this Sacrament, because of the Analogy which there is between our Spiritual and Corporeal Nourishment. That we ought not to believe that when we receive the Body, we do not receive the Blood; and that when we receive the Blood, we do not receive the Body; but that they are exhibited to us under these two different kinds, thereby to denote that we ought to be conformable to the Body and Soul of JESUS CHRIST. That Water is mix'd therewith, thereby to represent that Water which issu'd out of our Lord's Side, and which is the Figure of Baptism. That the Wicked do indeed receive the Substance, tho' not the Effects and Benefits of the Body of JESUS CHRIST. That the outward Elements of Bread and Wine, may be broken, eaten by Mice, and go into the Stomach; but that these are Accidents which only happen to the Elements which are left, but not to that which is really the Eucharist. That we ought not to ask, what becomes of the Body of JESUS CHRIST, nor how the Bread is chang'd into the Body of JESUS CHRIST, because God has wrought greater Miracles than these. Lastly, That a wicked Priest may as well Consecrate as a good Priest, because 'tis JESUS CHRIST who Consecrates, and 'tis he who Baptizes.

CHAP. IV.

An Account of the Popes and of the Church of Rome, from the time of Silvester II. to Gregory VII.

Silvester II.

GERBERT, who goes under the Name of *Silvester II.* had the Possession of the Papal Chair only Five Years, from the Year, 999. to the Year, 1003. During this time he did not do much worth the mentioning, nor did he write so much as he had acted before. We have only Three Letters of his, written whilst he was Pope. The First is directed to *Agolin* Bishop of *Laon*, who was accus'd by King *Robert* of being disloyal to him. He had been cited before a Council held at *Compiègne*, where he had acknowledg'd his Fault, begg'd Pardon for it, given Hostages for a Security of his Allegiance, and promis'd to restore the Forts of *Laon* to the King. But afterwards he went back from his Word, would have taken the Arch-bishop of *Rheims* Prisoner, under a Pretence of restoring to him the Citadel of *Laon*; and kept those Men Prisoners who were sent to take Possession thereof. The Pope upbraids him with this Perfidiousness, and cites him to a Council to be held at *Rome* in the *Easter-week*; giving him to understand, That if he did not make his Appearance, he would pronounce Sentence against him, without admitting his Excuse of the Dangers of Travelling, since there was no more Danger in the Kingdom of *Lorraine* than in *Italy*: And whereas he might perhaps alledge Sickness as an Excuse, the Pope adds, That if he made use of that Shift, he must send some to testify the Truth of it, and to answer to the Accusations which were prefer'd against him.

We have already mention'd his Second Letter, directed to *Arnulphus* Arch-bishop of *Rheims*, by which he confirms him in that Arch-bishoprick.

The Third is a Bull or Grant, which confirms and ratifies the Privileges of the Abbey of *Vezeiai*.

We may likewise add to these Letters, his Tract against the *Simonists*, which he made in the beginning of his Popedom. *Ademar* makes mention of one Action of *Silvester*, which, if true, is an Instance of unheard-of Severity. He says, That *Guy*, the Count of *Limoges*, having imprison'd *Grimoald* Bishop of that City, for taking Possession of the Monastery of *Brantome*, which that Bishop demanded of him; and having afterwards releas'd him upon certain Conditions, this Bishop went to *Rome*, and having complain'd of this Usage to *Silvester*, that Pope had cited *Guy* to *Rome*; where, his Cause being heard in an Assembly held on *Easter-day*, he had been condemn'd by the Pope and Senate to be ty'd by the Feet to wild Horses Tails, and to be drawn and torn to pieces: But that being committed to the Bishop's Custody, he adjust'd Matters with him, and that they both fled from *Rome*, and return'd good Friends to their own Country again. 'Tis very probable that all this was done by Consent; for otherwise how can one excuse the Cruelty of this Sentence so disagreeable

agreeable to the Spirit and Character of the Church, which breaths out nothing but Gentleness and Peace, and which desires not the Death, but the Amendment of a Sinner?

[Here we may see how much Dupin, though a true Romanist, abhors those bloody Principles upon which the Inquisition, and other unbecom'd of severities of the Church of Rome are founded.]

The two Popes, who immediately succeeded *Silvester II.* were both *Johns*. The first of these, who according to our Account is *John XVI.* and according to others *John XVIII.* firmam'd the *Meager*, was only four Months and some Days upon the Chair: The other held it almost six Years. He sent a Legat into *Germany* to confirm the Privileges and Prerogatives of the Church of *Magdebourg*, and to raise the Church of *Bamberg* into a Bishoprick. This was done with the consent of the Arch-bishop of *Mayence*, and other Prelates of *Germany* in a Council held at *Frankfort*, which approv'd of the Pope's Bull, which advanc'd the Church of *Bamberg* to be a Bishoprick. He gave the Pall to *S. Ephege* Arch-Bishop of *Canterbury*, and sent *Bruno* his Missionary into *Poland*. He renew'd Communion with the *Greek Church*. *S. Fulbert* Bishop of *Chartres* wrote him a Letter, wherein he bestows great Commendations upon him, and prays him to be well advis'd before he granted Absolution to Count *Radulphus*.

John
XVI.
and
John
XVIII.

Sergius IV. succeeded *John XVII.* and was call'd before *Os Porci*. If *Ditmar* may be credited in the Case, he chang'd his Name into that of *Sergius*, and was the first who made a Law to authorise the changing of Names; however, there are instances of this Nature more ancient, as we have already observ'd. Authors say in general a great deal in Commendation of this Pope; but they have not mention'd any one of his Actions in particular, and we have none of his Letters by us. He was not upon the Chair above two Years, eight Months, and thirteen Days, for he dy'd *May 13.* in the Year 1012.

Sergius
IV.

After his Death there was a Schism in the Church of *Rome*, between *Benedict VIII.* Son to *Gregory* the Count of *Frescati*, who was first Elect'd by his Father's interest; and one *Gregory*, who was Elect'd by some *Romans*, who outed *Benedict*. He fled to *Henry* King of *Germany*, who immediately rais'd Forces, and march'd into *Italy* to re-establish him. As soon as the King arriv'd, *Gregory* fled for it, and *Benedict* was receiv'd without any Opposition. He confer'd the imperial Crown on that Prince, and on Queen *Chunegonda* his Wife. Under his Pontificate the *Norman* Lords who had drove the *Sarazens* out of *Sicily*, drove likewise the *Greeks* out of a great many of those places which they held in *Italy*, being assisted by the Emperor *Henry*, who came thither a second time at the instance of the Pope. *Benedict* dy'd in the Year 1024. and some Authors say that after his Death, he appear'd mounted on a black Horse, and that he strew'd the place, where he had deposited a Treasure, that so it might be distributed to the Poor, and that by these Alms, and the Prayers of *S. Odilo*, he was deliver'd from the Torments of the other Life. We have only one Bull of his in Favour of the Abbey of *Cluny*.

Benedict
VIII.

This Pope held a Council at *Pavia*, in which after he had discours'd at large against the Inconsequence of the Clergy, he publish'd eight Decrees. The first and second, prohibit the Clergy from having any Concubines, and from living with Women. The third and fourth import, that the Children of such Clergy-men as are Slaves of the Church, shall be Slaves to the Church for ever, tho' born of a Mother that is Free. And the three last import, that such Clergy as are Slaves to the Church, can neither purchase nor possess any thing of their own, even tho' they should be born of a Mother that is Free. These Decrees were Sign'd by the Pope, by the Arch-bishop of *Milan*, and by five Bishops, and afterwards ratified by the Emperor's Authority, who at the Pope's Request, publish'd an Edict consisting of the same Articles, to give them the force of a Law.

The Council of Pavia under
Benedict
VIII.

The Count of *Frescati*, that the Popedom might be still in his Family, caus'd his other Son to be Elect'd in the room of *Benedict VIII.* tho' he was not then in Orders. He was ordain'd and call'd *John*, which according to us is the *Eighteenth* of that Name, but according to others the *Twentieth*. 'Tis said, that sometime after this Pope being sensible that his Election was Vicious and Simoniacal, he withdrew into a Monastery there to suffer Penances, and that he forbore performing any part of his Function, till such time as he was chosen again by the Clergy. The Emperor *Henry* dy'd at the beginning of this Popedom, and *Conrad* was Elect'd King of *Germany* in his place, in the Year 1024. and Crown'd Emperor three years after by this Pope. The *Greeks* having dispatch'd an Embassy to *Rome*, to get the Pope's Grant that the Church of *Constantinople* should be call'd the *Universal Church*, were oppos'd by the *French* Prelates; and *William* Abbot of *S. Benign of Dijon*, wrote a Letter to *John XVIII.* to divert him from that Design; which Letter is mentioned by *Glaber*. This Pope wrote a Letter to the Bishop of *Limoges*, by which he declares, that *S. Martial* shall have the Character of Apostle; and another Letter to *Odilo* Abbot of *Cluny*, wherein he blames him for having refus'd to accept of the Arch-bishoprick of *Lions*. He sent Letters of Absolution to the Bishop of *Auxerre*, who had sent him his Confession in Writing. *Canutus* King of *England* came to *Rome* in the Year 1031. where he was very kindly received by Pope *John* and the Emperor. He complain'd that they exacted too great Sums of his Arch-bishops for the Grant of their *Palls*, and it was order'd that for the future they should

John
XVIII.

should not be so serv'd. He likewise obtain'd, That his Subjects might have free Access to *Rome*, and that they should be exempt from Customs. This is what the King acquaints the Peers of his Kingdom in his Letter, mention'd by *William of Malmisbury*.

- Benedict IX.* *John XVIII.* dying *November 7.* in the Year, 1033. *Alberic Count of Freseati* caus'd his Son to be seated on *S. Peter's Chair*. He was Nephew to the two last Popes the Count's Brothers, and was not above Eighteen Years of Age at the most. He chang'd his Name of *Theophylact* into that of *Benedict IX.* *Peter Damien* speaks of him as a Man that liv'd very disorderly, and was very unworthy of that Dignity to which he had been advanc'd by the Tyranny of his Father. However, he enjoy'd the Popedom very quietly for Ten Years together; but at last the *Romans*, weary of his abominable Irregularities, oust'd him, and put up in his Place the Bishop of *S. Sabina*, who took upon him the Name of *Silvester III.* He enjoy'd his Dignity but three Months; for tho' *Benedict* voluntarily resign'd the Popedom, yet he return'd to *Rome*, and with the Assistance of *Freseati's* Party, drove out his Competitor, and re-assum'd the Papal Chair. But being altogether incapable of Governing it, and having nothing more in his Thoughts than the gratifying of his Brutal Appetite, he made a Bargain about the Popedom with *John Gracian* Arch-priest of the Church of *Rome*, and made it over to him for a Sum of Money, reserving to himself the Revenues due from *England* to the Holy See. This *Gracian* took upon him the Name of *Gregory VI.* In the mean time King *Henry*, who had succeeded his Father *Conrad* in the Year, 1039. being incens'd against *Benedict*, who had sent the Imperial Crown to the King of *Hungary*, after he had defeated that Prince, resolv'd to march into *Italy*, to put an end to that Schism. After he came thither, he caus'd these three Popes to be depos'd in several Synods, as Usurpers, Simonists and Criminals. *Benedict* fled for it; *Gregory VI.* was apprehended and afterwards banish'd; and *Silvester III.* was sent back to his Bishoprick of *S. Sabina*. He caus'd *Suidger* Bishop of *Bamberg* to be Elect'd in their stead, who took upon him the Name of *Clement II.* and was acknowledg'd as lawful Pope by all the World. He crown'd *Henry* Emperor; and as he was waiting upon him home to *Germany*, he dy'd beyond the *Alps*, *Octob. 7.* in the Year, 1047. Nine Months after his Election. Immediately upon this *Benedict IX.* returns to *Rome*, and a third time remounts the Papal Chair; which he held for Eight Months, notwithstanding the Emperor had sent from *Germany*, *Peppo* Bishop of *Bresse*, who was consecrated Pope under the Title of *Damasus II.* but he did not long enjoy that Dignity, for he dy'd of Poyson, as 'tis suppos'd, at *Palestrina*, Three and twenty Days after his Consecration.
- Clement II.*
- Damasus II.*

It is no Wonder that these Popes have not left us the least Monument of their Pastoral Vigilance, either in Councils or by Letters, since all their Care and Aim was how to gratify their Ambition and the rest of their Passions, without watching over the Flock of JESUS CHRIST. *Clement II.* must be excepted out of that Number; for though he had been Pope but a very short time, yet the first thing he did after his Advancement, was to hold a Council at *Rome* against the *Simoniacal*, in which he endeavour'd to put a stop to the further progress of Simony, which was then so common at *Rome*, that almost all the Ecclesiastics were guilty of it. He wrote likewise a Letter to *John*, Arch-bishop of *Salerno* Elect, by which he approves of his Translation, after he had examin'd whether it had been done by Intrigue or Simony; and being satisfied that it was only for the Benefit and Good of the Church, and that the Clergy and Laity of *Salerno* had elect'd him freely, he granted him the *Pall*, confirm'd him in the Arch-bishoprick, and gave him a Power to ordain and consecrate the Bishops of seven Diocesses mention'd in that Letter.

- Leo IX.* In the mean time, *Benedict* being still in Possession of the Church of *Rome*, was guilty of strange Exorbitances there, which oblig'd the *Romans* to send fresh Deputies to the Emperor *Henry*, desiring he would grant them a Man fit to be advanc'd to *S. Peter's Chair*. He made choice of one *Bruno* Bishop of *Toul*, whom he sent to *Rome* with the Pontifical Purple Habit upon him. 'Tis reported, That in going through *France*, at *Cluny* he met with *Hildebrand* Clerk of the Church of *Rome*, who having been carried away with *Gregory VI.* stay'd in *France* after his Death, and withdrew to *Cluny*, where he was Prior. This *Hildebrand* attended *Bruno* to *Rome*, and persuaded him to lay aside his Purple Robes, and to leave the *Romans* to a free Liberty of Election; assuring him, That this would promote and further his Design. He attain'd his End, according as he had promis'd him. *Bruno* was very kindly receiv'd by the *Romans*, elect'd Pope unanimously, and ordain'd *February 13.* in the Year, 1049. under the Name of *Leo IX.* *Benedict* was likewise oblig'd to submit, and by *Hildebrand's* Persuasion he acknowledg'd *Leo* as Pope, and ingratiated himself to him. *Leo* having settled the Affairs of *Rome* and *Italy*, cross'd the Mountains twice and went into *Germany*. The second time he went to beg the Emperor's Assistance against the *Normans* of *Pozzuolo*, with whom he was then at War. Having obtain'd his Desire he return'd into *Italy*, and march'd against them. They surpriz'd his Forces, defeated them, and took him Prisoner. However, they us'd him very kindly; and having treated him with a great deal of Respect, conducted him to *Benevento*. He liv'd there a Year, from whence they dismissed him, without exacting any thing for his Ransom, attended with a great Train of Coaches, which conducted him to *Rome*, where he dy'd within a short time after. *Peter Damien* very vehemently

mently upbraids this Pope for having wag'd this War, born Arms, and appear'd in Person at Leo IX. the Head of his Forces. *Benno* assures us, That he undertook this War by the Advice and Instigation of *Benedict* and *Hildebrand*, and that they were the Persons who betray'd him to the *Normans*. However it was, *Leo IX.* in the rest of his Actions, shew'd a great deal of Prudence and Piety; and his Letters are an eternal Monument of his Learning, and of the Love he bore to Religion and Church-Discipline.

The First is directed to *Leo Arch-bishop of Aride*, and to the Patriarch of *Constantinople*, who had condemn'd the Custom of the *Latin Church* about Unleavened Bread, which it made use of in the Holy Mysteries. He therein raises the Dignity of the Church of *Rome*, founded by *S. Peter*. He says, That 'tis this Church which has refused, convinc'd and condemn'd all Heresies, and which has confirm'd other Churches in the Faith of *S. Peter*, which has and will always remain in the Church of *Rome*. He reckons up Four-score and ten Heresies sprung up in the *Greek Church*, among which he places the Presumption of *John the Foster*, who took upon him the Quality and Title of Universal Patriarch: He not only defends the Spiritual Authority of the Popes, but likewise their Temporal Sovereignty, which he founds upon a supposititious Donation of the Emperor *Constantine*. He upbraids the *Greeks* with the *Constantinopolitan Council* under *Constantine Cap anymus*, and with the Affair of *Florinus*. He adds, That in Contempt of the Canons of the *Nicene Council*, they had advanc'd Eunuchs to the Patriarchal See of *Constantinople*. Afterwards, comparing the Church of *Rome* with that of *Constantinople*, he says, That the former is as ancient as Christianity it self, and that it has undergone all manner of Persecutions; whereas the latter is wholly New, and sprung up in Pleasures: That the one is the Mother, the other the Daughter: That upon this Account the Latter ought to pay a due Respect to the Former, and not to be so ungrateful, as it is to that Church, from which it deriv'd its first Birth. He reproves, in particular, *Leo of Aride*, and the Patriarch, for having shut up all the *Latin Churches*, and taken away the Monasteries from the Monks and Al-bos, till such time as they should conform themselves to the *Greek Customs*. "The Church of *Rome* (says he) acts with a great deal more Moderation and Prudence. Fortho' there are several *Greek Monasteries* and Churches both within and out of *Rome*, yet they have no Disturbance, but are permitted to live according to the Custom of their Ancestors, and are not constrain'd to relinquish their Customs: On the contrary, they are admonish'd and advis'd to observe them. To conclude, he enlarges very much on the Presumption of the Patriarchs of *Constantinople*, and on the Dignity of the Church of *Rome*.

Leo's second Letter is directed to the Bishops of the Provinces of *Venice* and *Istria*, whom he gives to understand, That *Dominick* Patriarch of *Grado* or *Aquileia Nova*, came to a Council held at *Rome* in the Year, 1053. wherein he had been ordain'd: That the Town of *Grado* should always be esteem'd the Metropolis of *Venice* and *Istria*, and that the Bishop of *Fero-Julio* or old *Aquileia*, should have no Power or Jurisdiction out of *Lombardy*, according to the Grant of *Gregory II.* and the Restriction of *Gregory III.* He thereupon orders these Bishops to submit to the Patriarch of *Grado*, as to their Metropolitan.

The Third is an Answer directed to *Thomas* a Bishop in *Africa*, who had ask'd the Pope's Advice about the Dignity of the Church of *Carthage*. He at first lets him know how deeply he is concern'd to understand, by his Letter, that the Church of *Africa*, where there were formerly so many Bishops, that in the Canons we read of Two hundred and five who were present at a Council held at *Carthage*, was now reduc'd to the Government of only five Bishops, and that even they could not live friendly together. Afterwards he congratulates him for having apply'd himself to the Church of *Rome* for the Resolution of his Doubts. Lastly, he declares to him, That the Bishop of *Carthage* is Primate and Metropolitan of all *Africa*; and that the Bishop about whom he wrote (whoever he were) ought not to consecrate Bishops, nor to depose them, nor to call a Provincial Council, nor to do any Thing, unless what concerns his own Diocess, without the Consent and Permission of the Arch-bishop of *Carthage*. He adds, by way of Advice, That they could not call a General Council, nor determine any thing about Bishops, without the Authority of the Holy See.

The Fourth Letter is directed to two other Bishops of *Africa*, call'd *Peter* and *John*. After a Preamble, very much like that of the former Letter, he gave them the same Answer concerning the Arch-bishop of *Carthage*, and the determining of Matters relating to Bishops; and thereto adds several Extracts out of the false Decretals, concerning the Institution of Metropolitans.

In the Fifth, he congratulates *Peter* Bishop of *Antioch* his Advancement to that Dignity, speaks of the Prerogatives of the Church of *Rome*, exhorts him to maintain the third Rank among the Patriarchs, approves of the Form of Faith which he had sent him, and makes another like it, declaring, That he wish'd that the *Latin* and *Greek Churches* were happily united, and it was no Fault of his that they were not.

The Sixth is directed to *Michael* Patriarch of *Constantinople*. He declares to him the Inclination he had for Peace, and was glad to find the Patriarch of the same Mind too. However he reproves him, (1.) Because he being a Novice, had all of a sudden been made Patriarch. (2.) Because he was minded to make the Patriarchs of *Alexandria* and *Antioch* submit

Leo IX. submit to his Jurisdiction. (3.) Because he took upon him the Title of Universal Patriarch, which the Popes of *Rome* had never allow'd of, and says, That *S. Peter* was never still *Universal Apostle*, tho' he had been made the Prince of the Apostles; and that the Council of *Calcedon* had granted that Title to *S. Leo* and his Successors. (4.) Because he calumniated the *Latin Church*, and anathematiz'd and persecuted all those who made use of *Unleaven'd Bread* in the Eucharist. In the close of this Letter, he exhorts him to put an end to this Schism. This Letter bears date *January*, *Indictio septima*, which is the Year 1054.

The Seventh is writ to the Emperor *Constantine Monemachus*, on whom he bestows great Commendations for his being so desirous of Peace and Union between the two Churches. He exhorts him to imitate the Piety of *Constantine the Great*, and the respect he bore to the Holy See, and to grant him his Protection. He complains to him that Patriarch *Michael* had done many unjust things, even whilst he pretended to be desirous of a Peace.

The Eighth is directed to all the Bishops of *Italy*, and contains an Injunction which he made to put a stop to the Avarice of Abbots and Monks, who converted all the Pious Donations to the use of their own Monasteries, without allowing any share thereof to the Churches. He enjoins that all those who should hereafter grant such Donations, shall leave the one Moiety of what they give to the Church where they live, and the other to the Monastery.

The Ninth, directed to the Bishops of *France*, has relation to the Council of *Rheims*, to which it is refer'd.

The Tenth is against those who rife Bishops Houses after their Decease.

In the Eleventh he confirms the Right of Metropolitan to the Arch-bishop of *Salerno*.

In the Twelfth directed to the Princes of *Bretagne*, he Excommunicates the Bishops of that Province, because they would not submit themselves to the Arch-bishop of *Tours*, and because they were Guilty of Simony. However, he gave them leave to come and clear themselves if they could at the Council of *Vercell*. He pronounces the same Sentence against those who had ordain'd them.

One may likewise reckon among the Letters of Pope *Leo*, the Bulls which he has granted upon several Occasions, viz. The Bull by which he grants to the *Vatican Church* the Tenths of the Offerings: That by which he declares that the Body of *S. Dennis* is at *Raismenno*, and not at *S. Dennis* in *France*, where there are only the Bodies of *S. Rusticus* and *S. Eleutherus*; (but 'tis a question whether this Bull be genuine or no): That which relates to the Bishop of *Porto*: The Bulls confirming the Privileges of the Abbies of *Cluny*, of *S. Sophia* at *Benevento*, and of the Monastery of *Peter Damien*, to whom he wrote likewise a Letter, wherein he approves of one of his Works.

There is no question to be made, but that this Pope made several Laws in several Councils, tho' we have not an entire one left us. Authors make mention only of a Council of *Rome* held in the Year 1049. wherein he confirm'd the Decree of his Predecessor *Clement II.* concerning those who were Guilty of Simony: Of another Council held the same year at *Pavia*: Of a Council held at *Rheims*, wherein *Hugh of Langres* was depos'd, the Acts of which we have by us: Of a Council held the next year at *Mayence*, against a Bishop charg'd with Adultery: Of another Council held the same year at *Rome* against *Berenger*: Of another held at *Siponta* against two Simoniack Arch-bishops: Of a third Council held at *Rome* after *Easter* in the Year 1051. wherein *Gregory* Bishop of *Vercell* was depos'd for Adultery, and wherein several Laws were made against Simoniack and Incontinent Clerks: Of another Council begun the year following at *Manua*, which was disturb'd by a Sedition of the People; without making any mention of that which was held at *Rome* in the Year 1054. about the Contest which happen'd between the Arch-bishops of *Grado* and *Aquileia*. This Pope dy'd *April 15.* in the Year 1054. after he had presided over the Church of *Rome* for five Years and some Months.

Victor II. After his Death *Benedict* endeavour'd again to seize upon the Papal Chair; but the *Romans* sent *Hildebrand* to the Emperor, to desire a Pope of him. He nominated to them *Gebhard* Bishop of *Eichstet*, who was Elected and Consecrated in the Year 1055. under the Name of *Victor II.* 'Tis said that he met with some disturbance in the beginning of his Pontificate, and that a Sub-deacon would have Poison'd him, by mixing Poison with the Wine in the Chalice; which was discover'd by a Miracle: For after it was Consecrated, he could not lift up the Chalice, and the Sub-deacon who had done this wicked Thing, was immediately possess'd by an evil Spirit. He call'd a Council at *Florence*, in which he depos'd several Bishops convicted of Simony; and order'd Laws to be made to prohibit the Alienating of the Revenues of the Church. He sent *Hildebrand* his Legat into *France*, who held there several Councils; among the rest one at *Lions*, in which a Bishop convicted by a Miracle, of Simony, was depos'd: And that at *Tours* against *Berenger*. In the Year 1056. *Victor* went to *Germany*, being call'd thither by the Emperor *Henry III.* whom he found at the Point of Death. This Prince before his Death, caus'd his Son *Henry* to be Elected King, who was scarce five Years old, and recommended him at his Death to the Pope and the Church of *Rome*. *Victor* did not long survive the Emperor, for being return'd into *Italy*, after he

had.

had held a Council at *Rome*, he dy'd at *Florence*, July 28. in the Year 1057. We have only one Letter of this Pope, by which in favour of Cardinal *Humbert*, he confirms and augments the Privileges granted to the Church of *Blanchefleur*.

After *Vitor's* Death, *Frederic* Abbot of *Mount Cassin* was advanc'd to the Holy See. He descended from a noble Family of *Lorraine*, and had been Chancellor and Arch-deacon of the Church of *Rome*. Pope *Leo* had sent him on an Embassy to *Constantinople*. At his Return he became one of the Religious of *Mount Cassin* under his Brother *Ricbe-ur*, who was Abbot of the Place; and after his Death Cardinal *Humbert* got him to be Elected Abbot of that Monastery in the Year 1057. having constrain'd the Person, whom the Monks had Elected without the Knowledge and Consent of the Holy See, to lay down that Preference. Some time after, *Vitor* created him Cardinal under the Name of *S. Chrysogonus*; and that Pope dying, he was Elected in his place, and Consecrated on *S. Stephen's* day, in the Year 1057. from whence he took upon him the Name of *Stephen IX.* He immediately set upon reforming the Clergy of the Church of *Rome*, and made several Statutes against the Clerks who kept Concubines. He brought the Church of *Milan* to submit to that of *Rome*, after it had for several years withdrawn from its Jurisdiction; and sent an Embassy into the *East*, to re-unite the two Churches. He went to *Florence* in the beginning of the Year 1058. where he dy'd on the 29th of *March*. We have one Letter of his left us, directed to the Arch-bishop of *Rheims*, by which after he had Complimented him for the submission he express'd towards the Holy See, he inform'd him of the Council which was to be held at *Rheims*, that he wonder'd he had not sent him word whether the King had consented to it or no. He wrote to him about the Arch-bishop of *Bourges*, that nothing could be determin'd upon his business in the absence of *Hildebrand*; that he would come with him, and that they would settle this and other Affairs together. He exhorts him vigorously to defend the Interests of the Holy See and the Church; and order'd him to be at a Council which was to be held at *Rome*, a Fortnight after *Easter*. There is likewise another Letter writ by this Pope to *Pandolphus* Bishop of *Marfi*, by which he re-unites that Bishoprick, which had been divided into two.

Stephen IX.

The News of the Pope's Death being brought to *Rome*, the Count of *Frescati* and the Roman Lords plac'd by force on the Papal Chair *Mincius* Bishop of *Velitra*, to whom they gave the Name of *Benedict X.* *Peter Damien* and the other Cardinals who had no hand in this Election, withdrew from *Rome* after they had protested against it: And being met at *Sienne*, they Elected for their Pope *Gerard* Arch-bishop of *Florence*, a *Burgundian* by Nation. They immediately sent Embassadors to the Empress *Agnes*, to prevail upon King *Henry* to confirm this Election. They had their request granted, and the Empress order'd *Godfrey* Marquis of *Tuscany* to place *Gerard* in Possession of the Holy See, and to turn out *Benedict*. In the mean time *Gerard* held a Council at *Sutri* to depose *Benedict*; but he perceiving his Interest to decline, thought fit to retire to his own House, and relinquish the Chair. *Gerard* being inform'd of this, came to *Rome* with the Bishops and Cardinals, was there acknowledg'd as lawful Pope, and ordain'd in the beginning of *January* 1059. by the Name of *Nicholas II.* Within a few days after, *Mincius* waited upon him to ask him Pardon, and having solemnly declar'd that he had been basely us'd, and own'd himself Guilty of Perjury, for being put in Possession of the Holy See before the return of *Hildebrand*, contrary to the Oath which he had taken to him, he was for ever suspended from all his Ecclesiastical Functions: And to prevent such disturbances for the future, which might happen upon the Election of Popes; it was Enacted in a Synod of an Hundred and thirteen Bishops, held at *Rome* in the Year 1059. That the Cardinals should have the greatest share in the Election of a Pope, and that if any one should intrude into the Papal Chair without being Unanimously and Canonically Elected by the Cardinals, and with the consent of the other Orders, both of Clergy and Laity, he should not be look'd upon as an Apostolick Pope, but as an Apostate. This is the First Act of that Council. The Second imports, That at the Death of a Pope, or any other Bishop, no Body should make a seizure on their Estates, but they should be reserv'd to their Successors. The Third is, That no Person shall be present at the Mats of a Priest, whom he knows keeps a Concubine. The Fourth imports, That the Canons or Prebendaries shall hold all things in Common. The Fifth, That the Tithes and other Offerings shall be at the disposal of the Bishop. The Sixth, That no Person shall be entitled to any Church at the Presentation of Laicks. The Seventh, That no Person shall take upon him the Habit of a Monk, upon the promise or hopes of being made Abbot. The Eighth, That no Priest shall hold two Churches at once. The Ninth, That Laicks shall not be the Judges of the Clergy. The Tenth, That no Person shall be ordain'd by Simony. The Eleventh, That no Person shall Marry his Relation, or so long as the Kindred may be known. The Twelfth, That a Laick who has a Wife, and keeps a Concubine shall be Excommunicated. The Thirteenth, That Laicks shall not be advanc'd all of the sudden to Ecclesiastical Degrees, but shall be try'd for some considerable time, after they have lay'd aside their secular Habit. These Acts are follow'd by a Decree against those who are guilty of Simony, by which it is order'd, That those who have been formerly ordain'd by Persons guilty of Simony, without having given Money for their Ordination, may continue in those Ecclesiastical

Nicholas II.

The Council held under Nicholas II. in the Year 1059.

The Council held under Nicholas II in the Year 1059.

tical Degrees to which they have been advanc'd; but that for the future, those who shall be ordain'd by Persons whom they know to be guilty of Simony, shall be depos'd. With reference to Popes 'tis added, That those who shall take Possession of the Papal Chair, either by Bribery, or by Intrigue, or by Force, without being Unanimously and Canonically Elect-ed by the Cardinal-bishops, and the rest of the Clergy, shall be look'd upon not as Apostolick Popes, but as Apostates: And that it shall be lawful for the Cardinal-bishops, and any other Persons of known Piety, whether Clerks or Laicks, to turn out such an one, who shall thus seize upon the Holy See, by Excommunicating him, and by calling in to their Assistance the secular Power. And that if they cannot do this in Rome, they shall meet together out of that City, in what place they please, to Choose one whom they shall judge more worthy to fill the Chair: And that the Person whom they shall Choose, shall be look'd upon as Lawful Pope; *Salvo omnino Imperatoris Privilegio*, as 'tis worded in that very Decree concerning the Election of a Pope. It was in this Council that Berenger retracted his Error, as we have said before.

The other Councils under Nicholas II.

This same Pope being reconcil'd to the Normans of *Pozzuolo*, held a Council at *Amalfi*, where he depos'd the Bishop of *Trani*; and another Council at *Benevento*, wherein he adjust'd a difference concerning an Hospital depending upon the Monastery of *S. Vincent of Volaterra*, upon which one *Albert* a Monk had seiz'd.

The Letters of Nicholas II.

The Letters of this Pope do almost all of them relate to the Affairs of France. The Four first are directed to *Gervais* Arch-bishop of *Rheims*. In the First he gives that Bishop to understand, that there was a flying Report of his being a favourer of his Adversary: That however, he was willing to believe the contrary upon the Testimony which he had receiv'd of him by a very creditable Person. He exhorts him to maintain the Rights of the Church, and to admonish the King of France not to hearken to the evil Councils which were given him, nor to oppose the Holy See, particularly with relation to the Person whom he would have to be ordain'd Bishop of *Macon*. He assures him that he has a particular Respect and Kindness for that Prince; and let him do as he pleas'd, yet he would always Pray for Him and his Army. In the Second, He enjoyns that Arch-bishop to interdict the Bishops of *Beauvais* and *Senlis*, in case it appear'd that they had been ordain'd by Simony, as he was assur'd. In the Third, He orders that Arch-bishop to give Satisfaction to the Church of *Verdun* for the Injuries he had done it, and to release the Prelates whom he had caus'd to be apprehended. In the Fourth, He lets him know how well satisfied he was with those signs of Submission which he had express'd to him; that he granted him what he desir'd for the Bishop of *Senlis*, because it was nothing but what was reasonable; and that he could not tell whether he should come to France or no.

The Letters of Gervais Arch-bishop of Rheims, to Pope Nicholas II.

We have likewise a Letter of *Gervais*, directed to this Pope, in which he thanks him for the kind Entertainment he gave to his Deputies, and for the Charity he shew'd to one of them who dy'd at Rome. He acquaints him of the Death of King *Henry*, tells him how earnestly he wish'd to see him in France; and assures him in very express Terms of the Submission and Respect which he bore to the Holy See. This doubtless is the Letter which *Nicholas* answer'd by the foregoing.

The Fifth Letter of this Pope is a Privilege, granted to the Monastery of the Religious of *S. Felicity* near *Florence*.

The Sixth, directed to *Edward* King of England, is a confirmation of the Privileges granted to the Church of *Westminster*.

The Seventh, directed to *Ann* Queen of France, is a Tract of *Peter Damien's*, which was among his Letters.

The Eighth is directed to the Bishops of France, *Aquitain*, and *Gascogne*. He informs them of the Decrees made in the Council of Rome, against the Clerks and Monks who kept Concubines, or were Apostates; against those who abuse Ecclesiasticks, or seize upon the Revenues of the Church; and concerning the Compa's of the Courts and Church-Yards.

In the Ninth, directed to the Count of *Ruergue*, he exhorts him to take the Churches and Poor under his Protection; and in particular, to restore to the Monastery of *S. Peter of Verdun*, the Lands and Revenues which he had in his Country, threatening to Excommunicate him, if he detain'd them any longer. This Pope dy'd at *Florence*, July 3. in the Year 1061.

Alexander II.

After his Death there were great Contests about the Popedom, occasion'd by the two powerful Factions which were then in Rome: Namely, the Faction of *Hildebrand*, and that of the Counts of *Frescati* and *Galera*, and of other Lords of Rome. Both Factions sent Deputies to King *Henry's* Court, to obtain his Vote in favour of some one of their own Party. *Gerard* Count of *Galera* deputed by the Lord's Faction, having presented King *Henry* with a Crown of Gold, and offer'd him the Title of a Roman Peer, insinuated so far into his favour, that *Stephen* a Cardinal-Priest deputed by *Hildebrand* and the other Cardinals, could not so much as get Audience, but return'd without doing any thing. After his return the Cardinals in October, Elect'd for their Pope one *Anselm* a Native of Milan, and Bishop of *Lucca*, who took upon him the Name of *Alexander II*. They believ'd he would prove agreeable enough to the

the Court. But King *Henry* looking upon this Election as a breach of his Prerogative, caus'd *Cadalous* Bishop of *Parma* to be Elected Pope, who was acknowledg'd as such by the Bishops and Princes on the other side the *Alpes*. He intending to take Possession of the the Papal Chair by Force, sat down with an Army before *Rome*; but was beaten off by the Forces of *Godfrey* Marquis of *Tuscany*, and of *Matilda* his Wife, who had enter'd into the Interests of *Alexander*. This first attempt proving very unsuccessful, he return'd a second time with greater strength, and became Master of the Town *Leonina*, and of the Church of *S. Peter*; but he was outed thence also, and his Forces put into such a Consternation, that he himself had like to have been taken, and was forced to throw himself into a Castle, from whence he very narrowly made his Escape, by giving Money to those who Besieg'd him. Some time after *Anno* Arch-bishop of *Cologne*, who had the greatest hand in the Administration of the Affairs of *Germany*, ever since the Empress *Agnes* was remov'd, being come into *Italy*, and alledging that the Election of Pope *Alexander* was invalid, because it was carry'd on without the Emperor's Approbation, and because he lay under a suspicion of having given Money for to be Elected: It was agreed upon to call a Council at *Monrue*, to adjust this difference. *Alexander* and *Cadalous* met there, with *Peter Damien*, *Hildebrand*, and several other Bishops of *Italy*, *Lombardy* and *Spain*. *Alexander* did there very stiffly defend his Election; *Cadalous* had not the face to maintain his pretended Right, and so withdrew. The former likewise clear'd himself by Oath of the Accusation of Simony, which was lay'd to his Charge; so that *Anno* and the Bishops of *Lombardy* acknowledg'd him alone to be Lawful Pope. But the Emperor's Prerogative was preserv'd for the future, and *Alexander* was oblig'd to Pardon *Cadalous*, and to make *Guthbert* Grand Signior of *Parma*, Chancellor to King *Henry*, and formerly the Pope's greatest Enemy, Arch-bishop of *Ravenna*. This Council was held in the Year 1064. and put an end to a Schism which would have been the Cause of very great disturbances in the Church of *Rome*, if it had continued as it had begun.

The year before, *Alexander* had held a Council at *Rome*, consisting of above One hundred Bishops, wherein he had reviv'd the Decrees of his Predecessors, *Leo IX.* and *Nicholas II.* against those who were guilty of Simony, against those who kept Concubines, against such of the Laity who seiz'd on the Revenues of the Church, against those who Marry'd their Kindred till after the seventh Degree, and against the Apostate Clergy and Monks. This is only a renewal of the Council held under *Nicholas II.*

In two other Councils held at *Rome* the year following, *Alexander* Condemn'd those who maintain'd, that the Degrees of Consanguinity ought to reach no farther than to Cousin-Germans, which he calls the Heresy of the *Nicolaitans*. He likewise Condemn'd those who had maintain'd, that one may without being guilty of Simony, give Money to Princes to be instituted into the Revenues of the Church. He makes use of *Peter Damien* to confute these Errors; and sent him to *Milan* to reform the Clergy of that City; into *France*, to relieve the Monks of *Cluny*; and to *Florence*, to put an end to the Schism of the Church, belonging to that City.

Whilst *Peter Damien* was employ'd in Reforming the Church, *Hildebrand* Arch-deacon of *Rome*, who had the sole Administration of Affairs relating to the Holy See, made use of his utmost endeavours to advance the temporal Power thereof. With the Assistance of *Godfrey* Marquis of *Tuscany*, and the Princes *Matilda*, he repuls'd the Normans of *Pozzuolo*, and oblig'd them to surrender several places. He engag'd several Lords of *Burgundy* and *France* to bind themselves by Oath to defend the Church of *Rome*. He exhorted *William* Duke of *Normandy* to take upon him the Kingdom of *England*, vacant by the Death of King *Edward*. Lastly, From the Pontificate of *Alexander* he began the Contest with King *Henry* about the Right of Investitures, and caus'd him to be cited to *Rome* upon that Subject. We attribute all this to *Hildebrand*, because 'tis evident that it was he who Govern'd under the Name of *Alexander II.* who led a reserv'd and a retir'd Life, and spent more of his time at *Lucca* and Mount *Cassin* than at *Rome*. However he dy'd in that City, April 22. in the Year 1073.

Since this Pope was eleven Years and some Months on the Chair, we may very well expect a great many Letters written in his Name. We have Five and Forty of them compleat, and the Fragments of several Acts related by *Trees of Chartres* and by *Gratian*.

His First Letter is directed to the Clergy and Laity of *Milan*, whom he exhorts to lead a Christian Life.

The Second is directed to *Harold* King of *Norway*, whom he exhorts to own the Arch-bishop of *Breme* as Vicar of the Holy See, and to submit to him as such. He reproves him for that the Bishops of his Kingdom, were either not Consecrated, or else had given Money to be Consecrated.

By the Third, directed to the King of *Denmark*, he demands of that Prince the payment of what was due from that Kingdom to the Holy See.

By the Fourth, directed to the Arch-bishop of *Dalmatia* and *Sclavonia*, he sends him the Pall, and gives him some Instructions concerning his Office.

The

The Letters
of
Alexander
II.

The Fifth is the Decree of the Council of *Rome*, of which we have already spoken.

In the Sixth, directed to *Gervais* Arch-bishop of *Rheims*, he writes to him against *Cadalour*, congratulates him of the endeavours he us'd for the extirpation of Simony; and intrusts him and the Arch-bishop of *Sens* with the Tryal of the Bishop of *Orleans*, who was Charg'd with Simony, and orders him to turn out the Abbot of *S. Medard* of *Soissons*, Excommunicated long before, and to Elect another in his Place.

This Letter is follow'd by a Decree made at *Milan* by two Cardinal Legats of the Holy See, against the Clergy who were either guilty of Simony, or kept Concubines.

The Seventh Letter is directed to the Bishops of *Denmark*, whom he enjoins to be present at the Synod held by the Bishop of *Hamburg*.

In the Eighth he exhorts *William* King of *England* to pay him the *Peter-pence* which were due to him.

In the Ninth he grants to *Anno* Arch-bishop of *Cologne*, a Privilege which he had beg'd of him in the behalf of a Monastery.

The Tenth is directed to *William* King of *England*: He exhorts him to take into his Protection the Ecclesiasticks of his Kingdom; and advises him to follow *Lanfrank's* directions, to whom he committed the Determination of the Bishop of *Chester's* Cause, and of the Dispute on foot between the Arch-bishop of *York*, and the Bishop of *Dorchester*.

In the Eleventh, directed to *Landulphus*, he determines that the Man who had Vow'd to take upon him the Monastick Life and had forc'd his Wife to consent to it, ought not to be made a Monk, till she should give her voluntary consent thereto.

The Twelfth is directed to *Gervais* Arch-bishop of *Rheims*: He assures him that he was deeply concern'd for what had befall him, and invites him to come to a Synod held at *Rome*.

In the Thirteenth, directed to the same Arch-bishop, he admonishes him to put an end to the difference on foot between him and two Clerks of his own Church, and that in the presence of the Legats of the Holy See, and of the Bishop of *Laon*, whom he had Commission'd for that purpose: And he lets him know that he has written to the Lords who molest him, either to do him Justice in the presence of his Legats, or else to appear before his Synod.

In the Fourteenth, he admonishes him again to put an end to the Affair of those two Clerks, about whom he had already written.

In the Fifteenth, he enjoins him to Excommunicate those who had unlawfully seiz'd upon the Revenues belonging to a Monastery.

In the Sixteenth, he gives the same Arch-bishop to understand how deeply he was concern'd for the Afflictions which the Church of *Rheims* labour'd under, and promises to send him a Legat to his Assistance.

In the Seventeenth, he exhorts him to assist the Bishop of *Laon*, in doing Justice to an Abbot, who was turn'd out of her Monastery of *S. John* of *Laon*.

In the Eighteenth, he forbids him to Ordain *Jesselin* Bishop of *Soissons*, who was manifestly guilty of Simony; and orders him to punish the Bishop of *Bauvais* for the outrages he had committed, and to oblige the Bishop of *Amiens*, to let the Abbot of *Corby* live in quiet.

In the Nineteenth, he informs him, That he had confirm'd the Privilege of the Abbey of *Corby*, and adjust'd the difference which was between the Abbot, and the Bishop of *Amiens*, who had given him satisfaction in the Synod. He refers to him the other Contentions which might be between them, and orders him to give the Holy Chrism and other Rites to the Monastery of *Corby*, if that Bishop refus'd to give it them.

In the Twentieth, he lets him know, that he has confirm'd the Privileges of the Abbey of *S. Dennis* of *France*, and put an end to the difference between the Abbot and the Bishop of *Paris*, after he had heard both Parties at *Rome*.

The One and twentieth directed to the Arch-bishops of *France*, is the Letter of Legation which he grants to *Peter Damien*, when he sent him into *France*.

In the Two and twentieth directed to *Gervais* Arch-bishop of *Rheims*, he confirms the Excommunication made by that Arch-bishop and by *Peter Damien* against the Abbot of *S. Medard*, and orders him to turn him out.

In the Three and twentieth, he thanks that Arch-bishop and the King of *France*, for having turn'd out the Arch-bishop of *Chartres*, who was Convicted of Simony; and he desires that they would do the same with respect to the Bishop of *Orleans*.

In the Four and twentieth, he refers the Tryal of the Divorce between Count *Radulphus* and his Wife, to the Arch-bishops of *Rheims* and of *Sens*, and to their Suffragans.

In the Five and twentieth, he orders the Arch-bishop of *Rheims* to cause the Bishop of *Chalons* to restore to the Church of *S. Menne* the Body of that Saint, which he had by force taken away.

In the Six and twentieth, directed to the Arch-bishop of *Treves*, and the Bishop of *Verdun*, *The Letters* of orders, that a Priest who in his Sickness had vow'd to turn Monk, and was of another *pers* of mind after his Recovery, should be restor'd to the Benefices which he held before. Alexander II.

In the Seven and twentieth written to the Clergy of *Naples*, he determines that the Degrees of Kindred ought to be reckon'd according to the Number of the Generations.

In the Eight and twentieth, that he who Marries a Relation of his Concubine, who is promis'd in Marriage to another, ought to restore her to him.

In the Nine and twentieth, he enjoyns a Priest, who had kill'd another Priest, four years Penance, and suspends him for ever.

In the Thirtieth he imposes ten years Penance on a Laick who had kill'd a Priest, tho' the Priest had been the first Aggressor.

In the One and thirtieth he moderates the Penance impos'd by the Bishop of *Constance* upon an Abbot, who had given his Servant a blow with a Stick, of which he dy'd within six Months after.

In the Two and thirtieth, he determines, that a Man who was ordain'd Deacon and Priest, without having been made Sub-deacon, shall forbear performing his Ministerial Functions, till such time as he had been ordain'd Sub-deacon.

In the Three and thirtieth, he moderates the Penance impos'd on a Man who had been the occasion of Homicide, tho' he had not been an Instrument thereof.

In the Four and thirtieth, directed to the Bishops of *Spain*, he declares that they ought not to put the *Jews* to death for their Religion.

In the Five and thirtieth, he orders the Clergy and Laity of *Lucca*, not to sell the Offices belonging to the Church.

In the Six and thirtieth, he adjuges that a Priest, who is subject to the Falling Sickness, ought to abstain from Celebrating Mass.

By the Seven and thirtieth, he declares that he had impos'd seven years Penance on a Man who had kill'd his own Son involuntarily.

In the Eight and thirtieth he explains the manner of reckoning the Degrees of Consanguinity.

In the Nine and thirtieth, which is among *Lanfrank's* Letters, he confirms the Privilege of the *English* Monks, to officiate in Cathedral Churches.

The Fortieth is the Privilege granted to the Abbey of *Vendom*.

The One and Fortieth is the Privilege granted to the Monastery of *Peter Damien*.

In the Two and fortieth, he enjoyns the Bishop of *Amiens* to forbear disturbing the Monks of *Corby*; otherwise he would Suspend and Excommunicate him, till such time as he should give them satisfaction in the presence of the Arch-Bishop of *Rheims*.

The Three and fortieth, directed to the Monks of *Cluny*, is a Privilege which he grants to them, that they should not be Excommunicated or Interdicted, but by the Sentence of the Holy See.

By the Four and fortieth he permits *Gebehard* Arch-bishop of *Salzbourg*, to erect a Bishoprick in his Diocess.

By the Five and fortieth he confirms the Establishment made by the Bishop of *Passaw*, that the Regular Canons should hold all things in Common.

The greatest part of the Fragments of his other Letters, are his Judgments prefer'd against the Clerks who were guilty of Simony and Fornication; or else his Determinations upon several Points of Discipline, particularly concerning the Degrees of Consanguinity. We likewise gather from them, that an Excommunicated Person cannot Excommunicate another: That a Priest ought to Celebrate but one Mass a day; tho' some say one for the day, and another for a deceased Person, when 'tis necessary: That those who offer any Violence to Bishops, shall be Excommunicated; and that those who offer any to Priests, or to any other Clergy-men, shall be enjoyn'd Penance.

C H A P. V.

An Account of the Church of Rome under Gregory VII. of the Differences between this Pope, and the Emperor Henry, and other Princes of Europe; With an Abstract of his Letters.

Gregory
VII.

THERE happen'd no disturbance among the People upon the Death of Pope *Alexander*: For *Hildebrand*, who had the whole Power in his own Hands, gave such good Orders, that all was still and quiet. He order'd a Fast to be kept, and Prayers to be made for three Days together, before they consulted about the Election of another Pope. But at the very time of Interring the Corps of the deceased in the Church of *S. Saviour*, April 22 in the Year, 1073. being the very Day of his Death; the People being mov'd thereto, proclaim'd *Hildebrand* Pope, and put him into the Possession of the Holy See. The same Day he acquainted the Prince of *Salerno* of his Election, and pray'd him to come to *Rome* to defend him. This is what he says himself about the manner of his Election: But he withal declares that it was much against his Will, and that he was very Angry at it. His Adversaries tell us quite another Story, and say, That they were his Soldiers and other of his Creatures, who made this tumultuary Proclamation: That neither the Cardinals, nor the Clergy, nor the most considerable among the People had any Hand in it. However, there is an Act of Election in the Name of the Cardinals and the Clergy of *Rome*, made in the presence of the Bishops and Laity, which bears date the very Day of his Election. However the Case was, it must be own'd that this Election was very Precipitate; and that *Didier* Abbot of Mount *Cassin* and Cardinal, had a great deal of reason for the Reply he made to *Hildebrand*, who check'd him for coming too late, when he told him, that it was himself who was too hasty, since he took possession of the Holy See, before the Pope his Predecessor was lay'd in his Grave: And *Hildebrand* himself has acknowledg'd the Fault of this Election, which he casts upon the People, and maintains that he had no Hand in it. He was of *Tuscan*, of the Borough of *Soana*, the Son of a mean Artificer, if most Historians may be credited. He spent the first Years of his Life in *Rome*, where he had for his Master, *Laurence* Arch-bishop of *Melfa*, and was extremely in the favour of *Benedict IX.* and *Gregory VI.* He attended the latter in his Banishment to *Germany*, and after his Death retir'd into the Abby of *Cluny*, where he abode till such time as *Bruno* Bishop of *Toul*, who was nominated for Pope by the Emperor *Henry*, going through *France* took him along with him to *Rome*, not questioning but by the Acquaintance and Interest which he had in that City, he might be very servicable to him. He was no sooner return'd but he renew'd his Familiarity with *Theophylact* or *Benedict IX.* and grew within a while to Rich and Powerful, that he became Lord and Master of all Affairs, and the Popes were in a manner his Dependents. It was he who negotiated the Election of *Victor II.* between the Emperor and the *Romans*; and under *Victor's* Pontificate he was sent Legat into *France*. He turn'd out *Benedict IX.* and caus'd *Nicholas II.* to be Elect'd in his stead, who made him Arch-deacon. In a Word it was by his means that *Cadalous* was turn'd out, and *Anselm* Bishop of *Lucca* ordain'd Pope under the Name of *Alexander II.* It was he who supported that Popes Interest, and having taken upon him the Character of Chancellor of the Holy See, had the absolute Administration of all Affairs both Ecclesiastical and Civil, as well as the entire disposal of the Revenues of the Church of *Rome* during his Popedom.

Hildebrand foreseeing that his Election might be molested, because it had been carry'd on so precipitately, and without the Consent of *Henry King of Germany*; he forthwith wrote to him about it, and requested by his Deputies that he would be pleas'd to confirm it, assuring him that he had been elect'd against his Will, and that he put off his Ordination till such time as he was inform'd of his Will and Pleasure. King *Henry* took some time to consider on it, and sent Count *Eberhard* to *Rome*, to learn after what manner that Election had been carry'd on. *Hildebrand* shew'd so many Civilities to this Count, that he wrote to the King in his behalf: And *Henry* perceiving that it signified nothing to oppose his Election, because he was more powerful in *Rome* than himself, gave his Consent to it. By this means *Hildebrand* was ordain'd Priest, and afterwards Bishop of *Rome*, in June, Anno Dom. 1073. At his Ordination he took upon him the Name of *Gregory VII.* in honor to the Memory of *John Gratian* his old Patron, who had assum'd the Name of *Gregory VI.* when he was seated upon the Papal Chair.

No sooner was this Man made Pope, but he form'd a design of becoming Lord Spiritual and Temporal over the whole Earth; the supreme Judge and Determiner of all Affairs both Ecclesiastical and Civil; the Distributer of all manner of Graces of what kind soever; the Disposer not only of Arch-bishopricks, Bishopricks, and other Ecclesiastical Benefices; but also of Kingdoms, States, and the Revenues of particular Persons. To bring about this Resolution he made use of the Ecclesiastical Authority, and the Spiritual Sword which God had put into his Hand, not only to maintain the Faith and Discipline of the Church, to reform Abuses, and to punish those who were guilty of Spiritual Offences; but he likewise made use of it to deprive Kings of their Kingdoms, Princes and Lords of their Estates and Revenues; to render them his Tributaries, to dispose at his pleasure all that belong'd to them, and to force them to do whatsoever he desir'd; to engage Arch-bishops and Bishops to pay him a blind Obedience, and to do nothing in their own Diocesses without his Order. He liv'd in times very lucky for him, and very proper to establish his Pretensions; the Empire of Germany was weak; France govern'd by an Infant King, who did not much mind the Affairs of State; England newly Conquer'd by the Normans; Spain in part under the Government of the Moors; the Kingdoms of the North newly Converted; Italy in the Hands of a great many petty Princes; all Europe divided by several Factions, so that it was easy for him in such a juncture to establish his Authority. But this undertaking created a World of Business to him, and engag'd him in Contentions with a great many European Princes. The most considerable was that which he had with Henry King of Germany, which lasted all his Popedom, and was of very pernicious Consequence, both to the Church and the Empire: The account of which is as follows.

Henry, the Fourth King of the Germans of that Name, since Henry the Falconer, succeeded (as we hinted before) his Father Henry, in the Year, 1056. being then about five Years of the Dis- old. His Father at his Death recommended him to Pope Victor II. and threw him under the protection of the Holy See. He was at first under the Government and Tuition of the Emperess Agnes his Mother, who had the administration of the Empire in her Hands. But the Princes and Grandees of Germany, being weary of the Government of this Woman, took Henry away from her, and committed the Charge of his Royal Person to Anno Arch-bishop of Cologne, who had likewise the greatest share in the Government. These Lords, to remain their Authority the longer, left Henry to his liberty of doing what he pleas'd, and to live in the Debaucheries common to Youth; and in the mean time Govern'd Absolutely under his Name, and dispos'd as they saw fit of the Offices, Revenues, and Affairs of the Empire. Henry was in this kind of dependency upon them till he came to be Eighteen or Twenty years old: At which time he began to take Cognizance of the Affairs of his Estate, and to Govern them himself: It was then that he began to be sensible that a great many things had been done contrary to Justice, and that the Grandees abusing the Confidence which he had repos'd in them, were advanc'd by indirect means, and regarded more their own private Interests, than those of the State: It was then, he revok'd part of what they had caus'd to have been done, prohibited the Exactions and Outrages which they had been guilty of, re-establish'd the Course of Justice and the Force of the Laws, and punish'd the Offenders. The measures which he took, made several of his Lords to become Malcontents; for they being us'd to do what they pleas'd themselves without fearing to be check'd for it, could not be easie under this new Yoke. Thereupon they conceiv'd an Aversion to King Henry, which they continued for ever after, and they took up a Resolution either to Kill him, or to Out him of the Empire. The Saxons were the first who openly Rebell'd against him; they set upon him with such an Advantage, and with so great Numbers, that he was forc'd to fly for it. He return'd with an Army, and the Saxons were twice defeated, but still kept to their Resolution. They enter'd into a Confederacy with several Lords of Lombardy, France, Bavaria and Suabia; and finding themselves not strong enough to make open War against him, they charg'd him with several Crimes before Pope Gregory, and intreated that Pope to turn him out of his Throne, and to put up another King in his place, whose Conduct and Wisdom should be answerable to his Dignity.

Gregory VII. had formerly begun under the Popedom of Alexander II. to form a Process against King Henry, and had caus'd him to be cited to Rome upon the account of Simony, and other Crimes lay'd to his charge. But after Alexander's Death, he thought it would redound to his Interest to manage him, that he might be the more inclinable to confirm his Election. Some Authors say, That he secretly threaten'd that Prince to Prosecute him, in case he would not approve of his Election; but this Matter of Fact is not prov'd by any Authentick Testimony. What is more certain, is; That before his Ordination, Gregory sent word to Beatrice and Matilda, That he had a design of sending some pious Persons to King Henry, to give him some wholesome Advice about his Conduct, and to persuade him to return to that Obedience which he ow'd to the Church of Rome. At the same time he advises these Princesses not to communicate with the Bishops of Lombardy, who were either guilty of Simony, or favour'd those who were so. This Letter of Gregory, which is the Eleventh of his first Book, bears date May 23, 1073.

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The Persons guilty of Simony, of whom he speaks in this Letter, are the Bishops of *Lombardy*, and particularly *Godfrey* Arch-bishop of *Milan*, who was (as *Gregory* says) advanc'd to that Dignity by Simony; and even whilst *Guy* Arch-bishop of that City was Living. He and his Adherents had been Excommunicated for this by the Pope in a Council of *Rome*, but this Excommunication had no other Effect upon him than to Incense him; and entering into a League with all the Bishops of *Lombardy*, they conspir'd together against the Holy See. *Gregory* VII. being advanc'd to the Papal Chair, had nothing more in his Thoughts, than to bring them to submit, and to cause the Excommunication issued out against them to be put in Execution; as appears by the Letter which he sent on that Subject to all the Faithful of *Lombardy*, bearing date *July 1, 1073*, which is the Fifteenth of the first Book. King *Henry* on the other hand protected the Arch-bishop of *Milan*, and the Bishops of *Lombardy*, and continued in Communion with them; and this gave the first Rise to the Contest betwixt him and Pope *Gregory*.

The first of *September* in the same year the Pope advis'd *Anselm*, Bishop of *Lucea* Elect, not to receive the Investiture of his Bishoprick from King *Henry*, till such time as he had given Satisfaction for his holding Communion with Excommunicated Persons, and till he was reconcil'd to the Holy See, which he hop'd would be effected by the Mediation of the Empress *Agnes*; of *Beatrice* and *Matilda* Countesses of *Tuscany*; and by *Radulphus* Duke of *Suabia*, who had undertaken the Accommodation. The same day *Gregory* wrote to that Duke, telling him, That he had no particular ill Will to King *Henry*; but on the contrary, with'd him well, as he was oblig'd to do, because he had acknowledg'd him for King; because he had receiv'd several signal Favours from his Father *Henry*; and because that Prince upon his Death, had recommended him to Pope *Victor* II. But for as much as this Concord between the Empire and the Church, ought to be pure and sincere, it was requisite in the first place that he should manage the Affair with him, with the Empress *Agnes*, with the Countess *Beatrice*, and with *Reginald* Bishop of *Cuma*; that for this purpose he desir'd a Conference with him, and pray'd him to come to *Rome*. He wrote likewise at the same time to this Bishop of *Cuma*, telling him, That he with'd with all his Heart, that the King were Master of all that Religion and Piety which he ought to be Master of; and that he were in Union and Amity with the Holy See; and to bring this about, he pray'd him to be ready to come to *Rome* with the Empress, *Radulphus*, and the Countess *Beatrice*, that so all things might be adjust'd: That he might hold Conferences with the Bishops of *Lombardy*, but that he ought not to Communicate with them. These three Letters are the Nineteenth, Twentieth and the One and twentieth of the first Book. In the Four and twentieth written to *Bruno* Bishop of *Verona*, bearing date *September* the 24th, he declares that he retains the same Love and Tenderness for King *Henry* as ever he did. This Prince replies to the Pope's Civilities in a very submissive Letter, wherein he declares, That for as much as it was requisite that the Empire and the Papacy should be mutually assisting to each other, it were to be with'd that they were united together: That he own'd he had not as yet paid all that Respect to the Papacy which he ought, nor punish'd the Guilty with sufficient Severity: That he confess'd his Fault, in order to obtain Pardon for it: That he acknowledg'd that the Levity of his Youth, or his being Jealous of his Authority, or Lastly, his being led by evil Counsellors, was the cause of his Sinning against Heaven and the Pope, not only by unlawful seizing upon the Revenues of the Church, but also by communicating with unworthy Persons, and such as were guilty of Simony, and by selling of Churches, instead of protecting them as he ought: That he desired he would for the future assist him with his Authority; and that he implor'd his Aid and his Advice for the Reformation of the Churches, and particularly that of *Milan*; assuring him that he would assist him as far as possible, and hop'd he was of the same mind with respect to him. The Pope seem'd satisfied with this Letter, as he declares in the Five and twentieth Letter of the first Book, directed to *Herlembold*, whom he had made Arch-bishop of *Milan* after the Excommunication of *Godfrey*, wherein he does not stick to tell him, That King *Henry* had sent him such a submissive Letter, as was never in his Memory sent by that Prince, or any of his Predecessors to the Popes of *Rome*. This Letter bears date *September* the 28th, so that King *Henry's* Letter, which is not related till after the Nine and twentieth of *Gregory*, is written some time before. The Six and twentieth Letter bearing date *October* the 9th, is likewise directed to *Herlembold*, whom he advises to use his utmost endeavours to reclaim the Bishops of *Lombardy*, and among the rest, the Bishop of *Verceil*, by treating them with meekness; and to grant Absolution to those who had communicated with excommunicate Persons, whenever they would repent. In the Seven and eight and twentieth, he exhorts the Bishops of *Aix* and *Pavia* to assist *Herlembold*, and to shun Excommunicated Persons; these Letters bear date the 13th, of the same Month. However, he would not have the *Germans* to rise up in Arms against *Henry*, he desires that both Parties would refer themselves to his Judgment, as he sent word to the Arch-bishop of *Magdebourg* by the Nine and thirtieth Letter of the same Book, which bears date *December* the 20th, in the same Year.

By the Two and three and fortieth Letters, dated *January 25, and 26, 1074.* he summoned the Arch-bishops of *Aquileia* and *Milan* with their Suffragans, to a Synod which was to be held at *Rome* in the beginning of Lent. This Synod being met, the Pope order'd that all those who had been promoted to Ecclesiastical Dignities, or had obtain'd any Benefices by Simony, should be suspended and depriv'd of them: That it should no longer be lawful for Clerks guilty of Fornication to celebrate Mass, nor to wait at the Altar; and that the People should not assist at the Mass, or any other Office of such Priests or Clerks who kept Concubines. In this Council he gave Absolution to *Garnier* Bishop of *Strasbourg*, who had been Excommunicated by *Alexander*. This Bishop was the only Person of the German Bishops who were guilty of Simony, who came to *Rome* to beg Pardon for his Fault; so that the Pope thought this Submission deserv'd an absolute Pardon: But as for the Bishops of *Placentia*, and the other Bishops of *Lombardy*, who were likewise come to *Rome*, he only granted them the Power of Confirming Infants, in case of Necessity. This is what he gives an Account of to the Princesses *Beatrice* and *Matilda* in the Seventy seventh Letter of the first Book, dated *April the 15th, 1074.* A proposal was likewise made in this Synod to ordain *Anselm* Bishop of *Lucca*, and *Hugh* Bishop of *Dia*; but a Remonstrance was made in behalf of King *Henry*, that the Pope ought not to Consecrate them, till they had receiv'd Investiture. However, the Pope did not stick to ordain the Bishop of *Dia*; but put off for some time the Ordination of the Bishop of *Lucca*. Notwithstanding a little time after he ordain'd him; the People of *Lucca* would not acknowledge him, but turn'd him out in spite of all the intreaties the Pope us'd for his Reception. Some Authors say that *Gregory* in this Council, made a Decree against the Investitures of Benefices by Laicks. It appears by the Letter written by this Pope to *Beatrice* and *Matilda*, the Sixteenth of November the same year, that *Robert Guiscard* Duke of *Pozzuolo* was already Excommunicated, and 'tis probable that this was done in this Council.

Some time after the Pope sent to King *Henry* the Bishops of *Ostia*, *Palestrina* and *Cume*, as his Legats, with order to call a Council of Bishops in *Germany*, to reform the Abuses; to communicate to that Council the Decrees of the Council of *Rome* against such Clerks as were guilty of Simony, or kept Concubines; and to oblige King *Henry* to abandon the Interests of the Bishops of *Lombardy*, and to put himself upon the zealous Reformation of the Church. These Legats attended with the Empress *Agnes*, waited upon *Henry* about *Easter* at *Nuremberg*. He receiv'd them very obligingly; regulated several Abuses, promis'd them to extirpate Simony wholly out of his Dominions, and to submit to the Holy Sec. But he would not separate himself from the Communion of the Arch-bishop of *Milan*, and return'd this Answer upon that Subject, That he hop'd that when the Pope should be fully inform'd of the matter, he would revoke what he had done against that Arch-bishop, and the Bishop of *Lombardy*. Nor would he promise the Legats to call a Council, under a pretence that it did not belong to them, but to the Arch-bishop of *Mayence* to act in *Germany* as Vicar of the Holy Sec, since he had receiv'd that Privilege from the Predecessors of *Gregory*. It was *Liemar* Arch-bishop of *Breme* who furnish'd King *Henry* with this reply. The Legats insisted and remonstrated that the Power which had been granted to the Arch-bishop of *Mayence*, ended at the Death of that Pope who had given him the Grant; that besides they had a Commission or Power which that Arch-bishop had not; but they were not harken'd to, and were oblig'd to return, after they had suspended the Arch-bishop of *Breme*, and cited him to a Council to be held at *Rome* about the Feast of *S. Andrew*.

The Legats having brought this Answer back to *Gregory*, he wrote word to *Henry*, That tho' he had not satisfied him in the business relating to the Arch-bishop of *Milan*, yet he was very well pleas'd with his Submission, and with the Civilities he shew'd to his Legats: That he was willing to have another hearing of that Affair, to see whether any alteration ought to be made in the Judgment that had been pronounc'd against that Arch-bishop. By this very Letter, he gives him to understand, that he had cited to the Synod to be held at *Rome* the beginning of the next Lent, *Sigefroy* Arch-bishop of *Mayence*, and the Bishops of *Bamberg*, *Strasbourg* and *Spire*; to give an account of their advancement to the Episcopacy, and of their Morals: He desires that he would oblige them to come, and send Deputies along with them, who should give in their Testimony of their Lives and Conversations. This Letter is dated *December 7th 1074.* There is likewise another Letter of the same date directed likewise to *Henry*, wherein he expresses a great deal of Affection to him, and prays him not to hearken to their Counsels, who were willing to sow Dissensions between them. He tells him of the Afflictions which the Eastern Christians labour'd under, and assures him that he had provided several Italian Lords to go to their Assistance, and that he had already Fifty thousand Men who were ready to follow him, if he would Head them, and March as far as our Saviour's Sepulcher. That he is the more inclin'd to undertake this, because it would be a means of reuniting the Greek Church to the Latin, and of reducing the Armenians and all the other Orientals into the Bosom of the Church. But forasmuch as it was a business of great Consequence, he ask'd his Advice and Assistance, and declares that

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if he should go, he would leave him Protector of the Church of *Rome*. These two Letters are the Thirtieth, and one and Thirtieth of the Second Book.

Some Days before this, the Pope had summon'd to the Synod of *Rome*, by the Twenty eighth, and Twenty ninth Letters of the Second Book, *Liemar* Arch-bishop of *Breme*, *Sigefrey* Arch-bishop of *Mayence*, *Orto* Bishop of *Constance*, *Garnier* of *Strasbourg*, *Henry* of *Spire*, *Herman* of *Bamberg*, *Imbric* of *Augsburg*, and *Adelbert* of *Wirtzburg*.

The Pope's Decree against those who were guilty of Simony, and against the Clerks, who either kept Concubines or were Marry'd, remov'd in *Germany*, *Italy*, and *France* a great many Ecclesiasticks out of their Places, who were found guilty of Simony, or of having unlawful converse with Women. These Men not only complain'd of this Yoke which the Pope would impose upon them, but they likewise inveigh'd against him, and accused him of advancing an insupportable Error and such as is contrary to the Words of our Saviour, who says that all Men are not able to live continently; and contrary to the Words of the Apostle, who enjoins those who cannot live continently, to Marry. They added, that this Law he would impose on them, wh ch oblig'd them to live like Angels by offering force to the ordinary course of Nature, would be the Cause of great Disorders: That moreover if the Pope persisted in his Resolution, they had rather renounce the Priesthood than Marriage, and let him see if he could get Angels to take care of their Flocks, since he would not make use of Men. This was the Language of these corrupted Ecclesiasticks, according to the account of an Historian of that time. But the Pope for his part pres'd the Execution of his Decree, and wrote very warm Letters to the Bishops to oblige them to take strict care of it. The Arch-bishop of *Mayence* doing his utmost therein, found how difficult it was to root out an Abuse so inveterate and so general as this was; and before he proceeded against the Refractory, he gave them six Months time to reclaim. Lastly, having call'd a Synod at *Erford* in *October*, he told them in express Terms that he was oblig'd to put the Pope's Decree into Execution, and that they were oblig'd either to renounce their pretended Marriages, or else their Attendance on the Altar. When they found they could not by their Prayers prevail upon him to alter his Resolution, they withdrew from the Council in a great Rage, threatening the Arch-bishop either to turn him out, or to kill him. The Arch-bishop to pacify them, order'd them to be call'd back again; and promis'd, when an Opportunity should offer, he would send to *Rome* and endeavour to work the Pope over to another Mind. The next Day he propos'd to them the Question about the *Tenets*.

The Decree of *Gregory* met with no less opposition in *France*, *Flanders*, *England* and *Low-bards*, than it did in *Germany*, as we are inform'd by several Letters sent by this Pope to the Princes and Bishops of these Countries; and this opposition rose so high at *Cambray*, that they caus'd a Man to be Burnt who had asserted that those who were guilty of Simony, and the Marry'd Priests ought not to celebrate Mass or any Divine Office; and that no Man ought to assist them therein. This we find related in the Twentieth Letter of the Fourth Book.

This Opposition did not discourage *Gregory* VII. in the least; on the contrary he wrote several Letters to the Bishops and Princes, whereby he enjoyns them to put his Decree in Execution, and not to tolerate Clerks guilty of Simony, nor such as were Marry'd or kept Concubines. Upon this Head, we may consult the Thirtieth Letter of the First Book directed to the Arch-bishop of *Salzburg*, dated November 15, 1073. the Five and fortieth of the Second Book directed to *Radulphus* Duke of *Saibia*, and to *Berthold* Duke of *Carinthia* dated January 11, 1075. the Sixty first directed to *Dietwin* or *Theodwin* Bishop of *Liege*, whom he charges with Simony: The Sixty second directed to *Sicard* Bishop of *Aquila* dated March 23. The Sixty sixth to *Burchard* Bishop of *Halberstat*, of the same Month: The Sixty seventh to *Anno* Arch-bishop of *Cologne*: The Sixty eighth to the Arch-bishop of *Magdeburg* bearing the same date: The Tenth and Eleventh of the Fourth Book directed to the Count and Countess of *Flanders* dated November 2, 1076. the Twentieth of the same Book: Lastly, he order'd an Apology of his Decree to be issued out in the nature of a Manifesto, wherein he very much exalts the Authority of the Holy See, and the Decretals of his Predecessors.

The Synod call'd at *Rome* by the Pope the Year before, was held there about the end of February this Year. He therein Excommunicated Five Persons belonging to King *Henry*'s Court, who were the Instruments of that Prince in selling of Benefices: He suspended from their Episcopal Functions *Liemar* Arch-bishop of *Breme*, *Garnier* Bishop of *Strasbourg*, *Henry* of *Spire*, and *Herman* of *Bamberg*. He likewise therein suspended *William* Bishop of *Parva*, and *Cunibert* Bishop of *Turin*, and depos'd *Dennis* of *Placentia*, without any hopes of being reestablish'd. Some of these Bishops went to *Rome* for Absolution: The Bishop of *Bamberg* was likewise in the way thither, and sent Depuries beforehand by Presents to corrupt the Bishops who were his Judges; but seeing he had no hopes left, he return'd again, after promise made of retiring into a Monastery. Upon his return, instead of performing his promise, he enter'd again into the possession of his Church, and committed there new irregularities. This oblig'd the Pope to renew his sentence of Condemnation issu'd out against him, and withal to excommunicate him. This is what *Gregory* wrote to the Clergy and Laity

The Council
of
Rome in
the Year
1075.

of Bamberg, to Sigefroy of Mayence, and to King Henry by Three Letters of the Third Book dated July 20, 1075. In the last he commends that Prince for opposing those who were guilty of Simony, and for using his utmost endeavours to oblige the Clergy to live in Celibacy.

King Henry willing to hold a fair Correspondence with the Pope, whom he thought fit to keep his Friend, as long as the War between him and the Saxons lasted, sent two Embassadors to him before August. By them he sent him Word, that since all the Princes of his Dominions wou'd more to see them at variance than in Peace, he sent him these two Persons privately, to manage the Peace between them. That he would not have any one know any thing of it, but his Aunt Beatrice and Matilda. That when he return'd from his Expedition against the Saxons he would send other Embassadors to him to acquaint him of his Mind, and to testify to him the respect he bore to the Holy See. The Pope having receiv'd this Letter, return'd him this Answer, That he was heartily glad to find he had trust'd this Negotiation to Persons of Piety, and that he was ready to receive him into the Bosom of the Church, without exacting any thing else from him, but that he would follow the wholesome Counsels which he had to give him. At the close of his Letter he exhorts him to use the Saxons with Clemency, to turn the Bishop of Bamberg out of his Bishoprick, and to put another in his Place. This Letter which has no date, is the Seventh of the Third Book.

When Henry had Conquer'd the Saxons, he began to put a Slight on the Pope's Favour; and instead of sending a private Embassy to him according to his promise, he resolv'd to make it publick. This gave the Pope to understand, that he did not care how the Affair was Carv'd, as he sent word to Beatrice and Matilda by the Fifth Letter of the Third Book, which bears date September 11, 1075.

Much about the same time he who was in possession of the Arch-bishoprick of Milan against the Pope's Will, dy'd, and Henry put up in his place a Clerk of the Church of Milan nam'd Tedald, without taking any notice of the Person whom Gregory pretended to be the lawful Arch-bishop of the place. Immediately upon this the Pope wrote to Tedald and to the Suffragans of the Arch-bishoprick of Milan, to prevent his Ordination; and cited him to the Synod which was to be held at Rome. These Letters are the Eighth and Ninth of the Third Book dated September 7th, and October 10th, 1075. That very Day he wrote a long Letter to King Henry, by which he exhorts him to separate himself from the Communion of those who were Excommunicated by the Holy See, and to receive immediate Absolution from some Bishop who had receiv'd Communion from him to grant it to that Prince. He tells him, that he is surpris'd to see, that tho' in his Letters he expresses all manner of respect and submission to the Holy See, yet he opposes the Canonical and Apostolick Institutions thereof; and particularly that he had not kept to the promises which he made to him by the Princess his Mother, and by his Legats concerning the Church of Milan; and that on the contrary he had bestow'd the Bishopricks of Spoleto and Fermo to the prejudice of what had been enjoy'd by the Holy See: He exhorts him to a sincere submission to the Sanctions of the Holy See, and to put them in Execution: And he promises him however that if he could shew him by Persons of Prudence and Piety, how an Accomodation might be found out, he would very readily lay hold on it for his Satisfaction.

About the end of this Year, the Pope fell out with Cincius, Son of Alberic, the Prefect of Rome; and after he had Excommunicated him, he cast him into Prison, if Benno may be credited in the Case. Cincius having made his Escape, conspir'd against the Pope; and having rais'd a Troop of Soldiers, set upon him unawares on Christmase's Day, whilst he was celebrating Mass in his Pontifical Robes, seiz'd upon his Person, drew him by Violence out of Church, and shut him up in a strong House. No sooner was this News spread about Rome, but the People flock'd in great Multitudes to the House of Cincius to storm it, and to oblige him to release the Pope. Cincius finding that he was constrain'd to do it, made the Pope to promise him, before he set him at liberty, that he would not do any thing to him, or his Accomplishes. But the People being inrag'd burnt and pillag'd the Revenues belonging to Cincius both within and without the City. Cincius for his part burnt and demolish'd all that belong'd to the Church of Rome. This Contest held for some Days, being fomented by Guilbert Archbishop of Ravenna, who had excited Cincius to this undertaking. But at last Cincius was constrain'd to leave off, and to depart from Rome to go to the Emperor. Guilbert likewise retir'd, pretending to be reconcil'd to the Pope, tho' his design was to create him new troubles. This he did by joyning himself with Tedald Arch-bishop of Milan, the Bishop of Lombardy, Cardinal Hugh, and several others of the Clergy of Rome.

King Henry being very much dissatisfied with the Pope, who had treated his Embassadors unkindly, and had sent him a Nuncio who had discours'd with him in an haughty and threatening Air, was easily perswaded by Cardinal Hugh, and the other Bishops and Lords, the profess'd Enemies of Gregory, to abandon the Interests of a Man who treated him with an intolerable severity. To bring this about, he wrote a circular Letter to the Bishops and Princes of the Empire, by which he implores their Assistance in the urgent necessity he lay under, and in that oppression under which both the Empire and Church labour'd through

Gregory VII.

King Henry's Letter.

Gregory
VII.

The Letter of Thierry Bishop of Verdun. The Letter of Engelbert Archbishop of Treves. The Assembly of Worms against Gregory VII. held in the Year, 1076.

the Tyranny of *Hildebrand*, who design'd to take upon himself alone the Regal and Sacerdotal Authority contrary to divine Institution, which has committed the One to Princes; and the Other to Bishops: To the prejudice of which Institution he design'd to deprive him of the Kingdom and his Life, after he had depriv'd the Bishops of their Priesthood. That in this publick Grievance both of Church and State, he invites them to meet at *Worms* about *Septuagesima*, to take such measures as might conduce to the good of the Church, and the honour of the State. *Thierry* Bishop of *Verdun*, wrote likewise a circular Letter in his own Name to all the Prelates and Princes of the Empire, which was full of Invectives against *Gregory VII.* in which he declares that they ought to proceed to the Election of a new Pope. *Engelbert* nominat'd to the Arch-bishoprick of *Treves*, wrote likewise another Letter no less abusive than the former. Lastly, all the Bishops of *Germany* were so dissatisfied with *Gregory VII.* because he had declar'd publicly that there was not one single Man among them who was a lawful Bishop, and that he would oblige all of them to resign their Bishopricks to him, and to hold them from him, as he had already serv'd several of them; that they all declar'd openly against him. They thereupon met together in great Numbers at *Worms* on the day appointed, where Cardinal *Hugh*, (whom the Pope had Depos'd and Excommunicated a few days before) with *Guilbert* of *Ravenna* met, and preferr'd several things against the Life, Conduct, Election, and Constitutions of *Gregory*. Upon this Charge, the Assembly declar'd that *Hildebrand* could no longer be look'd upon as lawful Pope, and all the Bishops Subscrib'd to his Condemnation. *Herman* of *Metz*, and *Adelbert* Bishop of *Wirtzbourg*, were the only Persons who made any scruple: But *William* Bishop of *Utrecht*, who very warmly maintain'd the Interest of the King, oblig'd them to Subscribe, by saying, That they must either do that, or renounce the Allegiance which they ow'd to their Prince. Afterwards they wrote a Letter to *Gregory*, in the Name of the Arch-bishops of *Maceus* and *Treves*, and of Four and forty Bishops of *Germany*, by which they declar'd to him, That tho' they knew he had been advanc'd to the Papal Chair contrary to all manner of Right, yet they had thought fit to tolerate his Intrusion, in hopes that he would have made amends for these criminal Beginnings, by his Probity, and the good Services he would do the Church: But that the miserable Estate of the Universal Church, was a sufficient demonstration that the sequel of his Actions was answerable to these unhappy Beginnings. That tho' our Saviour had recommended Peace and Charity as the principal Character of Christians, yet he on the contrary, sow'd Divisions in the Church by his Novelties, and tore it in pieces by his proud Cruelty, or rather by his cruel Pride. That he was the Head of the Schism, and that he had created Confusion and Trouble to the Members of the Church, who before his Time liv'd in Union and Peace, by blowing up the Flames of Discord in all the Churches of *Italy*, *Germany*, *France* and *Spain*. That he was desirous to strip the Bishops of that Power which they receiv'd in their Ordination from the Holy Ghost; and had deliver'd them up to the fury of the People, who could not endure any Bishops or Priests, but those who had by an unworthy Complaisance beg'd their Power and their Priesthood from his Pride. That he had been the cause of great Confusions between the Members of JESUS CHRIST; subverted the Subordination which was requisite to be observ'd among them; and destroy'd the Rights and Privileges of all other Bishops, by asserting that as soon as ever he should have notice of the Offence of any one of their Diocessans, the Bishops should have no farther any Power of binding or loosing them. That since they could not find in their Consciences to leave the Church in the danger to which it was expos'd by his continued Outrages, they thought it proper to acquaint him with that, which they were hitherto willing to pass by in silence, viz. That he had never been capable of being lawfully seated upon the Holy and Apostolick See, because he had taken an Oath in the Life time of the Emperor *Henry* of blessed Memory, that he would never be Pope, nor suffer any other to be advanc'd to that Dignity without the consent of that Emperor, or his Son after him. That he had formally renounc'd the Popedom, in order to bring over the other Cardinals to do the like. That in the time of Pope *Nicholas II.* he himself had been the Author of a Decree made in a Council of One hundred and fifteen Bishops, importing that no Pope should be made but who was Elect'd by the Cardinals, acknowledg'd by the People, and approv'd of by the King. That he had transgress'd all these Promises and all these Sanctions: That moreover he gave a great scandal to the Church, by holding too great a familiarity with a Woman (meaning *Matilda*) and that it became a general complaint, that all the Affairs of the Church were manag'd by the Counsels of Women. That one cannot complain too much of the unworthy Treatment he shews to Bishops. Therefore for as much as 'tis evident, that by Perjury he entred upon the Papacy; that he has disturb'd the Church by his dangerous Novelties; and scandaliz'd it by the irregularity of his Life, they renounce that Obedience which they never promis'd him, and would no longer esteem him as an Apostolick Pope, since hitherto he has not esteem'd them as Bishops. *Romeland* a Clerk of the Church of *Parma* was fixt upon to carry this Letter to *Rome*; to declare to *Gregory* that he should renounce the Popedom; and to protest that all he should do or injoy for the future should be Null. This Clerk attended by the Envoys of King

Henry,

Henry, came to *Rome* the day before the Pope held his Synod which was immediately be-
fore the first Week in *Lent*. He deliver'd the Letter of the Assembly of *Worms* to *Gregory*,
and made those Declarations and Protestations, which he had been order'd.

Gregory without being startled at it held his Council on the Morrow, and caus'd the Lec-
ter which had been brought him, to be read in the presence of those who assisted therein.
Rowland did there renew the Denunciation he had made, threatening that if he would not
obey and relinquish the Holy See, the King should be at *Rome* before *Whitsontide*, and turn
him out by force, because he was a Wolf and not a lawful Shepherd. King *Henry's* En-
voys made the same protestations. But for all this, the Courage of *Gregory VII.* was not
abated; on the contrary, fir'd by this Affront, he began by excommunicating *Sigefroy* Arch-
bishop of *Mayence*, and by suspending the other Bishops of *Germany*, who had any hand in
this undertaking; he pronounc'd likewise a Sentence of Excommunication against the Bi-
shops of *Lombardy*, and against several Bishops beyond the Mountains, who were charg'd
with Simony or other Crimes; and lastly, he declar'd King *Henry* to have forfeited the
Kingdoms of *Germany* and *Italy*, and his Subjects absolv'd from the Oath of Allegiance,
and thundred out a Bull of Excommunication against that Prince.

The Coun-
cil of
Rome a-
gainst
Henry in
the Year,
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The Pope immediately publish'd this Sentence, and directed it to all the Faithful, with
a very warm Letter against the Proceedings of the Bishops and King of *Germany*. This
is the Sixth Letter of the third Book, where 'tis misplac'd among the Letters of the Year,
1075. whereas it was not written till after the Council held the first Week in *Lent*, in the
Year, 1076.

This Excommunication made an Impression on a great many Peoples Minds. The Enem-
ies of King *Henry* made use of it to promote their Designs, and it serv'd as an Umbrage to
the League which the Princes and Lords of *Germany* renew'd against him. It likewise
shock'd some of those who assisted at the Assembly of *Worms*; and amongst others, *Udo*
Arch-bishop of *Treves*, who went express to *Rome*, to procure his Absolution, and be
reconcil'd to *Gregory*; and being return'd to *Germany*, he was one of the first who main-
tain'd, That they ought not to communicate with the King, till such time as he should be
reconcil'd to the Pope. The Archbishop of *Mayence* and a great many more became of
the same Mind, and there were but a very few of the Prelates who would venture to
stand to what they had done. The Pope for his part, made sure of the Forces and
Places belonging to *Matilda*, the Widow of *Godfrey* Duke of *Lorraine*, who dy'd this
year in his Duchy, being parted from his Wife a long time before. This Princess was
Daughter to *Beatrice* the Sister of the Emperor *Henry III.* and to *Boniface* Lord of *Lucca*.
She was possess'd of a very considerable Estate in *Italy*, having the Sovereignities of *Lucca*,
Parma, *Reggio*, *Mantua*, and a part of *Tuscany* under her. She has wholly wedded to the
Interests of *Gregory VII.* who likewise espous'd her Interests with all the warmth imagina-
ble.

Whilst Affairs stood in this posture, *Gregory* thought that before he broke out into an open
War, it was advisable to use his fresh endeavours to bring over King *Henry* to submit to
what he was minded to require of him. To forward this design he directed a Letter to
all the Bishops, Abbots, Priests, Dukes, Princes, Knights, and in general, to all the Faith-
ful of the *Roman* Empire, wherein after he had declar'd what he had done in favour of
Henry, and the base returns he had receiv'd for it; he exhorts them to prevail upon
this Prince to do Penance, that so he might be reconcil'd to the Church, declaring that
if he would not hearken to their Counsels, they ought to convene together to consult the
Wellfare of the Universal Church. He puts them in mind of holding no Correspondence
with those who were not separated from Communion with *Henry*. To conclude, he calls
God to witness, that he had no temporal Advantage in his eye, but the Wellfare of the
Church was the only Motive of what he did. This Letter which is the First of the fourth
Book, bears date *July 25*, in the Year, 1076.

Within a while after *Herman* Bishop of *Metz*, who kept Neuter in this Affair, wrote to
Gregory, to ask him whether the Bishops who communicated with *Henry* were excommu-
nicated, and at the same time he takes notice to him that there were some Persons who
maintain'd, that a King could not be excommunicated. *Gregory* answer'd him by the
Second Letter of the same Book written at *Tivoli*, *August 25*. That there was no question
to be made but that all those who communicated with King *Henry* (if it be lawful to call
him King) were excommunicated: And that with respect to those who say that a King ought
not to be excommunicated, there was no need to return them an Answer, since their Opini-
on was so Ridiculous. However, he did not stick to prove that Kings might be excom-
municated from the example of Pope *Zachary*, by whom he says the King of *France* had been
depos'd, and his Subjects absolv'd from their Oath of Allegiance to him: From several Pri-
vileges which are among the Letters of *S. Gregory*, wherein he declares the Kings and Prin-
ces excommunicated, and depriv'd of their Dignity who shall infringe them. He subjoyns
the instance of *Theodosius*; and lastly he alleges as a convincing Argument, that when
JESUS CHRIST gave *S. Peter* the Power of feeding his Sheep, and the Power of Bind-
ing and Loosing, he excepted no Person from it. Afterwards he gives *Herman* to under-
stand

Gregory
VII.

stand, That he had granted some Bishops a Power of Absolving the Bishops and Grandees who would separate themselves from communion with King Henry; but that he had forbidden them to grant Absolution to that Prince till such time as he was assur'd by good creditable Witnesses of his Repentance, and the satisfaction he would make, since he knew very well that there were Bishops enow who would not scruple to absolve him, if he had not forbit it.

'Tis much in the same Air he wrote Eight Days after a Second Letter to the Prelates and Grandees of Germany, wherein after protestation made that it was neither Pride nor Interest which mov'd him to excommunicate King Henry, but only for the welfare of the Church, he prays them to be tender of him, if he did sincerely Repent: Upon condition however that he would turn out of his Council those excommunicated Persons who were guilty of Simony, and for the future follow the Advice of those who value the welfare of the Church above their own Interests: That he would look upon the Church as his *Mistress*, and use her no longer as a *Servant*: That he would no longer defend such Customs as were contrary to the Liberties of the Church; but follow the Doctrin of the Holy Fathers: That if he gave them an assurance of performing these and other things which with Reason might be required of him, they shall give him notice thereof by their Deputies, that so they might consult together what is best to be done on that occasion; but that he absolutely forbids them to absolve him from his Excommunication, till they had receiv'd an Approbation in writing from the Holy See for it. That if he would not repent, they ought to proceed to the election of a Prince, who would discharge the Duties aforementioned, and that they ought to inform him of the Conversation and Manners of the Person they shall elect, that so he might confirm their Election: That with regard to the Oath which they had taken to the Empress *Agnes*, in case her Son should dye before her, they ought not to be concern'd about it, because they might very well perceive that she had no longer a Right thereto, whether she oppos'd or consented to his being Deposed: That upon the whole, they should let him know who the Person was whom they design'd for Emperor, after they should have resolv'd to Oath *Henry*. This is the Third Letter of the Fourth Book. It was no sooner receiv'd in Germany, but the Princes and Grandees of the Empire resolv'd to meet at *Tribur* or *Oppenheim*, to consult of the measures they ought to take. *Radulphus* Duke of *Suabia*, and the Dukes of *Bavaria* and *Carinthia*, with the Bishops of *Witzburg* and *Wormes*, having held a Conference at *Ulm*, appointed this Convention to be on the Twenty sixth of *October*, and acquainted therewith all the Princes of the Empire; and the Pope, who sent thither two Legats, to wit *Stiebard* Patriarch of *Aquileia*, and *Alman* Bishop of *Passaw*. These Legats declaim'd against the Conduct of *Henry*, and desir'd that they would elect another King in his stead. *Henry* for his part sent every Day his Deputies to promise the Legats, that he would correct what he had hitherto done amiss, and that he would make reparation for it by consulting the Welfare of the Church for the future: That if they mistrust'd his Promise, he was ready to confirm it by his Oath, and to give Hostages for a security thereof. They return'd him this Answer, That they could not tell how to rely on his Words, since he had falsify'd them so often already. That nothing but the very utmost extremity could have brought the Holy See to use such methods, after it had try'd all other: That it had waited his leisure as long as possible; but that at present it could not forbear laying hold of an Opportunity which offer'd it self of placing on the Throne a Person worthy to fill it. After several Conferences of this Nature, both Parties were ready to Engage, for the two Armies were over against each other, on either side of the *Rhine*, when the Lords of *Suabia* and *Saxony* sent their Deputies to the King with this Declaration, That tho' he had behav'd himself very ill towards them, and tho' the Crimes laid to his Charge were evident, yet they were willing to submit the Determination thereof to the Holy See. That they would prevail upon his Holiness to come to *Ausbourg* about the Feast of the Purification, to determine this Affair in a general Assembly of the Princes of the Empire: That if he could not get his Absolution in a Year's time, he should be depriv'd of his Right for ever: That in the mean time he should disband his Army, and withdraw to *Spire*s with the Bishop of *Ferdan*, and several other Ministers, who were not excommunicated; that he would lay aside all his ensigns of Royalty; and forbear going to Church; that he should restore the Church of *Wormes* to its Bishop; and that he should order the Garrison which he had thrown into that City to march out: The King finding his Forces to be in a bad Condition, esteem'd it a happiness to extricate himself out of these Difficulties, tho' upon such dishonourable Terms. He thereupon promis'd to gratify them in their demands, took his leave immediately of the Archbishop of *Cologne*, and of the Bishops of *Bamberg*, *Straatzburg*, *Basil*, *Spire*s, *Namberg*, *Osnabruck*, and others who were excommunicated; caus'd the Garrison of *Wormes* to march out, disbanded his Forces, and withdrew to *Spire*s. The Princes of *Suabia* and *Saxony* being satisfied with his Submission, sent the Pope word of all that happen'd in their Convention, and pray'd him to come to *Augsburg* to put an end to this Affair. The King whose Interest it was to be beforehand with the Pope, and to get his Absolution as soon as possible, set forward on his Journey to the Pope about the end of the Year; and understanding that his Enemies had seiz'd upon the Passes which open'd into *Italy*, to apprehend him,

The Convention at
Oppenheim.King Henry's Journey into
Italy.

him, he went through *Burgundy* and *Savoy*, and with much ado enter'd *Italy*. He was there receiv'd very honorably by a great many, who promis'd him all manner of Assistance. In the mean time the Pope upon the intelligence he had receiv'd from the Princes of *Germany* set forward on his Journey, and came as far as *Vercell*, where having understood that King *Henry* was come into *Italy*, and had rais'd some Forces, he withdrew to the Castle of *Canossa* in the Diocels of *Reggio*, which belong'd to the Princess *Matilda*. Whilst he was there, a great many Bishops and several Lords of *Germany* waited upon him, to receive their Absolution at his Hands. He enjoy'd them to Fast for some time in Cells, and afterwards gave them Absolution according to their request, upon condition that they should hold no Correspondence with *Henry*, till such time as he was reconcil'd to the Holy See. In the mean time the King carry'd on his Reconciliation by the Mediation of *Matilda*, the Abbess of *Cluny* and several other Lords, and very earnestly requested that he would take off the Excommunication issu'd out against him, promising that he would always be ready to answer the Accusations of his Enemies, and to refer all to the Pope's Determination. At last *Gregory* consented to grant him Absolution, provided he would come in Person, and humbly sue for it. This Prince resolv'd to submit to it, rather than be entirely dispossest of the Empire by the Princes of *Germany*. He thereupon came to *Canossa*, and entered the Ourworks of that place bare-footed, without any ensign of Regal Dignity. He waited three Days together at the Castle Gate, without receiving any Answer from the Pope. On the fourth Day, after several Conferences, the Pope granted him Absolution, upon condition that he would appear at the time and place which he should appoint, to answer to the Accusations brought against him by the Princes of *Germany*, whereof the Pope shall be Judge; and that he shall either leave or keep his Kingdom, according to the Sentence he shall pronounce: That till that time, he shall not assume to himself any Character of the Royal Dignity; nor perform any Act of Sovereignty, unless receiving of such Revenues as were necessary for his Subsistence: That all his Subjects should be absolv'd from their Allegiance both before God and Men: That he should remove *Robert* Bishop of *Bamberg*, and *Ulrick* Bishop of *Cosheim* from his Person; and that if he faild in the Observation of any one of these Articles, the Absolution which he receiv'd should be Null and Void: That from thenceforth he should acknowledge himself to be Guilty, and should not require any longer to be heard in his own Defence: Lastly, He bound himself by Oath to submit to the Judgment which the Pope should make, or come to the Agreement which he desir'd; and if the Pope should cross the Mountains, he should give him free Liberty of coming and going, without offering him any Molestation. These Articles were Sign'd and Sworn to by *Henry*, January the 28th, in the Year, 1077. and as Gurantees of his Word, he offer'd the Princess *Matilda*, *Hugh* Abbot of *Cluny*, the Bishops of *Vercell*, *Naumburg*, and several Lords. Afterwards the Pope celebrated Mass, and having taken a Consecrated Host in his Hands, and directing his Discourse to King *Henry*, he told him, That for a proof of his being Innocent of the Crimes laid to his Charge, he would take the Sacrament upon it; and if his Majesty were as Innocent of the Crimes laid to his Charge, he conjur'd him to do the like. This proposal somewhat puzzled the King, who perhaps was not very much dispos'd to communicate. Some Historians relate that he shifted it off by saying, That this proof of his Innocence would not perhaps be satisfactory to the *German* Princes, who were not there present: Others say, That he did receive the Communion from the Hands of the Pope. Let the Cafe be how it will, 'tis certain that after Mass, he was treated very nobly, and sent away with manifest tokens of Friendship and Reconciliation. These Matters of Fact are apparent from the Relation of cotemporary Authors, and from the Letter which *Gregory* wrote immediately after to the Princes of *Germany*, which is the Twelfth of the fourth Book.

Henry repented of this Action as soon as he had done it; for the *Italians* of *Lombardy* perceiving how disadvantageous the Agreement would be to them, ridicul'd him for what he had done, and cast reproaches upon him for it, telling him, That for their parts, they did not value the Excommunication of a Man, who had himself been very justly Excommunicated by the Bishops of *Italy*; who was possess'd of the Holy See by Simony; who had stain'd it by several Murders, and polluted it by his Adulteries: That his Majesty had receiv'd a Treatment unworthy of himself, and cast such a Blot upon his Honour, as could never be wip'd off, by submitting to an Heretick, and to an infamous Person: That they were very unfortunate in having made choice of one for the Protector of the Justice and Laws of the Church, who had by this dishonorable Submission betray'd the Catholick Faith, the Authority of the Church, and the Dignity of the State. These and such like were the common Discourses of the Princes and Grandees of *Italy*, and which they ventur'd to speak publicly. This render'd *Henry* so odious, that they propos'd to make his Son their King, and to carry him to *Rome* with an Army, there to have him Crown'd by a Pope of their own choosing. *Henry* to clear himself, represented to them that he was necessitated to do what he did; that he had not done it but only for the good of the Publick, and because he could not otherwise satisfy the Pope, and the *German* Lords, who had declar'd against him: That at present being in a place of safety, he would make use of all his strength to revenge the affront which had been offer'd him. He had much ado after all to pacifie them, and perceiv'd himself

The Complaints
which the
Lombards
made of
Henry's
Conduct.

Gregory
VII.

The Con-
vention at
Forcheim,
where Ra-
dulphus
is Elected
King.

himself abandon'd by many, and despis'd by others. This put him upon resolving to break entirely with the Pope, by not observing the Articles agreed upon betwixt them. He recall'd the Excommunicated Bishops, and declar'd publicly that *Gregory* had betray'd him, and that he would be reveng'd of the Affront which had been offer'd him.

On the other side the Arch-bishop of *Mayence*, and the Bishops of *Wirtzburg* and *Mess*, the Duke *Radulphus*, and a great many other Princes and Grandes of *Germany*, appointed a Convention to be held at *Forcheim* the 13th of *March*, and invited the Pope thither, who was still at *Canossa*, where he was detain'd three Months by the Prince's *Matilda*. Having receiv'd this Intelligence, he sent Cardinal *Gregory* to King *Henry*, to give him notice that the time was come for the performing of what he had promis'd: That the *German* Princes were to meet *March* the 13th at *Forcheim*, to regulate the Affairs of the Empire: That he ought to be there, to clear himself of the Accusations prefer'd against him. The King return'd him this answer, That since this was the first time of his coming to *Italy*, he had too much business upon his hands to think of returning so suddenly and in so short a time. The Pope having receiv'd this Answer, immediately dispatch'd away his Legats to *Forcheim*, to declare to the Convention, that he could not safely go into *Germany*, or return back to *Rome*, because *Henry* had caus'd all the Passes to be block'd up: And that therefore they should in his Absence consult the Necessities both of Church and State, and do what they thought most proper for the welfare of both.

This Convention was held at the place and time appointed. *Radulphus* Duke of *Suabia* caus'd himself to be Elected King, and was Consecrated by *Sigefroy* at *Mayence*. He immediately sent one to the Pope to acquaint him of his Election, and to assure him of his obedience. *Henry* for his part, pray'd the Pope to assist him against *Radulphus*, to declare his Election Null, and to Excommunicate him. Some Authors report that *Gregory* approv'd of the Election of *Radulphus*, and acknowledg'd him for King: But he himself assures us of the contrary in the Eight and twentieth Letter of the ninth Book, where he calls God to witness that this Election was carry'd on without his Consent and Knowledge; and that the Answer which he had return'd to *Henry*, was to this effect, That he would do him Justice, after he had heard the Arguments on both sides, to know which had the most Right on his side. Upon this he resolv'd to go to *Germany*, and for this end wrote the last of *May*, in the Year, 1077. two Letters, the one directed to the Legats which he had in that Country, and the other to the Princes of *Germany*, wherein he acquaints them of his Intention of coming to *Germany* to decide the difference. That they ought to take all necessary security of the two contending Parties, for his free passage thither; and that if either of the two Parties should oppose his coming, they should esteem him as an excommunicated Person, and acknowledge him as lawful King, who should submit to the Holy See, and was willing to refer himself to its determination. These two Letters are the Three and Four and twentieth of the fourth Book.

Henry foreseeing that if the Pope went into *Germany*, he would not fail of passing a Sentence contrary to his Interests, resolv'd to stop his Journey, and to engage in a War against *Radulphus*, and the other Rebels. The Pope having caus'd several Bishops of King *Henry's* Party to be apprehended, that Prince by way of reprisal, order'd Cardinal *Gerard* Bishop of *Osia*, who was Legat in *Lombardy*, and *Bernard* Abbot of *Marfeilles*, one of the Pope's Legats in *Germany* to be apprehended. *Gregory* being concern'd that the Affairs of *Germany* did not go according to his desires, complain'd of it to *Udo* Arch-bishop of *Treves*, and his Suffragans, and exhorts them to do all they could to divert the Storm which was coming upon *Germany*. The Letter which he wrote to them upon this Subject, bears date the last of *September*, in the Year, 1077. and is the Seventh of the fifth Book.

The Coun-
cil of
Rome in
the Year,
1078.

The beginning of the next Year, the Pope cited *Guilbert* Arch-bishop of *Ravenna* and his Suffragans, with the Bishops and Abbots of *la Marche*, *Fermo* and *Camerine* of *Penzapolis*, of *Emilia* and *Lombardy*, to the Council which was to be held at *Rome* according to Custom the first Week in Lent, and assures them by his Letter, (which is the Thirteenth of the fifth Book, dated *January* 28.) That he would do them no harm, and that he would be as indulgent towards them as in Conscience he could be. These Bishops did not think it proper to appear at this Synod, which consisted of almost One hundred Bishops. The Pope did therein renew his Anathema issu'd out already against *Tedald* Arch-bishop of *Milan*, and against *Guilbert* Arch-bishop of *Ravenna*, and suspended them from all Episcopal and Sacerdotal Functions. He therein depos'd (without any hopes of being re-establish'd) *Arnulphus* Bishop of *Cremona*, who was there present, and had own'd himself guilty of Simony, and excommunicated him till such time as he should do Penance. He therein likewise depos'd *Rowland* Bishop of *Trevis*, for having acquir'd his Bishoprick by taking upon him the Deputation of the Assembly of *Worms*, which had been the cause of the Schism between the Empire and the Papacy, and excommunicated him for ever, if he did not do Penance. He resolv'd after the same manner Cardinal *Hugh* of *S. Clement*, as one Condemn'd thrice by the Holy See: First, For having favour'd and supported the Schism of *Cadalous*: Secondly, For having join'd himself, when Legat, with Hereticks and Persons Condemn'd by the Holy See for Simony: And Thirdly, for having stir'd up Schisms and Dissensions in the Church.

He

He therein renew'd the Excommunication issu'd out by his Predecessors against the Arch-bishop of Narbonne; and after he had thus determin'd Matters with relation to Bishops, he orders with reference to the Affairs of Germany, that two Legats should be sent into that Country, to hold there an Assembly of Prelates and Grandees of the Empire, wherein they should endeavour to bring things to an Accomodation, or to pass a definitive Sentence in favour of him who had the best Title. And that no Person might disturb the Execution of this design, he excommunicates all such as shall oppose it, and shall hinder his Legats from going into Germany. He therein likewise excommunicates the Normans of *Pugnolo*, and interdicts all the Bishops who did not appear at his Synod. Lastly, He prohibits under the penalty of Excommunication, the detaining of those who had been cast away at Sea, or seizing of their Effects. He therein declares the Ordinations made by excommunicated Persons to be Null, and absolves from the Oath of Allegiance all such as had taken it to excommunicate Persons, and prohibits them from paying any Obedience to them. But that the great number of Excommunications might not be the cause of the Damnation of those, who by ignorance, simplicity, fear or contraint were oblig'd to communicate with excommunicated Persons, he exempts out of the Excommunication all Women, Children, Servants, and other Subjects, who had no hand in the Crimes which the others committed, and in general all those who communicated with excommunicated Persons without knowing them to be so. He likewise gives Travellers leave, who are in the Country of excommunicated Persons, to buy what they want of them; and he does not hinder any Man from assisting or shewing any Acts of Charity towards the excommunicate. These Decrees are of the third of March, in the Year, 1078.

This Council being broke up, the Pope wrote to the Bishops, Princes, and other Lords of Germany, sending them word what had been resolv'd upon with relation to the Affairs of Germany: And after having excommunicated all those who should hinder the Execution thereof, he gave them to understand, that the Bearer of his Letter shall agree with *Udo* Archbishop of Treves, who is of King Henry's party, and with some other Bishops of the party of *Radulphus*, about the time and place of their Assembly, that to his Legats may be there with safety. He wrote likewise in particular to that Arch-bishop, recommending to him the making up of the Peace, and the putting in Execution what had been enjoyn'd in the Council of Rome; and that he might take such measures as were most equitable, he advises him to consult with him who should be chosen Mediator of the other party. These two Letters dated March 9. in the Year, 1078. are the Fifteenth and Sixteenth of the fifth Book.

The Pope wrote and disturb'd himself in vain about the holding of this Convention; Henry would not agree to it, and prepar'd himself for carrying on the War; and even those of the party of *Radulphus* suspected the Pope's Sentence. Thereupon he wrote another Letter dated the first of June into Germany, wherein after he had declar'd that all the care or pains which he had taken to procure Peace were in vain, because the Enemies of God and the publick Good, who only minded the gratifying of their Ambition, by destroying the Empire, and ruining Religion, hinder'd the holding of the Convention which was propos'd: He injoyns all the Germans not to assist these Enemies of the publick Peace, and not to communicate with them, giving them to understand that they were excommunicated. Lastly, he assures them that he would never favour the party which was unjust, and prays them not to harbour any such thoughts of him, whatever might be said or written to them about it; for he was one who fear'd God, and who suffer'd every day for his sake. This Letter is the First of the sixth Book.

In the mean time King Henry without minding all these Excommunications, being march'd into Germany at the Head of an Army, and became Master of the Countries of *Bavaria* and *Suabia*, which *Radulphus* had left to retire into *Saxony*. *Radulphus* did there raise some Forces, and came before *Wirtzburg*, and besieg'd it. Henry being come to its Relief, gave Battle to him, which did not prove successfull to him, for several of the Horse, who pretended to be on his side, falling upon him to kill him, put his Army into confusion. The Cavalry fled, the Infantry were cut in pieces, and the Town was taken; but Henry re-took it within a short time after.

About the end of November, Gregory held a Council at Rome, wherein he excommunicated *Niechperus Boteniatrus*, who had seiz'd upon the Empire of the East, after he had outed *Michael Duca*. The Envoys of Henry and *Radulphus*, took an Oath in the Name of their Masters, that they would not hinder the Legats of the Holy See from holding an Assembly in Germany, to put an end to their Contentts. Lastly, The Pope made in this Council twelve Canons concerning Benefices, and Ecclesiastical Revenues.

In the First, he excommunicates all Laicks who were possess'd of Ecclesiastical Revenues, and in particular those who had seiz'd upon the Revenues belonging to the Monastery of Mount *Cassin*. This Decree was made upon the account that *Jordanus* Duke of *Capua*, had raken away from that Monastery a Sum of Money which had been deposited there by the Bishop of *Reftella*.

The Second imports, That having understood that several Laicks granted in several places the Investitures of Churches, contrary to the Constitutions of the Holy Fathers, and that this was the cause of great Disturbances, he orders that no Ecclesiasticks shall receive Investiture of any Bishoprick, Abby or Church, from the hands of an Emperor or a King, or any other Laick whatever, and declares that if any shall receive it, his Investiture shall be Null and Void, and he shall be excommunicated, till such time as he has given satisfaction for his offence.

The Third imports, That if any one sell any Prebends, Arch-deaconries, Provostships, or any other Ecclesiastical Benefices, or disposes of them otherwise than the Holy Canons direct, he shall be suspended from his Functions, because 'tis requisite that he who receives the Dignity of a Bishop *gratis*, should likewise dispense the things which belong to it *gratis*.

The Fourth declares those Ordinations to be Null, which are made for Money, or at the Solicitation of any one, or in consideration of any Service done for that purpose; and all such as are not made by the joyn't consent both of Clergy and Laity, or such as are not approv'd of by those to whom the Consecration of elected Persons does belong.

The Fifth imports, That such Penances as are not proportion'd to the Quality of the Crimes committed are insignificant; and that they who cannot bear Arms, or exercise a Trade without falling into Sin, ought to quit their Profession or Trade: And that those who bear any Malice to, or detain any Goods of their Neighbour, shall be reconcil'd and make full restitution to him, before they shall be admitted to Communion.

The Sixth, prohibits Laicks from possessing Tenths, what Title soever they may have thereto.

The Seventh, enjoins abstinence from Meats every *Saturday*, unless some solemn Festival fall thereon.

The Eighth imports, That no Abbot shall be possess'd of the Tenths, or other Ecclesiastical Revenues which of Right belong to the Bishop, unless by the Authority of the Pope, or by the License of the Bishop of the place.

The Ninth, That Bishops shall not impose any new Burden on the Abbots or Clergy.

The Tenth, That all those who are possess'd of any Revenues belonging to the Holy See, or know of any who do possess them, shall be bound to discover it, under the Penalty of paying Fourfold.

The Eleventh, That the Bishops who shall permit the Priests, Deacons, or Sub-deacons of their Diocess to live Marry'd, shall be suspended of their Functions.

The Twelfth, That all Christians shall endeavour to offer something at the Celebration of the Mass.

The Council
of Rome, in
the Year
1079.

The next Year *Gregory* held another Council the beginning of Lent, in which *Berenger* abjur'd his Error. After this the Envoys of *Radulphus* complain'd to the Council, That King *Henry* offer'd great Violences to the Ecclesiasticks of *Germany*. Several Bishops of the Council propos'd to excommunicate him; but the Pope thought it more advisable to put it off, and contented himself with taking an Oath from his Envoys, who swore that their Master should send Persons with Pass-ports for the Pope's Legats to go safely into *Germany*, and should submit to their Judgment. The Envoys of *Radulphus* took likewise an Oath, That their Master should either come, or send Deputies to the Assembly, which the Pope or his Legats should appoint, and that he should submit to the Judgment of the Holy See. The Arch-bishop of *Aquileia* likewise promis'd to be faithful for the future to Pope *Gregory*, and his Successors; to make no attempt on their Persons or Estates; and to be in all things submissive to them. In this Synod were excommunicated and depos'd, without any hopes of being re-establish'd, *Tedald* Arch-bishop of *Milan*, the Arch-bishop of *Narbonne*, *Sigefroy* Bishop of *Boulogne*, *Roseland* Bishop of *Trevisi*, and the Bishops of *Fermo* and *Camerino*. Lastly, The Bishop of *Reggio* promis'd on the Holy Evangelists to quit forthwith his Bishoprick, if the Pope or his Legat should order him to do it.

Gregory upon the Oath taken by the Envoys of the two Competitors, sent away his Legats, as he hints in a Letter written to the Princess *Matilda*, March 3. in the Year, 1079. But King *Henry* finding he had the better of his Enemy, whom he defeated in a Battle near *Fladelsheim*, would not permit any Assembly to be held, wherein his Right might be call'd in question; and the Pope's Legats perceiving the success of his Arms, not only abtain'd from acting any thing against him, but likewise seem'd to favour him. Those who were of *Radulphus*'s Party preferring their complaints to the Pope about it, and taking notice that it was suspected that he had alter'd his mind, he return'd them this Answer, That tho' all the *Latins* who were of King *Henry*'s Party accus'd him of too much severity us'd towards that Prince, he had always objected to them, and declar'd that he would be of no Party, but of that which had Justice on its side; that if his Legats had done any thing contrary to the orders which he had given them, he was very sorry for it, and that he understood that they were constrain'd to do it, either by Fraud or by Force; that he had only given them orders to appoint the time and place, that so he might send his Legats to determine this great Affair; to re-establish the Bishops, and to forbid them

them communicating with excommunicated Persons. This Letter dated *October 1.* in the *Gregory VII.* Year, 1079. is the Third of the seventh Book.

Lastly, *Gregory* in the Council held the beginning of Lent in the Year 1080. after he had renew'd the prohibition of receiving Investitures of Benefices from Laicks; anathematiz'd all of those who granted them; reiterated the Excommunications issu'd out against *Tedald* Archbishop of *Milan*, *Guilbert* of *Ravenna*, *Peter* of *Narbonne*, *Rowland* Bishop of *Trevisi* and others; prohibited the *Normans* of *Pozzuolo* from invading the Revenues belonging to the Church of *Rome*; repeated and enlarg'd the Decrees made in the Council of the foregoing year, concerning Penances proportion'd to the greatness of the Crimes, and the Elections of Bishops: He thunder'd out a terrible Excommunication against King *Henry*, wherein he anathematiz'd Him and all his Adherents; declar'd him to have forfeited the Kingdoms of *Germany* and *Italy*, and all Regal Dignity; forbad all Christians to obey him; and bestow'd the Kingdom of *Germany* on *Rudolphus*, Elected by the Princes of *Germany*: And Lastly, Exhorts all of them to take up Arms against *Henry*, to divest him of his Dominions.

When the News of *Henry's* Excommunication was brought to *Germany*, it incens'd those of his Party against the Pope, who meeting at *Mayence* about *Whitsontide*, resolv'd to endure him no longer on the Papal Chair. But that his Deposition might be the more solemn, they appointed a Council to be held at *Bresse*, which was made up of Thirty Bishops, *Bresse* a great many Princes of *Germany* and *Italy*. They there unanimously depos'd *Hildebrand*, because, say they, it is manifest that it was not God who Elected him, but that he caus'd himself to be Elected by Fraud and for Money; because he overthrow the Order of the Church; disturb'd the Empire; threaten'd Death to a Catholick King, and a lover of Peace; defend'd a perjur'd King; sow'd discord among those who were at Peace, and scandaliz'd the Church. They likewise cast Reflections upon him, calling him Obstinate, Perverse; a Preacher up of Sacrileges and Combustions; a Protector of perjur'd Persons and Homicides; a Disciple of *Berenger*, who call'd in question the reality of the Body and Blood of *JESUS CHRIST* in the Eucharist; a Sorcerer; a Necromancer possess'd by an evil Spirit; an Heretic; an Infidel. For these Reasons they thought that he ought to be depos'd and turn'd out of the Chair, and that if he did not recede of his own accord, he ought to lye under a perpetual Condemnation. They Elected in his stead *Guilbert* Archbishop of *Ravenna*, one of the principal Actors in this Tragedy, who took upon him the Name of *Clement III.* All this was done *June 25.* in the Year, 1080.

After the Assembly, *Henry* wrote a Letter to *Hildebrand* (for so he calls *Gregory*) in these Terms: " *Henry* by Divine Providence, and not by Usurpation, King, to *Hildebrand* and *The* " is no longer Pope, but a Wicked Monk. You very justly deserve this Title, having " been the cause of that Confusion, which the Church at present labours under, and which " is so great that there is scarce a Man but has had his share in your Curses. For without " making much mention of other Things, you have lay'd under your feet Arch-bishops, " Bishops, Priests, and others of the Lord's Anointed, to get the Applause of the People, " and to make them believe that you know every thing, but that they know nothing. " "..... WE have born with you as long as WE thought WE might with safety do it " without prejudice to the Holy See; but you fancy'd that WE did that out of fear, which " Humility put US upon doing. You have advanc'd your self against the Regal Power; " you have dar'd to threaten to divest US thereof, as if it were you who had bestow'd it on " US, and as if WE had not receiv'd it from God, who has call'd US to the Empire, " but not you to the Papacy; for you were advanc'd thereto by Craft and Fraud, and by " your Money gain'd the favour you had. This favour you thus gain'd has put you upon " making use of the Sword to ascend the Throne of Peace, and being mounted thereon, " you have disturb'd the Peace, by Arming the Subjects against those whom they ought to " obey, by bringing a contempt on those Bishops whom God hath call'd, even you who " who had no call.... You your self have assaulted OUR Royal Person, though an Anointed " King, and one who could not be call'd to Account but by God alone, nor be depos'd " for any other Crime but that of Apostatizing from the Faith..... For as much there- " fore as you are Anathematiz'd and Condemn'd by OUR Sentence, and by the Sentence " of OUR Bishops, quit the Holy Apostolick See which you have unjustly usurp'd, and let " another take your Office, who exercises no Violence under the Umbrage of Religion; but " who Teaches the pure Doctrin of *S. Peter*. WE *Henry* by the Grace of God King, " with all our Bishops, enjoin you to descend from the Papal Chair.

Henry at the same time wrote likewise to the Laity and Clergy of *Rome*, that *Hildebrand* being depos'd, he order'd them to turn him out of the Holy See, and to receive him in who had been Elected in his place. He sent likewise Embassadors to the Christian Kings and Princes, to prevail upon them to Recognize *Clement*, and to withdraw their Obedience from *Gregory*.

From Words they came at last on both sides to Blows. The Pope, to make his party good against *Henry*, reconcil'd himself with *Robert Guiscard* Duke of *Pozzuolo*, who promis'd him all manner of Assistance and Obedience; and by way of Retaliation receiv'd the Investiture of the Countries which he possess'd, with a permission of enjoying (*durdant beneplacito*) *Salerno*, and *Gre.*

*The Coun-
cil of
Rome in
the Year
1080.
wherein
Henry is
excommu-
nicated and
depos'd by
the Pope.*

*The Coun-
cil of
Bresse a-
gainst Gre-
gory VII.*

*Clement
III. the
Anti-Pope.*

*The Let-
ter of Hen-
ry to Gre-
gory VII.*

*The prepa-
rations of
War be-
tween Hen-
ry and Gre.*

Gregory
VII.

Salerno, Meipha, and part of the March of *Fermo*, which he had invaded. This Accommodation gave the Pope a Right of imploring his Aid by the Letter, which is the Fifth of the eighth Book, dated *July 21*. Afterwards, to fall particularly on *Guilbert*, he nominates another Arch-bishop of *Ravenna*, declares he would come with the assistance of the *Normans of Pegguolo* to turn out *Guilbert*, and exhorts those of *Ravenna, Fermo, and Spelero* to abandon him, and to place him whom he had nominated, into Possession of that Arch-bishoprick. These are the Seventh, Twelfth, Thirteenth, and Fourteenth Letters of the eighth Book. He wrote likewise to the German Rebels, by the Ninth Letter of the same Book, dated *September 22*, by which he exhorts them to behave themselves like Men, and vindicate the Honor of the Church of *Rome*.

Henry de-
feats Ra-
dulphus.

Henry for his part, prosecuted his design against the *Saxons*, with whom he had hitherto engag'd without Fortune's declaring her self absolutely on either side. But at last *Octob. 15*, in the same Year, there was a bloody Engagement between *Henry* and *Radulphus*. The Engagement was very sharp on both sides, and *Radulphus* seem'd to have the better of it, till such time as being hot in the Engagement, he receiv'd a Wound in his Arm. This oblig'd him to retreat, and leave the Field to his Enemy: He was carry'd to *Mersburg*, where he dy'd within a short time after, shewing a great deal of concern for having swerv'd from his Allegiance to his King. *Henry* enter'd *Saxony*, and made there great Havock, and upon his return re-took all *Suabia*.

Gregory was the more concern'd for the Death of *Radulphus*, because it expos'd him to the Mercy of *Henry*, who prepar'd to fall down into *Italy*. He had the Prince *Matilda* at his Devotion; but the Forces which he had, were weak in comparison of *Henry's*. A great many advis'd him to adjust Matters with that Prince: But being resolv'd to try his utmost before he came to that, he wrote to the Bishop of *Passaw*, and to the Abbot of *Richemou*, who still held out against *Henry*; to learn of them, whether they were in a capacity of giving him any Assistance, and exhorted them to choose instead of *Radulphus*, a King entirely devoted to the Interests of the Holy See, sending them likewise the form of an Oath which he would have him take. He wrote likewise at the same time to the Abbot of *Mount Cassin*, to desire Assistance from *Robert Guiscard*, and he himself desir'd the same of that Prince, as appears by the Eleventh and Seventeenth Letters of the same Book.

Henry's
Expedition
into Italy,
and the
Siege of
Rome.

In the mean time *Henry* after he had given necessary Orders for the Affairs of *Germany*, march'd into *Italy* in the Year, 1081, at the Head of an Army. He march'd directly to *Rome* without meeting any opposition, only when he came near that place he engag'd with the Forces of *Matilda*, which he quickly defeated. But the City of *Rome* shutting the Gates against him, he ravag'd and laid wast all the adjacent Countries as he retreated to *Lombardy*. The next year he return'd and laid Siege to that City, which he vigorously assaulted during all Lent: But *Easter* coming on, and the Heat being insupportable, he quarter'd his Forces round about *Rome*, and return'd to *Lombardy*, leaving *Guilbert* at Tivoli to Command the Blockades. The next Campaign he return'd, and took the Town *Leonina*, where he caus'd *Guilbert* to be ordain'd, some say by the Bishops of *Modena* and *Rimini*; others by the Bishops of *Bologna, Vincenza, and Cervia*. Afterwards he carry'd on a vigorous Assault against the City. At this time the *Romans* being weary of so long a Siege, advis'd *Gregory* to call a Council to put an end to these disasters. *Henry* consented to it, and promis'd to grant a free Pass-port to all the Prelates, who should come to that Synod. But he Arrested by the way the Deputies of the German Rebels, and *Orto* Cardinal Bishop of *Osia* who came along with them. Notwithstanding this, the Pope held that Council in *November*; and tho' his Affairs were so desperate, yet they had much ado to prevent him from pronouncing a new Sentence of Excommunication against *Henry*, so full of Passion was he. He would not so much as hearken to an Accommodation, so that this Synod which lasted three Days, determin'd nothing, and was wholly taken up with Complaints and Invectives against *Henry*. In short, the *Romans* perceiving themselves very much incommoded by the Army of that Prince, and won over by the Money he distributed among them, surrender'd the City to him the beginning of the Year, 1084. and *Gregory* fled into the Castle of *S. Angelo*, where he was besieg'd by *Henry*. That Prince being Master of *Rome*, caus'd himself to be Crown'd Emperor by *Gillert* on *Easter-Day* in the same Year. *Gregory* in this Exigency had recourse to *Robert Guiscard*, who return'd with all expedition from *Greece*, (whither he had went to Fight the Emperor *Alexis*) in order to set the Pope at Liberty. *Henry* did not stay for his coming, whether it was for fear that he was not strong enough to oppose him, or rather because the present state of his Affairs call'd him back again to *Germany* (for the German Rebels had Elect'd in the Year, 1082, one *Herman* in the place of *Radulphus*) he left *Rome*, took *Gilbert* along with him, and re-pass'd the Mountains, to go in all haste to *Germany*.

Henry re-
turns into
Germany.

Gregory
VII. is set
at liberty
by the Nor-
mans.

The Pope was still besieg'd by part of his Army, and by the *Romans*: But *Robert Guiscard* rais'd the Siege; and having enter'd *Rome* in Triumph with his Army, he laid part of the City in Ashes, and restor'd it to the Pope's Authority. *Henry's* Party was likewise worsted in *Lombardy*. In *Germany* that Prince laid Siege to the City of *Ausburg*.

burg, which the Rebels had seiz'd upon, and re-took it from them. Afterwards he made Gregory VII. it his business to punish those who had declar'd against him, and turn'd those Bishops who had been his Adversaries, out of their Churches.

The year 1085. was more quiet, the two Parties being contented to have several Conferences, and to hold Conventions one against the other. There was one the beginning of the year at *Goslar* or *Berbach*, where *Orto* Cardinal Bishop of *Ostia* appear'd. Tho' it chiefly consist'd of those of *Herman's* Faction, yet there came some of *Henry's* Deputies to maintain his Right. The Question discuss'd, was; Whether the Pope had a lawful Power to excommunicate King *Henry*, and deprive him of his Dominions. It was debated by *Gebehard* Arch-bishop of *Salzburg* on the behalf of *Herman*, and by *Wicelin*, who had succeeded *Sigefrey* in the Arch-bishoprick of *Mayence*, on the behalf of *Henry*. The one strongly maintain'd the Negative, the other the Affirmative: But each continu'd obstinate in his Opinion, and nothing was determin'd in that Convention.

The Convention at Berbach.

There was another held after *Easter* at *Quintileneburg*, in the Presence, and by the Order of *Herman*, and the Cardinal of *Ostia*, compos'd of Arch-bishops, Bishops, and other Prelates and Lords of their Party, who began by determining that it was not lawful to question whether the Pope's Judgment were lawful or no, and that no body could meddle with it. *Ganibert* Clerk of *Bamberg*, being willing to argue upon this Proposition, was contradicted by the whole Assembly, and forc'd to withdraw. In this Convention, they declar'd the Ordination of *Wicelin* to the Arch-bishoprick of *Mayence*, that of *Sigefrey* to the Bishoprick of *Ausburg*, that of *Norbert* to the Bishoprick of *Clur* or *Coire*, and in general all the Ordinations and Consecrations made by excommunicated Persons, to be Null and Void. They there Condemn'd *Wicelin*, as one who maintain'd, that Laicks when dispossest of their Estates, could not be subject to the Judgment of the Ecclesiasticks, nor be excommunicated; and that those who were excommunicated for their Temporal Estates, might be receiv'd into Communion, without being reconcil'd. They there prohibited the receiving such into Communion, who had been excommunicated by their Bishops, unless they had receiv'd Absolution. They there renew'd the Law which enjoyn'd Celibacy to Priests, Deacons and Sub-deacons. They prohibited Laicks from meddling with the Consecrated Vessels or Coverings of the Chalice belonging to the Altar, and from possessing of *Tenth's*. They order'd that the *Ember-Week* in the Spring should be observ'd the first Week in Lent; and that in Summer the Week after *Whitsontide*; that no Person shall eat Eggs or Cheese during Lent. They there ratified and confirm'd all that *Gebehard* Bishop of *Constance* had done as Legat of the Holy See. But there arose some difficulty about the Legality of the Marriage of King *Herman*, who they said had Marry'd his Kinswoman. He said he would refer the Determination thereof to the Synod; but that Affair could not there be try'd, because there were not any of his Accusers. Lastly, They pronounc'd an *Anathema*, by lighted Candles, against *Guilbert*, whom they call'd *Arch-Heretic* and Intruder into the Holy See; and against Cardinal *Hugh*, *John* Bishop of *Porto*, *Peter* the Chancellor, *Liemar* Arch-bishop of *Breme*, *Uto* Bishop of *Hildesheim*, *Orto* of *Constance*, *Burchard* of *Basil*, *Hufman* of *Spire*; and against *Wicelin* Arch-bishop of *Mayence*, *Sigefrey* Bishop of *Ausburg*, *Norbert* of *Coire* and their Accomplices. This Decree is Sign'd by *Herman*, by Cardinal *Orto*, by the Arch-bishops of *Salzburg* and *Magdeburg*, by twelve Bishops of *Germany*, who were most of them ordain'd Bishops in the room of those of King *Henry's* Party, who had been depos'd. For at that time there were several Churches which had two Bishops; the One of King *Henry's* placing, and the Other of the Pope's: And he of the two whose Party was most prevalent in the City, was in Possession.

The Convention at Quintileneburg.

Henry soon reveng'd himself on this Convention, for in *May* he held another more numerous Convention at *Mayence*, at which Assist'd the Bishop of *Porto*, and two Priests of *Rome*, who took upon them the Character of the Legats of *Clement III.* the Arch-bishops of *Mayence*, of *Treves*, of *Cologne* and of *Breme*, twenty Bishops of *Germany*, and a great many other Bishops of *France* and *Italy*. *Hildebrand*, his Legat *Orto*, and his Adherents were there Condemn'd, together with the fourteen Prelates of the Assembly of *Quintileneburg*, whom they depos'd, as being Guilty of Perjury, Rebellion and Homicide. They excommunicated *Herman*, *Eckbert* of *Saxony*, and the Lord *Welpho*; prohibited all Christians from holding any Correspondence with them, and plac'd other Bishops in the room of those who were of *Herman's* Party.

The Convention at Mayence.

Whilst these things pass'd in *Germany*, *Gregory VII.* not finding himself secure enough in *Rome*, because the *Romans* look'd upon him as the cause of that Desolation which they endur'd; went to Mount *Cassin*, and from thence retir'd to *Salerno*, where he dy'd *May* 24th, of the Year, 1085. Authors do not agree about what were the last Thoughts he had concerning his Difference with *Henry*. Some say that he testifi'd a great deal of regret for what he had done; and others on the contrary tell us, That he continued fix'd in the same Mind to his very Last; and that he said, that he dyed in Exile, because he had lov'd Justice and hated Iniquity. However, the Case stood, 'tis plain that his Death did not put an end to that notorious Quarrel which he had rais'd, and which had drawn along with it such dreadful Consequences,

The Death of Gregory VII.

Gregory VII.

The Difference between

Gregory VII. and Philip I. King of France.

quences, as were the cause of a world of Mischiefs, both to the Church and to the Empire, as we shall shew in the sequel ; after we have done with that which relates to Gregory VII.

The Emperor was not the only Person with whom Gregory VII. was Engag'd : He had likewise Contests with the Kings of France and England, and his aim was to bring all the Crown'd Heads under his subjection, and to oblige them to hold their Kingdoms as Fiefs from the Holy See, and to govern them at his Discretion.

Philip I. was then King of France : And since the Death of Baldwin, who had been Regent of the Kingdom during his Minority, he took the Government into his own Hands ; but he Administr'd it so remissly, that France was full of Disorders and Disturbances. The Churches, which have always greater Sufferings than other Societies, when Justice is not maintain'd in a State, were the first who were oppress'd. Gregory VII. who never slip'd an opportunity of making himself the Judge and Reformer of Princes, cast several reproaches upon him for it, and threaten'd to punish severely his unjust proceedings against the Churches. The King assur'd him by Alberic, that he would reform his Conduct, and govern the Churches according to such Rules as his Holiness should prescribe him. Gregory who was not satisfied with empty Words, required that he would begin to demonstrate the reality of his Promises, by permitting that the Arch-deacon of Auxon, elected Bishop of Mâcon, after a long vacancy, by the Clergy and People, and even by the consent of the King, should be put into the Possession of that Church, without giving any Thing for it. To this purpose he wrote to the Bishop of Chalons upon the *Soyne*, and to the Arch-bishop of Lyons : And at the same time acquaints them, that in case the King should refuse to do what he desired, and would not permit the Churches of France to be supply'd with Bishops without Simony, he should be oblig'd to excommunicate all the French Nation, if they continu'd in their Allegiance to Philip. He likewise enjoys the Arch-bishop of Lyons to ordain that Arch-deacon Bishop of Mâcon, what opposition soever he might meet with, either from the King, or the other Competitor. These two Letters are dated December 4th, 1073, and are the Thirty fifth and the Thirty sixth of the first Book. The Bishops of France would not venture to ordain the Bishop of Mâcon, whereupon the Pope ordain'd him himself, as he sent word to the Arch-bishop of Lyons, by the Seventy sixth Letter of the same Book, dated August the 4th, 1074. Two days before, he had written expressly to King Philip, to oblige him to make reparation for the wrong he had done to the Church of Beauvais : And had absolv'd those of that City, who had abus'd their Bishop. See the Seventy fourth and the Seventy fifth Letters of the same Book.

That same year Gregory VII. renew'd his Complaints and his Threatnings against Philip, with a great deal more Noise, by writing a large Letter to all the Bishops of France, wherein after he had given a description of the Disorders of that Kingdom, he says that the King, whom he ventures to call *Tyrant*, is the Author and Cause of all ; because his whole Life being one continu'd Debauch, he took no care to punish the Crimes, whereof he himself gave so bad an Example. That he not only converted the Revenues of Churches to Profane and Criminal uses, but within a little while ago exacted a very considerable sum of Merchants, who were come from all parts to import their Effects into France, under the publick Faith. He likewise accuses the Bishops of contributing to these disorders, either by their Approbation or Connivance : He upbraids them for their Remissness, and exhorts them to meet, and to tell the King plainly of his Faults, that he may correct them, and regulate the Affairs of his Kingdom ; and in his Name to declare, that if he does not do it, he can no longer shelter himself from the Censure of the Holy See : That afterwards they should separate themselves from Communion with that Prince, and forbear performing Divine Service in all France : That if he does still hold out notwithstanding this Punishment, he would have the whole World take notice, that he would use his utmost endeavours to deprive him of the Kingdom of France. This Letter dated September the 10th, 1074. is the Fifth of the second Book.

Some time after he wrote likewise to William Duke of Aquitain, against King Philip, and pray'd that Duke to do all he could to bring the King to change his Conduct ; declaring that if he did not reform, he would excommunicate him and all the Subjects who paid him any Obedience ; and that he would lay this Excommunication on S. Peter's Altar, in order to reiterate it every day. This Letter dated November the 13th, of the same year, is the Eighteenth of the second Book.

He continu'd these menaces in the Two and thirtieth Letter of that Book, dated December the 8th, directed to Manasses Arch-bishop of Rheims.

However, it does not appear that Gregory has acted any thing more against the Person of the King of France, but he took upon him the sole Jurisdiction over the Bishops and the Ecclesiastical Affairs of that Kingdom ; and sent thither Hugh Bishop of Dia with other Legats, who took cognizance of the Life, Manners and Elections of the Bishops ; took upon them the liberty of citing them to the Synods, which they call'd ; of passing Sentence upon them ; of injoyning them Penance ; and even of deposing them, in case they would not make their Appearance : And Lastly, Of disposing absolutely the Affairs of that Kingdom, without minding whether the King concern'd him-

The Fulgurations by Hugh Bishop of Dia.

self with the defending of them, or with vindicating the Liberty of the Churches of France. Gregory VII. So that these Bishops were oblig'd to go to Rome to beg the Pope's Favour for their re-establishment, and upon such Terms as he saw fit; which Gregory did not scruple to grant them. There are a great many Instances of this Nature; and the Seventeenth Letter of the fifth Book furnishes us with a great many. For Hugh Bishop of *Dia* having cited to a Synod, which he held at *Autun*, the Arch-bishops of *Rheims*, *Besanson*, *Sens*, *Bourges* and *Tours*, and having inflicted several Penalties upon them, because they had not made their appearance; they were forc'd to wait upon the Pope, who absolutely re-establish'd the Arch-bishop of *Rheims* and the rest, upon condition that they would clear themselves before his Legat. This is what he orders by the foremention'd Letter, dated *March* the 9th, in the Year, 1078. That Legat having excommunicated the Bishops of *Paris* and *Chartres*, they went likewise to Rome, and obtain'd a favourable Sentence from the Pope. See the Fifteenth and Sixteenth Letters of the ninth Book.

But Gregory was not satisfied with taking Cognizance of the Ecclesiastical Affairs of France; he likewise endeavour'd to make them his Tributaries, as he had made England and all other Countries. 'Tis upon this Account that he wrote to the Bishop of *Albania*, and the Prince of *Salerno*, his Legats in France, that they acquaint all the French, and enjoyn them in his Name, that each House pay at least a Penny every Year to S. Peter, as an acknowledgment of his being their Father and Pastor. He pretends that *Charlemagne* rais'd every Year upon his Subjects a Tax of Twelve hundred Livres for the use of the Church of Rome, and that he had offer'd *Saxony* to the Holy See. These are two such Matters of Fact as are only grounded on the imagination of Gregory VII. This is the Three and twentieth Letter of the eighth Book.

This is what relates to the Kingdom of France; we now proceed to what concerns England, which met with a little better Treatment from Gregory; because King William took care to ingratiate himself with him by a seeming Submission and Respect. That Prince, to give him some signs thereof, took care to send him a complimentary Letter on his Advancement to the Popedom, wherein he declares to him, That tho' he was very sorry for the Death of *Alexander II.* yet he was as glad to see him in his Place. Gregory answers him by the Seventieth Letter of the first Book, dated *April* the 4th, 1074. wherein he tells him, That he is oblig'd to him for the Affection which he express'd towards him; and exhorts him to demonstrate the Submission which he bore to the Holy See by its Effects. At the same time he acquainted him of the dangers to which the Church of Rome was expos'd. He confirm'd the Privilege of the Monastery of S. Stephen, and recommended to that Prince to take care of the Revenues which the Church of Rome possess'd in England. He wrote likewise to *Matilda* Queen of England the Seventy first Letter, by which he exhorts her to persevere in Virtue, and to give her Husband good Counsel.

By another Letter written to the Bishops and Abbots of England, dated *August* the 28th, in the same year, he exhorts them to come to Rome to his Synod, and to put in Execution the Ecclesiastical Laws concerning the Marriages of Kindred. This Letter is the First of the second Book.

The King of England would not suffer the Bishops of his Kingdom to go to Rome. This very much displeas'd the Pope, who complain'd of it by the First Letter of the seventh Book, directed to *Hubert* his Legat, who was sent into that Kingdom to Collect the *Peter-Pence*. He therein presses that Legat to return with all speed, and orders him to admonish the King of England to pay, and cause to be paid the Deference which is due to the Holy See; withal threatening him, if he did not do it, he should incur his Displeasure. He orders him to prevail upon the Prelates of England and Normandy to send to Rome, to the approaching Synod, at least two Bishops out of each Arch-bishoprick. This Letter bears date *September* the 23d, 1079.

The Three and twentieth, and the Four and twentieth Letters of the same Book, dated *April* the 25th, and *May* the 8th, in the Year 1080. are full of Exhortations to the King of England, to bear a due Submission to the Church of Rome, and to Govern his Kingdom with Justice, and in the fear of the Lord. The Six and twentieth is a Letter of Compliment to the Queen of England; and the Seven and twentieth a Letter to *Robert*, the Son of the King of England, whereby he exhorts him to be subject to his Father, and to follow his Advice.

In the Fifth Letter of the ninth Book, he order'd Hugh Bishop of *Dia* to restore the Bishops of *Normandy*, which he had depos'd, for not appearing at his Synod. This he did that he might not exasperate King William, who paid greater Deference to the Holy See, than any other Prince. And he order'd him to behave himself more tenderly towards that Prince's Subjects, and to grant Absolution to the Soldiers which had kept back some Tithes.

Part of Spain being (as we said before) in the Hands of the Moors, Gregory VII. from thence took an occasion of becoming Lord of those Countries, which could be taken from these Infidels. To this purpose he pretended that the Kingdom of Spain formerly belong'd to the Holy See; and that tho' the Pagans had since seiz'd upon it, yet the Right of the Holy See was not thereby disannul'd; because no Prescription can take place to the prejudice of the Church.

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'Tis upon the account of this pretension, that he granted to *Ebold Count of Rocc* all the Country which he could recover from the *Barbarians*, upon condition that he would hold it in Fee from the Holy See, and pay him a certain Duty. He likewise granted the same Donation to those who would assist that Count, or undertake the same Thing upon the same Conditions. And that this Agreement might be put in execution, he gave Orders to Cardinal *Hugh the White* to go into *Spain*, and wrote to the Princes of *Spain* to aid the Count of *Rocc*. This is the Subject Matter of the Sixth and Seventh Letters of the first Book, dated April the 30th, 1073.

Gregory VII. had not only a design of bringing the Provinces of *Spain*, which were newly Conquer'd, under his Subjection, but likewise sought to establish an absolute Dominion over the ancient Churches of that Kingdom. It was upon this account that he wrote the Sixty third and fourth Letters of the first Book to *Sancho King of Arragon*, and to *Alphonso King of Castile*, recommending to them the Submission which they ought to bear to the Holy See, and to order the *Roman* Office to be receiv'd in their Kingdoms. These two Letters are dated March the 19th and 20th, 1074. He wrote upon the same Subject to *Simeon* a Bishop of that Kingdom, by the Eighteenth Letter of the third Book.

In the Eight and twentieth of the fourth Book, directed to the Kings and Princes of *Spain*, he renews the Pretensions which the Holy See made to that Country, as being a Kingdom which belong'd to it before the *Sarazens* were Masters thereof; and exhorts them to pay the Tribute which he pretended was due from them to the Church of *Rome*. This Letter is dated June the 28th, 1077.

The Sixth Letter of the seventh Book, dated in October 1079, is directed to *Alphonso King of Castile*, whom he compliments for his good Intentions towards the Holy See, sending him a small Golden Key with *S. Peter's* Chain affixt to it, by a Legat whom he recommended to him.

Some time after that Prince, harkening to the Advice of a Monk nam'd *Robert*, would no longer be so subject to the Pope as he had been, and openly took upon him to grant the Investitures of the Benefices in his Kingdom. This provok'd Gregory very much: He excommunicated *Robert*, and order'd him to be confin'd in the Monastery of *Cluny*. He wrote to *Alphonso*, willing him, To harken no longer to his Counsels; to make reparation for the ill he had done; to part from the Relation of his Wife, whom he had Marry'd, and to do what *Richard* his Legat should advise him. See the Second, Third, and Fourth Letters of the eighth Book, which are dated in the Year, 1080.

That Prince very probably submitted to the Counsels of Gregory: For by the Second Letter of the ninth Book, the Pope wrote to him, as to a Prince entirely devoted to the Holy See; who had introduc'd the Service of the Church of *Rome* into his Dominions; who refer'd the choice of the Arch-bishops of his Kingdom to the Pope; and who ask'd his advice upon some Cases of Conscience, and upon what concern'd the Churches of *Spain*. Gregory by this Letter admonishes him, not to tolerate the *Jews* to have *Christian* Slaves, and grants Absolution to him and his Adherents of all their Sins, and wishes them an absolute Victory over all their Enemies.

Spain was not the only Kingdom of *Europe* which Gregory VII. pretended did formerly belong to the Holy See; he maintain'd the same Pretension with respect to most of the other Countries of *Europe*; and was of Opinion, that those who were in Possession of them, ought to hold them as Fiefs from him. He more especially carry'd this Pretension to the most remote Countries whose Kings were newly converted to the Christian Religion. This he ground'd upon the account that these Princes, at the time of their Conversion, had either remitted their Crowns into the hands of the Pope to receive them again from him, or thrown their Kingdoms under the protection of the Holy See. Or Lastly, Permitted the Raising of a certain Contribution for the Church of *Rome*. He establish'd upon these demonstrations of Submission, and upon these Alms or Liberalities, a certain Tribute to be paid to the Holy See. 'Tis upon this Principle that he took it ill that *Solomon King of Hungary* had receiv'd that Kingdom from the hands of King *Henry*: Because (as he pretended) *Stephen* formerly after his Conversion had offer'd and given it to the Holy See; and the Emperor *Henry* after he had Conquer'd it, had sent to *Rome* its Lance and its Crown: From whence he concludes that he ought to receive the Scepter from his hands, and threatens him, if he did it not, he would make use of the Apostolick Authority against him. This is the Subject of the Thirteenth Letter of the second Book, directed to that Prince, dated October the 28th, 1074. Gregory wrote likewise a consolatory Letter to Queen *Judith* his Wife, who was the Daughter of the Emperor *Henry*; it is the Four and fortieth of the second Book, dated June the 10th, 1075.

Solomon had a Kinsman nam'd *Geisa*, who was at War with him. This *Geisa* sent Ambassadors to Gregory, to gain him on his side. The Pope by his Letters express'd kindness to him, and exhorts him to be entirely devoted to the Holy See; assuring him that his Kinsman [*Solomon*] had not falln into the Misfortunes he labour'd under, if he had receiv'd the Crown from the Holy See, and not from the Hands of the King of *Germany*. He advises him to make Peace with *Solomon*; withal giving him some hopes that he would enter into his Interests,

to

The Pretensions of Gregory to the Kingdoms newly converted.

The Pretensions of Gregory to Hungary.

so soon as he was assur'd what overtures he would make to the Holy See. You may consult the Fifty eighth Letter of the first Book, and the Sixty third and Seventieth of the second.

In the Five and twentieth of the fourth Book, he exhorts the Arch-bishop of *Strigonia* to bring it about, that he who is Elect'd King of *Hungary*, should be made sensible of the Duty he ow'd to the Holy See. It bears date *June* the 9th, in the Year, 1077.

In the Nine and twentieth of the sixth Book, he extols the Piety of King *Ladislaus*, and his Submission to the Holy See. He recommends to him several Persons who were unjustly Banish'd, and exhorts him to take the Churches into his Protection; and to send him forthwith Embassadors, if he had not already done it.

All the Kings of *Europe* receiv'd either Reprimands or Admonitions from *Gregory*. The King of *Denmark* had neglected to write to him in the beginning of his Pontificate; he checks him for it in the Fifthieth Letter of the second Book, and gives him some Instructions about the Government of his Kingdom. He tells him likewise, that he had sent him Legats upon the Affairs about which he had written to the Holy See, in the time of Pope *Alexander*. But that they could not get to him, because of the Wars of *Germany*. That therefore if he were deeply concern'd for any one of these Affairs, he ought to send Deputies to him with full Instructions, that so he might consult with them what ought to be done in the Case. Lastly, He prays him to send word what Assistance the Holy See could expect from him, against her Enemies; and acquaints him that there is a Province not far from *Rome*, held by Heretics, which one of his Sons, if he would come into *Italy* with a small Force, might easily Conquer. This Letter bears date *January* the 27th, in the Year, 1075. In the Seventy seventh Letter of the same Book, he offers to grant that King, all that in Justice he could, of the things which he should desire of him by his Envoys, or by the Legats which were dispatch'd to his Kingdom. This Letter is dated *April* the 17th, in the same Year. That King being dead, and his Son succeeding him, *Gregory VII.* continues his exhortations to him, to be submissive to the Holy See, by the Tenth Letter of the fifth Book, dated *November* the 6th, in the Year, 1077. He likewise gave the like exhortation to King *Cnutus*, who was in Possession of that Kingdom, by the Fifth Letter of the seventh Book, dated *October* the 15th, 1079. and by the One and twentieth of the same Book, dated *May* the 19th, 1080.

The Sovereigns of *Poland* and *Russia* felt likewise the Effects of the desire which *Gregory VII.* had to have an hand in the Affairs of all Kingdoms. He recommended to them, as well as to others, the being devoted to the Holy See, and wedded to its Interests; gave them Instructions about the methods of administering the Government; sent them Legats to regulate the Ecclesiastical Affairs of their Countries: Enjoyns *Boleslaus* Duke of *Poland*, to restore to *Demetrius* King of *Russia*, the Money which he had taken from him; and to the Holy See, the Lands which belong'd to it; and undertook to bestow the Kingdom of *Russia*, on the Son of *Demetrius*. This is what we gather from the Seventy third and fourth Letters of the second Book, the First of which, directed to *Boleslaus*, is dated *April* the 15th, in the Year, 1075. and the Second, directed to *Demetrius*, bears date the 17th of the same Month.

Gregory VII. was no less careful even of *Norway*; for he wrote to *Olaus* the King of that Country, exhorting him to get himself fully instructed in the Christian Faith, and for that end to send some of his Nation to *Rome*, that he might send him back necessary Instructions, how he ought to demean himself towards the Holy See. He forbids him siding with either of the two Brothers, who pretended to the Crown of *Denmark*, and orders him to procure a Peace to be made between them. This Letter, which is the Thirtieth of the sixth Book, is dated *December* the 15th, 1079.

He gave a King to *Dalmatia*; and a Lord of that Country intending to rise up in Arms against him, he enjoyns that Lord to acknowledge and obey him, under pain of Excommunication, by the Fourth Letter of the seventh Book, dated *October* the 4th, in the Year, 1079.

Uraslaus Duke of *Bohemia*, was entirely in Pope *Gregory* the Seventh's Interest. He had admitted into his Dominions the Pope's Legats, in spite of *Jaromir* Bishop of *Prague*, as appears by the Seventeenth Letter of the first Book. In a grateful acknowledgment of this, the Pope confirm'd to him, by the Eight and thirtieth Letter of the same Book, dated *December* the 16th, 1073. all the Privileges which had been granted him by *Alexander II.* his Predecessor, and exhorts him to persevere in his Obedience; assuring him that he himself will determine such Causes, as his Legats could not pass a definitive Judgment upon.

The Bishop of *Prague*, who had been interdicted and divested of the Revenues of his Church by the Sentence of the Pope's Legats, having sent word to *Rome* that he could not come thither, because he had not wherewithal to defray the charge of his Journey; the Pope gave Orders that he should be put into Possession of his Revenues, except those to which *John* Bishop of *Moravia* laid claim: And he desires the Duke of *Bohemia*, by the Five and fortieth Letter of the first Book dated *January* the 30th in the Year, 1074. to

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VII.

cause them to be restor'd to that Bishop, and to send him to *Rome*, with the Bishop of *Moravia* and some Embassadors, that with them he might regulate all the Ecclesiastical Affairs of his Dominions. By another Letter of the same date, which is the Four and fortieth of the Book, he acquaints the Bishop of *Prague*, that he had written to the Duke to put him in same Possession of the Revenues of his Church.

Sigefroy Arch-bishop of *Maince*, at the Instance of *Jeromir* Bishop of *Prague*, who was afraid of the Popes Judgment, was minded to take cognizance of the difference between him and the Bishop of *Moravia*. *Gregory* being advertis'd thereof, wrote forthwith to *Sigefroy*, that he should not dare to concern himself in an Affair, which was refer'd to the Holy See, and at the same time he sent word to *Uratislav*, that he should not be concern'd at the rash proceedings of that Arch-bishop. These two Letters dated *March* the 18th 1074. are the Sixtieth and Sixty first of the first Book.

At last the Bishop of *Prague* perceiving that he could no longer shift off the Pope's Sentence, went express to *Rome*, and when he appear'd before *Gregory*, he acknowledg'd part of what was laid to his Charge, declaring that he was ready to make Satisfaction; and justified himself with respect to other Things, particularly as to the ill usage which was said that he offer'd to the Bishop of *Moravia*, or his People. The Pope who requir'd nothing more than such a Submission, sent him back to his own Country reconcil'd and re-established, with a Recommendatory Letter to the Duke of *Bohemia*, which is the Seventy eighth of the first Book, dated *April* the 16th 1074. wherein he takes notice to him that he could not put an end to the Difference between that Bishop and the Bishop of *Moravia*, because of the absence of the latter; but that he would decide it in the first Council: That in the mean time he allow'd Provision to be made in behalf of the Bishop of *Moravia* for the Territory that was in Dispute. He advises the Duke to silence the Complaints of the Bishop of *Prague* concerning the Right which he pretended to have to a certain Castle; if not, he orders him to send his Deputies to the first Synod, to examine whether he has any Right to it, or no.

The Bishop of *Prague* being return'd to his own Country in Triumph for his Re-establishment, seiz'd upon the Lands which were in dispute between him and the Bishop of *Moravia*, being confident that the Pope had adjudged them to be his. *Gregory* being inform'd that he thus abus'd the Levity he had shewn him, wrote him a Letter full of Invectives about it, and enjoyns him to restore to the Bishop of *Moravia* the Castle which he had seiz'd on; and orders Duke *Uratislav* to cause him to restore it to the Bishop, whom he comforts in a particular Letter. These three Letters are the Sixth, Seventh, and Eighth of the second Book, dated *October* the 22d in the Year, 1074. In the second Letter he thanks the Duke of *Bohemia* for having sent him the Tribute which he paid to the Holy See. This Affair between the Bishops of *Prague* and *Moravia* was again discuss'd in the Year, 1075. and ended at *Rome* by an agreement between them, by which they agreed to divide into equal shares the Lands which were in dispute, till either of them could produce more authentic Titles; which they continu'd to do for the space of Ten Years. And this Accommodation was approv'd of by a Bull of *Gregory*, dated *March* the 2d which is the Fifty third Letter of the second Book.

The Seventy first Letter of the second Book, is written to *Uratislav*, in favour of his Nephew *Frederick*, for whom the Pope demands of that Prince the Lands which his Father had left him. At the same time he exhorts him to live peaceably with his Subjects. This Letter is dated *April* the 14th 1075. By the next Letter written the Day after, he exhorts all the Faithful of *Bohemia* to lead a Christian and Innocent Life.

The Pre-
tensions of
Gregory
to Italy.

Since *Gregory* VII. had pretensions to Kingdoms so remote as those we have been speaking of, it is not to be wonder'd that he should imagine that all *Italy*, and the Islands of *Sicily*, *Sardinia* and *Corfu* belong'd to him; that he might dispose of them as he thought fit; and that all the Lords of these Countries were oblig'd to take an Oath of Allegiance to him. It was no difficult matter for him to bring the petty Princes round about *Rome* under his Subjection; because being weak, they desir'd nothing more, than the support of the Holy See: But he had much ado to bring his design about upon the *Normans*, whose Power became formidable in *Italy*, forasmuch as they were establish'd so firmly there as we shall now relate.

The Con-
quests of
the Nor-
mans in
Italy.

Several *Norman* Lords having been invited to the Relief of the *Greeks* and *Italians* against the *Sarazens* of *Sicily*, upon Condition that they should have share in their Conquests; after they had done wonderful things against these Infidels, were dealt falsely with by the *Greeks*, who refus'd to give them what they had promis'd. But these Braves knew very well how to take themselves Justice, and seiz'd on *Pozzuolo* under the Conduct of *William Firebrass* their General, who in a short time after defeated the *Greeks* in a great Engagement, and weaken'd them so far, that in a small time they lost all that they had left in *Italy*. The *Normans* afterwards turn'd their Arms against the Lords of *Italy* their Neighbours, and seiz'd upon some Lands which belong'd to the Holy See. The Popes, who could not without Jealousy behold so formidable an Enemy so nigh at Hand, declar'd against them, and *Leo IX.* engag'd in a War with them: But the Forces of that Pope having been defeated,

and

and himself taken Prisoner, as we formerly said, that Respect which they shew'd him, by Gregory setting him at Liberty, and reconducting him to Rome with all the Demonstrations of Honour and Submission, inclin'd that Pope to grant them by way of Recompence all the Lands which they had Conquer'd from the *Greeks and Sarazens*. *Robert Guiscard*, in league with *Osnofy*, Brother to *William Firebrass*, extended these Conquests, and having made an end of taking *Calabria*, caus'd himself to be call'd Count thereof for the space of two Years, and afterwards took upon him the Title of Duke. His Brother *Roger* undertook to Conquer *Sicily* from the *Sarazens*, and having at first taken *Panormia* and *Messina*, he open'd himself a way to become Master of the whole Island, of which he took upon him the Quality of Count.

It was very difficult for these Warriors to forbear Contesting with the Lords their Neighbours; and their Forces who were us'd to Plunder, could not forbear seizing upon the Lands, Castles, and Territories of private Persons; upon Churches, upon Abbies; and even upon the Holy See it self. This was the cause of the many Anathemas thunder'd out against them by *Gregory*, who from the very beginning of his Popedom excommunicated *Robert, Roger*, and all the *Normans* who made any attempts upon the Revenues of Churches, or of the Holy See, or upon those Lords who were under its Protection. But afterwards foreseeing that he might stand in need of their Assistance, he grew milder, and by his Letter dated March the 13th 1076. which is the Eleventh of the third Book, he grants the Bishop of *Cirence* Power to absolve *Roger* and all his Soldiers, upon condition that he would promise to Obey the Holy See; do Penance for his Offences, and abstain for the future from all capital Crimes. At the same time he advis'd that Bishop, that if Count *Roger* should speak to him about his Brother Duke *Robert*, he should declare to him, that the Church of *Rome* was ready to shew Mercy to those who being affected with true Repentance, would give Satisfaction for the Scandal, which they had given: That therefore if Duke *Robert* would be obedient to the Holy See, he was ready to give him Absolution, and to receive him into the Communion of the Church: But that if he would not, *Roger* ought not to communicate with him. Lastly, he order'd that Bishop to give the Bishop of *Melfa* Absolution. In the fifteenth Letter of the same Book to *Wissioy*, Lord of the *Milanais*, he sends word that the Affairs of the *Normans* were in a hopeful way of Accommodation, and that he hoped shortly to render them faithful to the Church of *Rome*. However this Accomodation was not so soon concluded; and we see by a Letter dated October the 31st of the same Year, directed to the same *Wissioy* and to two other Lords of the same Country, that the *Normans* were still contesting with the Pope about the Revenues of the Church, which they had seiz'd upon; but that he hop'd to reclaim them as soon as *Henry*. This Letter is the Seventh of the fourth Book.

At last *Robert* thought fit to submit to the Pope, to take an Oath to him to be always faithful to the Holy See; to assist it in the Defence of the Pope's Person and its Revenues; to pay him an annual Rent for the Church Lands which he held; to permit the Churches of his Dominions to enjoy quietly their Revenues, and to procure a free Election of a Pope, in case *Gregory* should dy before him. This Rent amounts to twelve Pence, the Coin of *Pavia*, payable every Year at *Enfer*. In pursuance of this Treaty, the Pope invest'd Duke *Robert* with all the Lands which the Popes *Nicholas II.* and *Alexander II.* his Predecessors had formerly granted him: And as to others which he unjustly held; to wit, *Salerno*, *Melfa*, and part of the March of *Fermo*, he left them to him by way of Connivance. This Treaty was made June the 29th in the Year 1080.

In the same Year *Michael Ducas* being turn'd out of the Empire of the *East*, sent into *Italy* to beg Assistance of the Pope and Duke *Robert*. The Pope wrote to the Bishops of *Pozzuolo* and *Calabria*, by the sixth Letter of the eighth Book, desiring them to exhort the Faithful to engage in this Expedition with Duke *Robert*; and before they went away, to enjoin them Penance for their Faults, and to give them Absolution.

Gregory soon after had himself need of the Assistance of *Robert*, to protect him against *Henry*. Whereupon he wrote to the Abbot of Mount *Cassin*, to know of him whether he could bring him any Assistance about *Enfer*, or send him some. This is the Subject matter of the fourth Letter of the ninth Book, which doubtless belongs to the Year, 1081.

Henry at his coming into *Italy*, wisely foreseeing that the greatest Enemy he had to fear was Duke *Robert*, propos'd to come to an Accomodation with him, upon condition that his Son should Marry that Duke's Daughter, and give him the March of *Ancona*. The Pope being inform'd of this Proposal, by the Princess *Matilda*, was very much surpris'd at it, and forthwith wrote to *Didier* Abbot of Mount *Cassin*, to prevail upon *Robert* to keep his Word to him. This is the Subject matter of the eleventh Letter of the ninth Book.

By the Seventeenth of the same Book, written to that Duke, he exhorts him to come to the Assistance of the Church of *Rome*, which was annoy'd by King *Henry*.

In the mean time whilst *Robert* was in the *East* with all his Forces, the *Normans* of *Italy* perceiving that *Henry* was like to become Master of *Rome*, and being afraid what the Consequence would prove to them, endeavour'd to bring about the Peace between the Pope and the

The Diffi-
culty of Grego-
ry VII.
with the
Normans.

Gregory
VII.

the Emperor, and sent *Didier* Abbot of Mount *Cassin*, with the Prince of *Capua*, and several Deputies to *Henry*, to treat with him. But neither the Pope nor the Emperor were inclinable to it; and the latter receiv'd some Money from the Emperor of *Constantinople* to carry on the War against *Robert*. That Duke understanding this, and being sent for by the Pope, left his Son in the *East*, and immediately return'd to *Italy* to the Pope's Assistance, whom he relieved, as we formerly have declar'd.

The Pre-
tensions of
Gregory
VII. to
Sardinia
and Corfu.

Gregory VII. was likewise willing to make the Islands of *Corfu* and *Sardinia* his Tributaries. For part of the former having been retaken by the *Christians* from the *Sarazens*, he immediately sent a Legat thither to govern absolutely, and promis'd them Succours to Conquer the rest; upon condition that this Island should be dependant on the Holy See. This appears by the Second and fourth Letters of the fifth Book, dated *September* the 1st and 16th in the Year, 1077. He afterwards bestow'd this Legation on *Landulphus* Bishop of *Pisa*, and his Successors, with one Moyety of the Revenues of that Island, reserving the other Moyety for the Holy See, together with all the Fortresses, whose Governors however he was willing should still be dependant on that Legat, as appears by the twelfth Letter of the sixth Book, dated *November* the 30th in the Year, 1079.

With respect to *Sardinia*, he was so strongly perswaded that it belong'd to the Holy See, that writing to the Sovereign of that Island, he shew'd that Prince what a piece of service He [the Pope] had done in having refus'd to give it to the *Normans* and *Lombards*, who had demand'd it of him, tho' they offer'd him the Moyety of their Conquests; till such time as he should see after what manner that Prince would receive the Pope's Legat, and how he was inclin'd to the Holy See. By this means he suppos'd, that if that Prince would not be subject to the Holy See, he was so far the Disposer of his Estates, as to give them to whom he pleas'd. This is the subject of the tenth Letter of the eighth Book, dated *October* the 5th 1080.

The Oath
of Fidelity
exact'd by
Gregory
VII. from
the Princes
of Italy.

After all this 'tis no wonder that he should treat all the Lords near *Rome*, as his Vassals, and exact from them Oaths of Fidelity. We have one made by *Landulphus*, Duke of *Benevento*, by which he engages himself to forfeit his Duchy, if he fail'd in his Duty to the Holy See, or to Gregory and his Successors, and if he did any wrong to the Church of *Rome* or its Members. This Treaty sign'd by the Bishops of *Porto*, *Frescati*, *Palestrina*, by *Didier* and *Peter*, Cardinals of the Church of *Rome*, is in the first Book of Gregory's Letters, after the Eighteenth, and is dated *August* the 11th in the Year, 1073.

He also exacted the like Oath from *Richard* Duke of *Capua*, by which that Prince was engag'd to enter into no League against the Pope; upon all occasions to defend the Revenues and Rights of the Church of *Rome* and of, his Holiness; to make no Pillage on its Territories, and to suffer no body else to do it; to pay yearly the Rent which he ow'd for the Lands which he held in *S. Peter's Patrimony*; to be faithful to King *Henry*, and his Successors; yet without prejudice to the Fidelity he owes to the Holy See: And lastly, that whenever the Pope should die, he should do his utmost to get him to be elected and ordain'd Pope, who should have the Suffrages of the major part of the Cardinals, Clergy, and Laity. This Oath dated *September* the 24th 1073. is after the One and twentieth Letter of the first Book.

There is another Oath of this Nature taken by *Bertran* Count of *Provence*, after the twelfth Letter of the ninth Book.

The Project
of the
CROISADE
for on foot
by Gregory
VII.

Lastly, Gregory VII. not willing to omit any one means of aggrandizing the Church of *Rome*, had resolv'd upon a CROISADE, to go into the *East* at the head of an Army, to assist the *Christians*, and to fall upon the Infidels. Big with this Design he wrote to *William* Count of *Burgundy*, by the Six and fortieth Letter of the first Book, dated *February* the 2d in the Year, 1074. ordering him to be ready, and to give notice to his Allies, to furnish him with Forces, that so he might, after he had reduc'd the *Normans* of *Pozzuolo* to their Duty, march directly with an Army to *Constantinople*, and relieve the *Christians* of the *East*.

By the Nine and fortieth Letter of the same Book, dated *March* ensuing, he exhorts all the *Christians* of the *West* to unite together for the relief of the *Christians* of the *East* against the Infidels. He did the same thing by the Seven and thirtieth Letter of the second Book, which bears date the 16th of *December* of the same Year.

This Project of Gregory had not that success which he desir'd: But he engag'd Duke *Robert* to lead an Army into the *East*, under Colour of placing *Michael* *Ducas* again upon the Throne of the *Eastern* Empire. This Duke gave Battle to the Emperor *Alexis* in *Thrace*, and became Master of the Field, tho' the Enemy were much superior in Number. The Difficulties which the Pope's Affairs labour'd under, and the War with the Emperor *Henry* prevented that Duke from pursuing his Conquests in the *East*, and from extending the Limits of the *Roman* Church, and the Authority of the Holy See by his Victories: The which Gregory had attempted in vain, by the way of Accommodation, in sending to the Emperor *Michael* (who had writ to him, and made proposals on his part for the re-union of the two Churches) *Dominick* Patriarch of *Venice*, to treat with him *viva voce* concerning this Peace; and in remonstrating to that Emperor, by his Answer, that the Division which had been be-

tween

tween the *Roman* and the *Greek* Church, had done great prejudice to the Affairs of the Holy Gregory See, and the Empire of the *East*. This Letter is the Eighteenth of the first Book, dated *June* the 9th 1073.

Gregory VII. was no less Solicitous about the Churches of *Africa*; and having understood that the *Christians* of *Carthage*, tho' persecuted by the *Sarazens*, quarrell'd among themselves, and that some of them had betray'd *Cyriacus* their Arch-bishop into the Hands of those Infidels, who had very much abused him: He wrote a near Letter to the Clergy and Faithful of that City, whereby he exhorts them to suffer patiently the Persecution of the *Sarazens*, and to live in Peace and Unity one with another; and after he had in a very lively manner represented to them the Enormity of the Offence committed in betraying *Cyriacus*, he exhorts them who were guilty of it, to do Penance. This Letter dated *September* the 15th 1073. is the Two and twentieth of the first Book.

In the next Letter of the same date, he comforts that good Bishop, extolls his Constancy, and exhorts him to rejoice in his Sufferings, and to persevere in the Faith; assuring him that he would continually offer up his Prayers to God, that he would be pleas'd to look down with an Eye of Pity and Compassion upon the Church of *Africa*, which has so long groan'd under the pressures of Persecution and Distress.

Some time after the Church of *Africa* being reduc'd to the Government only of two Bishops, the *Africans* were oblig'd to send one *Servandus* to *Rome*, whom they had elected Bishop of *Hippo*, to be ordain'd by the Pope. Gregory ordain'd him, and sent him away with Recommendatory Letters directed to the Arch-bishop of *Carthage*, to the People of *Hippo*, and to *Auzir* King of *Mauritania*. These are the three last Letters of the third Book, and belong to the Year, 1076.

In the first Letter of the eighth Book directed to the Arch-bishop of *Synnada* Patriarch of the *Armenians*, dated *June* the 6th in the Year, 1080. Gregory reproves several Errors, or rather several Practices contrary to the Discipline of the Church, wherewith the *Armenians* were charg'd: Namely, That in their Churches they did not mix Water with the Wine in the Celebration of the Holy Sacrifice of the Mass; that they made the Holy Christm with Butter, and not with Balsom; and that they had a regard to the memory of *Diocorus*. The Deputy of the Arch-bishop of *Synnada*, who was come to cause an *Armenian* Heretick, who was fled to *Italy*, to be driven thence, had assur'd the Pope that all these Things were only groundless Surmises: But for his better Satisfaction Gregory desires that that Arch-bishop would inform him by Writing what were his Thoughts, and send him a profession of Faith. At the same time he advises him to leave out these Words in the TRISAGION, *who wast crucified for us*, because they were not us'd in any other Church of the *East*, no more than they were in the Church of the *West*, and because they might be perverted to an ill Sense. He commends the practice of their Churches in making use of Unleaven'd Bread, and Fortifies them against the Objections of the *Greeks*.

As to the Churches of the *West*, we may safely say that Pope Gregory VII. govern'd almost all of them, as if they belong'd to his own Diocess, either by sending to them his Legats a *Latere*; or by nominating Vicars to them; or by citing the Bishops to *Rome*, to give an account of their Conduct; or by confirming or approving their Elections; or by receiving the Appeals of their Decisions; or by admitting the Complaints of their Diocessans; or by appointing Judges upon the place; or by deciding several Points of Discipline: In a Word, by having an hand in the particulars of all that happen'd in the Churches of *Europe*.

In the first place as to Legats, 'tis certain that nothing conduc'd more to establishing the absolute Authority of the Popes, than the sending Legats a *Latere* to reside upon the spot. At first the Popes were satisfied with nominating the Bishops of the Country for their Vicars, or for their Legats, and granted them a Commission to call Councils, and to act in their Names: But for as much as these Prelates might have particular Interests to carry on, and were not entirely devoted to the Will and Pleasure of the Popes, the Court of *Rome* thought it more advisable to send upon the places Legats who were Strangers, with full Commission of calling Councils, of making Rules of Discipline, of judging Priests, and even Bishops themselves; of excommunicating those whom they thought fit, upon condition that they would return a faithful Account of all their Proceedings to the Pope; and provided that those who thought themselves injur'd by their Decisions, might come Personally to *Rome*, to complain to the Pope himself. By this means the Holy See judg'd the same Cause twice over, and kept all the World in Awe. For those who had been Condemn'd by the Legats, hoping to meet with kinder usage from the Pope, went to *Rome* in the nature of Suppliants and Penitents, and seldom fail'd of clearing themselves, or of receiving their Absolution; which on the one side, advanc'd the Authority of the Holy See, and on the other, made them its Creatures. This Custom of sending Legats a *Latere* into the Provinces, began to prevail in the foregoing Century, and became very common in this, especially in *Italy*, and *France*: However, it met at first with some opposition in *Germany*, where they maintain'd that no other Legat of the Holy See ought to be acknowledg'd beside the Arch-bishop of *Majence*; but Gregory VII. play'd his part so well as to introduce it there. In the Church

The Letters of Gregory sent into Africa.

The Letters of Gregory VII. against the Errors charg'd upon the Armenians.

Legats sent by Gregory VII. to several Parts.

Legats sent of France, the Arch-bishop of *Rheims* pretended, by virtue of his Privileges, to be exempted by *Gregory VII.* from the Jurisdiction of the Legats, at least of those who were not *Romans*, and were immediately come from *Rome*; and for this Reason would not appear before *Hugh Bishop of Dia* and the Abbot of *Cluny*, whom *Gregory* had nominated to be his Legats in *France*. But the Pope sent him word by the Second Letter of the sixth Book, dated *August* the 22d, 1078. that the Holy See had always a Liberty of sending Legats immediately from *Rome*, or of nominating those who liv'd upon the place, or of taking them whence it pleas'd. *England* maintain'd its Right much longer, and rejected Foreign Legats; for we read in the History of *Eadmerus*, that Pope *Urban* successor to *Gregory VII.* having sent in the Year, 1100. *Guy Arch-bishop of Vienna* as Legat of the Holy See to *England*, all the Kingdom was startled at this Legation, which was look'd upon as a dangerous Innovation, because it was too well known, that there could be no other Vicar of the Holy See in *England*, beside the Arch-bishop of *Canterbury*; that thereupon the Arch-bishop of *Vienna* return'd just as he came, without having been acknowledg'd by any one as Legat, and without doing any thing in that Quality.

Gregory VII. who himself had been Legat in *France*, had no mind to abrogate this Custom; on the contrary, the first thing he did after he was Elect'd Pope, was to continue the Legats sent by his Predecessors, and to send new ones into those parts, where there were none. By the Sixth Letter of the first Book, he confirms the Legation of *Gerard Cardinal Bishop of Ostia*, and of the Sub-deacon *Rainbold* Legats in *France*; orders them to do their utmost in making up the Breach between *Hugh Abbot of Cluny* and his Monks, and sends them *Hugh the White* a Cardinal, to go into *Spain*, if they thought fit.

In the Eighth Letter, he likewise continues the Legation of *Hubert* and *Albert*, and exhorts them to execute the Commission which his Predecessor *Alexander* had given them.

In the Sixteenth, he shews how he would have his Legats demean themselves towards him, by writing to *Cardinal Gerard of Ostia*, that he was very much surpris'd at his not sending him word by an Express, what had been done in the Synod which he had held in *Spain*, because it was customary, and withal necessary that when a Legat of the Holy See held a Council in a remote Country, he should come and give an account of what he had done, or at least send one to do it for him: That tho' that Cardinal had acquainted him with part of the Proceedings, yet since there was no Person, who either saw or heard, how things went in that Synod, to inform him about it, he was very much at a stand what answer to give those, who complain'd of having been excommunicated, depos'd or interdicted unjustly: for fear he should either be deceiv'd by the intricacy of the Causes, or should not fully exercise his Authority: That however, 'tis look'd upon as a piece of Cruelty and Contempt, to defer giving these kind of Answers, because of the dangers they are in, who are under Ecclesiastical Censures: That as to the business of *William Arch-bishop of Auche*, whose re-establishment he desir'd him to grant; he had himself rais'd perplexities in his mind, by taking notice to him that he had been depos'd only for having voluntarily communicated with an excommunicate Person; and that yet he had not clear'd himself Canonically, but only offer'd to do it before Pope *Alexander*: That after this Affair had been debated, at last they came to this Resolution, That if the Arch-bishop of *Auche* were guilty of nothing else, but of having communicated with an excommunicate Person, he ought not to be depos'd; but that if he were charg'd with any other Crimes of which he was not clear'd, the determination thereof ought to be referr'd to the Holy See: That *Pontius Bishop of Beziers*, who (as he sent word) had been depos'd for the same Offence, was come to *Rome* to make his complaint; but that he had declin'd giving him any answer out of Respect to him: That however, since the like Sentence ought to be pass'd on Cases that are alike, if he were guilty of no other fault, he ought to re-establish him. The Arch-bishop of *Auche* was re-establish'd, and the Pope wrote in his behalf to the Bishop of *Beziers*, and to the other Suffragans, that they should acknowledge him, and shew him the Respect which they ow'd him. This is the Five and fiftieth Letter of the first Book, dated *March* the 16th, 1074.

The Pope's Legats did not meet with the same Reception in all places. Those whom he sent into *Bohemia*, were not much regarded, particularly by the Bishop of *Prague*, whom they had Reprimanded and Condemned as one guilty of Simony. *Gregory* thereupon wrote to the Duke of *Bohemia*, and thank'd him for the Respect which he shew'd to his Legats; but withal told him, That he had great Reason to complain of their being slighted in his Country, because formerly Legats were not sent so frequently; which he says happen'd through the remissness of his Predecessors. In particular, he accuses the Bishop of *Prague*, and threatens to confirm the Interdiction pronounc'd against him by his Legats, if he did not obey them, by doing what they requir'd of him. This Letter is the Seventeenth of the first Book, dated *July* the 8th, in the Year, 1073.

In the Fortieth of the second Book, *Gregory VII.* charges all the Faithful to Respect his Legats: And in the One and fortieth, he sends them to be present at the Election of the Bishop of *Eugubio*.

He sent his Legats even to the most remote Countries; as for instance to *Poland*, as ap- Gregory
pears by the Sixty third Letter of the second Book; to *Sclavonia, Russia, Denmark*, &c. as VII.
appears by several other Letters.

Of all the Legations, none was more considerable than that of the two *Hughs* in *France*, by Gre- Legats sent
gor were there any Legats who exercis'd it with greater Authority, or dispatch'd more Af- gory VII.
fairs. The one was Bishop of *Dia*, and the other Abbot of *Cluny*. The former had been to several
Elected Bishop of *Dia* by the Clergy and Laity of that City, with the Approbation of Parts.
William their Count. After his Election, he had taken an Oath of Fidelity to that Count:
But not being forward to pay him the Sum of Money which was usually exacted for the
Right of Investiture, he disoblig'd him so much, that he was no sooner gone to *Rome* to be
Consecrated, but the Count seiz'd of the Revenues of his Church. The Pope having read
over the Act of *Hugh's* Election, Consecrated him, but upon condition that he would not
tolerate any Simony in his Diocess, nor Consecrate any Church that had its dependence on
any Lay Patrons. This is what he acquaints that Count with, by the Sixty ninth Letter of
of the first Book, wherein he upbraids him for having seiz'd on the Revenues of the Church
of *Dia*. This Letter bears date *March* the 16th, 1074.

By the Three and fortieth Letter of the second Book, dated *January* the 5th, 1075. he or-
ders that Bishop to accept of the Restitutions which those of his Church should make him,
and to absolve them, upon condition that they would come and appear before the Synod of
Rome.

Gregory VII. reposing a great deal of Confidence on this Bishop, made him his Legat or
Vicar in *France*; and in that quality refer'd to him a great many Affairs: Among others,
that which related to the Bishop of *Cambray*, who after he had been Elected, had receiv'd
the Investiture thereof from King *Henry*. The Pope orders his Legat by the Two and
twentieth Letter of the fourth Book, to examine this Affair in a Council, with *Hugh* Abbot
of *Cluny*, and several Bishops of *France*: And that if he who was Elected to the Bishop-
rick of *Cambray*, would swear, that when he receiv'd the Investiture from *Henry*, he did not
know that he was excommunicated, or that the Pope had prohibited such Investitures, he
should confirm his Election. By the same Letter he likewise committed to him, the taking
cognizance of the Affairs which related to the Bishop of *Chalons*, the Churches of *Chartres*,
Puy and *Clermont*, and that of the Monastery of *S. Dennis*. This Letter is dated *May* the
2d, in the Year, 1077.

This Legat in pursuance of his Commission, held several Councils in *France* in the Year, Councils
1077. Among the rest he held one at *Clermont*, wherein he depos'd the Bishop of that City, held in
and the Bishop of *Puy* in *Velay*: Another at *Dijon* against the Simoniacal: A third at *Au- France,*
run, to which he cited most of the Arch-bishops of *France*, and condemn'd all those who by *Hugh*
would not appear; to wit, *Manasse* Arch-bishop of *Rheims*, accus'd of Simony by his Bishop of
Clergy; the Arch-bishop of *Sens*, because he would not acknowledge the Legat; the Arch- *Dia*, in
bishop of *Bordeaux*, because he had not appear'd at the Council of *Clermont*, and because the Year,
after he had been Suspend'd, he still continu'd to discharge his Functions; the Arch-bishop 1077.
of *Bourges*, for having relinquish'd his Church; the Arch-bishop of *Tours*, accus'd of being
Vexatious and Simoniacal; the Arch-bishop of *Lions*, convicted of Simony, in whose place
Gebuin Arch-deacon of *Langres*, was elected and ordain'd; the Bishops of *Senlis*, *Chartres*,
Auxerre, for having receiv'd the Investiture from the King; the Bishop of *Noyon*, who
own'd himself Guilty of Simony; and the Bishop of *Autun*, for not assisting at the Coun-
cil.

The next year *Hugh* Bishop of *Dia*, held another Council at *Poitiers*, spight of the Pro- The Coun-
hibitions of the King of *France*, who perceiving how roughly his Bishops were handled, cil of
had written to the Count of *Poitiers* and to the Bishops of his Kingdom, not to suffer the *Poitiers*,
Pope's Legat to hold such Councils, which he Nicknames *Conventicles*. The Arch-bishop 1078.
of *Tours* and the Bishop of *Rennes* came to this Council, but it was to disturb it; for which
the Legat suspended both of them. However, they still spoke boldly against the Legat's
Proceedings, and even offer'd some Violence to him. Afterwards they withdrew with the
Suffragan Bishops of the Arch-bishoprick of *Tours*, and left him with a very small number
of Prelates. The next day he held a Council in the Church of *S. Hilary*: The Arch-bishop
of *Tours* persisted to inveigh hotly against the Legat, who suspended him; and appeal'd to
the Holy See. The Legat refer'd him to the Pope. Afterwards he depos'd the Abbot of
Bergues, as being Guilty of Simony. The Arch-bishop of *Bezanzen* was suspended for not
appearing at the Synod of *Autun* and *Poitiers*. The Judgment of the Bishops of *Beauvais*
and *Noyon*, accus'd of Simony, was refer'd to the Pope. He who had intruded into the
Church of *Amiens* was likewise refer'd to the Pope, together with the Bishops of *Laon*,
Senlis and *Soissons*, who had ordain'd him. The Absolution of the Count of *Angers*, was
likewise refer'd to the Holy See. *Hugh* of *Dia* in this Council, heard the Cause between
the Bishops of *Terrouane* and *Poitiers*, and after he had discuss'd these Personal Causes, he
made ten Canons upon the Discipline of the Church.

Gregory
VII

The Can-
ons of the
Council of
Poitiers.

In the First, Ecclesiasticks are prohibited from receiving the Investiture or Collation of Benefices, from the King, or any Lay Patron. The Laicks who held any Churches in their Possession, were excommunicated, and these Churches interdicted.

In the Second, It is prohibited, to hold two Benefices in two different Churches.

The Third imports, That no Person shall pretend to hold Ecclesiastical Benefices, by right of Succession.

The Fourth imports, That Bishops shall take nothing for Ordinations, nor for Consecrating Churches.

The Fifth, That neither Abbots nor Monks shall administer the Sacrament of Penance, without the Commission of the Bishop first had.

The Sixth, That neither Abbots, Monks, nor Prebendaries shall purchase Churches, or get the Impropriation of them by any method whatsoever, unless it be with the consent of the Bishop, in whose Diocess these Churches are: That however, they shall still hold, and quietly possess the Benefices which they already have; but that the Priest who serves them, shall be answerable to the Bishop for the Charge of Souls, and for his Ministry.

The Seventh, That the Abbots, Deans, and Arch-priests who are not Priests, shall enter into Priest's Orders, or lose their Benefices: And that the Arch-deacons shall be Deacons, under the same Penalty.

The Eighth, That the Children of Priests, and Bastards, shall not be admitted into Holy Orders, unless they be Monks, or live in a regular Convent: But that they shall not hold any Ecclesiastical Preferments. That Slaves cannot be admitted into Orders, unless their Masters give them their Freedom.

The Ninth, That the Sub-deacons, Deacons, and Priests shall have no Concubines, or any other suspicious Women in their Houses; and that all those, who shall wittingly hear the Mass of a Priest who keeps a Concubine, or is Guilty of Simony, shall be excommunicated.

The Tenth, That Clerks who bear Arms, or are Usurers, shall be depos'd.

Most of the Prelates, who were Condemn'd by *Hugh* Bishop of *Dia*, had recourse to the Pope, who releas'd them from their Condemnations, upon condition (as we said before) that they would clear themselves before his Legat. For this, you may consult the Letters of *Hugh* of *Dia* to *Gregory* VII. those of *Manasses* to the same; and the Letter of that Pope by which he re-establishes them, which is the Seventeenth of the fifth Book, dated *March* the 8th, 1078.

Of all these Prelates, *Manasses* was almost the only Person who persisted in his Resolution of not owning *Hugh* of *Dia* as Legat, who continued to prosecute him till he had pronounc'd a definitive Sentence against him, in the Council which he held at *Lions* in the Year, 1080. wherein he depos'd him; and his Judgment was confirm'd by *Gregory* VII. as appears by this Seventh Letter of the fifth Book.

The Coun-
cils of
Avignon
and Meaux
in the Year,
1080.
The Coun-
cil of
Meaux, in
the Year,
1082.

The same year this Legat held two other Councils: The one at *Avignon*, wherein *Archard*, who had intruded into the Church of *Arles*, was turn'd out, and *Gibelin* put into his place: And the other at *Meaux*, wherein he depos'd *Ursion*, Bishop of *Soissons*, and caus'd *Arnulphus*, Monk of *S. Medard*, to be elected in his room.

In the Year, 1082. he held another Council at *Meaux*, wherein he ordain'd *Robert* Abbot of *Rebais*, Bishop of that City. But because this Ordination was done without the Approbation of *Richerus* Arch-bishop of *Sens*, the Bishops of the Province would not own him; and *Richerus* ordain'd another Bishop, after he had excommunicated *Robert*.

The Pope refer'd to *Hugh* of *Dia*, the Abolition of *Robert* Count of *Flanders*, excommunicated by the Bishop of *Langres*, with Commission to put other Persons in his place; this appears by the Seventh Letter of the sixth Book, dated *November* the 25th, 1079.

By the Sixteenth Letter of the seventh Book, dated *March* the 26th, 1080. he orders *Harbert* Bishop of *Terrouane*, whom *Hugh* of *Dia* had cited twice before him, to justify himself before that Legat.

Hugh of *Dia* as a Recompence of the good Services he had done to the Holy See, was translated from the Bishoprick of *Dia*, to the Arch-bishoprick of *Lions*, in the Year, 1083. and became so powerful, that after the Death of *Gregory* VII. he was one of those who pretended to the Popedom; and upon that Subject, had contests with *Victor* III. who had been prefer'd before him. That Pope excommunicated him: However, in the Popedom of *Urban* II. *Hugh* was re-taken again into Favour, and continued to exercise his Legation in France, as we shall shew in its proper place. He dy'd in the Year, 1106. in *October*, at *Susa*, in his Journey to the Council which Pope *Paschal* II. held about the end of that year at *Guastalla*, in the Dukedom of *Manrua*.

There are a great many other Affairs relating to France, Normandy, Flanders, England and Bretagne, which *Hugh* and his Collegues took Cognizance of, and pass'd Sentence upon either Definitively, after it had been refer'd to them by the Pope, or else Provisionally for any to have liberty of appealing to the Holy See. We shall have opportunity of speaking more largely of these things hereafter.

Gregory

Gregory VII. to add the more Strength to his Authority, thought it expedient to make Gregory choice of one of the most eminent Sees of France, on which he might confer the perpetual Vicarship or Primacy of the Holy See. The Vicarship of the Popes in France, (by virtue of which those, to whom it was granted, pretended to a Jurisdiction above Metropolitans), the Popes and the Quality of Primates, had till then pass'd from Church to Church, according as they had been more or less favour'd by the Holy See. The Church of Arles is the first on whom this Privilege was conferr'd by Pope Zozimus, in consideration of the Merits of Patroclus, who was Arch-bishop of that place. Pope Symmachus confirm'd this Privilege in favour of Cæsarius Arch-bishop of Arles, as to that part of Gaul, which was then under the Dominion of the Goths: But at the same time he made S. Remy, Archbishop of Rheims, his Vicar in the Kingdom under Clovis. However, afterward the Vicarship of the Arch-bishop of Arles spread it self in the Kingdom under Childebert, and even through all France, by the favour of the Popes Vigilius, Pelagius I. Gregory the Great, and John VIII. But Adrian I. restor'd this Honour to the Arch-bishop of Rheims; and the Popes Benedict III. and Nicholas I. confirm'd it. Pope Sergius granted it to the Bishop of Metz, in consideration of the Person of Dreux, the Emperor's Uncle. But the Bishops of France would not acknowledge him, and we do not find that his Successors have pretended thereto. Ansegisus Arch-bishop of Sens, obtain'd the same Privilege from John VIII. and his Successors retain'd the Quality of Primates of Gaul and Germany, tho' the Bishops of France would not acknowledge it in the Council of Pontyon, and ever since it has been disputed with them.

At last Gregory VII. made choice of the Church of Lions, as the Church of most note, to Honour with this Quality, and granted it the Primacy over four Provinces of France; namely, of Lions, Roan, Tours, and Sens, by the Four and thirtieth Letter of the sixth Book, directed to Gebwin Arch-bishop of Lions; and by the Five and thirtieth Letter of the same Book, directed to the Arch-bishops of Roan, Tours and Sens, which are both dated April the 20th, in the Year, 1099. To establish this, he supposes that the distinction of Dioceses, Provinces, Primacies, and Metropolitanships was made by the Apostles themselves, or by the Holy Apostolick See, and that the Dignity of Primate had been granted by his Predecessors to the Arch-bishop of Lions. However, it would be a hard matter to prove this out of any Authentick Record. Besides, the Arch-bishops of Sens and Roan, would not acknowledge the Arch-bishop of Lions for Primate: Which oblig'd Urban II. in the Council held at Clermont, in the Year, 1095. to suspend Richerus Arch-bishop of Sens from the use of the Pall; to enjoin his Suffragans not to obey him; and to threaten the Arch-bishop of Roan with the same Punishment, if he did not within three Months acknowledge the Primacy of the Arch-bishop of Lions.

The Rights or Privileges annex'd to the Pope's Vicars or Primates in France, have been of a greater or less extent, according to the difference of the Times. Pope Zozimus grant'd three Things to the Arch-bishop of Arles, viz. (1.) That all the Bishops who were mind-^{ed} to come to Rome, shall be oblig'd to take along with them recommendatory Letters from the Arch-bishop of Arles. (2.) That the Ordinations in the Provinces of Vienna and Narbonne shall be his Peculiarities. (3.) That he shall have the same Jurisdiction over the Churches, which he has had over them for a long time, tho' they be not in his Territory. Of these three Privileges, the two last belong to the Arch-bishop of Arles as Metropolitan; and the first was granted him as Vicar of the Pope. Symmachus, besides these, granted him a Power of calling Councils of the Bishops of France and Spain: Vigilius added thereto the Honour of wearing the Pall; but he desires that if he should meet with any difficult Point, which could not be determin'd by the Councils, he should make his Report thereof to the Holy See. Pelagius granted him in general, a Power of Acting in France, with respect to every thing which concern'd the Administration of Ecclesiastical Affairs. Lastly, Pope Gregory took notice in particular, wherein this Power consisted, which is, (1.) To cause all the Canons to be Religiously observ'd, and to maintain the Faith. (2.) To call a Synod when 'tis necessary. (3.) To make his Report to the Holy See, of the Controversies of Faith, and of the most momentary and difficult Causes. The Privilege granted by the Popes to the Arch-bishops of Rheims, consists chiefly in being immediately subject to no other than the Holy See, and in having the Right of Ordination and Inspection in the whole compass of his Vicarship. The Bishop of Metz had a Commission to call general Councils; to receive the Judgments pass'd in the Provincial Synods; to hear upon the first instance, the Causes of Appealing to the Holy See; to inform himself of the Lives of the Abbots and Bishops, and to provide for the necessities of the Church. The Privileges granted to the Arch-bishop of Sens, are to call Councils, and to examine into all the Ecclesiastical Affairs of France and Germany; to receive and publish the Decrees of the Holy See, and to make his Report to it, of all the Affairs of Moment and Consequence.

Gregory VII. does not enter into the particulars of the Privileges of the Arch-bishop of Lions; but only says in general, that the Ecclesiastical Affairs of any Consequence ought to be brought before him; and that it belongs to him to confirm and disannul the Judgments of the Ordinaries, and to judge the Causes of Bishops, and the Affairs of Importance, but without prejudice to the Holy See.

Gregory
VII.
The Cause
of Ma-
nasses
Arch-bishop
of Rheims.

Before Gregory VII. was Pope, *Manasses* was Arch-bishop of *Rheims*. That Prelate being very powerful, thought that the Monks of the Abby of *S. Remy* of that City, ought to pay an entire Submission to him. He was for giving them such an Abbot as he thought fit, and took part of their Revenues into his Possession. These Monks having prefer'd their Complaints to *Alexander II.* that Pope wrote to *Manasses*, and admonish'd him to put an end to these Complaints, and to give Orders that that Abbey should be provided with a regular Abbot, who should have the Administration both of Spirituals and Temporals in his own hands. *Gregory VII.* continued the same Remonstrances: But being inform'd that *Manasses*, notwithstanding all the Promises which he had made by his Deputies, to give him Satisfaction, continu'd his Abuses to those Religious, and enjoy'd their Revenues, He wrote a Letter to him full of Invectives, wherein he threatens to shew him the utmost severity, if he did not immediately cause a Regular Abbot to be put into that Abbey, and if he did not give such Orders as that the Religious might have no farther Reason to complain of him: And at the same time he orders *Hugh* Abbot of *Cluny* to convey that Letter to him, and to learn his Answer. These are the Thirteenth and Fourteenth Letters of the first Book, dated *June* the 29th, 1073. and the first which *Gregory* wrote after his Ordination.

Manasses obey'd the Pope's Orders, and caus'd *William*, Abbot of *S. Arnulphus* of *Mez*, to be elected also Abbot of *S. Remy* of *Rheims*. The Pope approv'd of the Choice of the Person; but he thought it hard that one Man should have the Charge of two Abbeys. However, he permitted *William* to hold, or relinquish that of *Remy*, as he thought fit. He held it for some time; but not being able to endure the Tyranny and Oppression of *Manasses*, he resign'd that Abbey. The Pope wrote to *Manasses* to order another Abbot to be elected, and gave at the same time notice to *Herman* Bishop of *Mez*, that Abbot *William* was willing to reside in the Abbey of his Diocese. This is the Subject matter of the Fifty second and third Letters of the first Book, dated *March* the 14th, 1074.

The next year the Pope, by the Fifty sixth Letter of the second Book, dated *March* the 4th, committed to *Manasses*, the Execution of the Sentence pass'd against the Bishop of *Chalons*, who had been depos'd for not appearing before the Synod of *Rome*, to which he had been cited, upon the account of some Differences between Him and his Clergy. And by the Fifty eighth dated the 5th of the same Month, he orders him to cause the Bishop of *Noyon* to restore to the Bishop of *Utrecht*, a Church which he had unlawfully seiz'd upon.

Hugh Bishop of *Dia*, Legat of the Holy See in *France*, having cited *Manasses* to a Council, which he had call'd at *Autun*, that Arch-bishop thought it beneath him to appear there; which caus'd the Legat to Condemn him. *Manasses* went immediately to *Rome* to clear himself; and by the Pope's order waited there three Months together for *Hugh* of *Dia*. But when that Bishop came not, the Cause of *Manasses* was argu'd in a Council, between Him and the Deputies of *Hugh* of *Dia*. *Manasses* having no Body to Accuse him, did with ease justify himself; and having affirm'd that it was not in contempt of the Holy See, that he did not appear before the Council of *Autun*, the Sentence pass'd against him in that Council was declar'd invalid, upon condition that he would appear before the Pope's Legat, whenever he should be Summoned: But he declar'd that he would not admit the Bishop of *Dia* to be his Judge. The Pope ask'd him whom he was willing should be his Judge; *Manasses* reply'd, *The Abbot of C L U N Y*: Whereupon the Pope deputed that Abbot to be the Judge in the Cause of *Manasses*; after he had made him promise, that if he were call'd to any Synod by the Holy See, or to any by that Legat, he would not fail to make his Appearance. *Manasses* being return'd to *France*, was Summon'd in the Name of *Hugh* of *Dia* and the Abbot of *Cluny*, to a Council to be held at *Troyes*; he went thither with part of his Clergy: But the Clerks who accus'd him not daring to come thither, he was countermanded, and the Legats of the Pope were not at that Council. *Manasses* appear'd there, notwithstanding the Orders to the contrary, and thought he had discharg'd the Promise which he had made to the Pope. He pretended likewise that according to the Promises he made, he was oblig'd to appear before none beside the Pope, or before the *Roman* Legats sent immediately from the Holy See, and not before the Bishops on the other side the Mountains. He wrote to the Pope about it, and at the same time complain'd of the Arch-bishop of *Vienna*, who had depos'd and re-establish'd several Priests of the Diocese of *Rheims*; and of the Bishops of *Laon* and *Soissons* his Suffragans, who had ordain'd a Bishop of *Amiens* without consulting him, and even whilst he was at *Rome*. *Gregory* reply'd to him by the Second Letter of the sixth Book, dated *August* the 22d, 1078. That he ought to acknowledge the Legats nam'd by the Holy See upon the place, as well as those who were sent immediately from *Rome*; and that he ought forthwith to clear himself of the Things laid to his Charge before *Hugh* of *Dia* and the Abbot of *Cluny*; and that they should do him Justice, with respect to the Complaints which he had made. This is what he acquaints the Bishop of *Dia* with, by the next Letter dated the same day.

In the mean time *Hugh* of *Dia* caus'd *Manasses* to be Summon'd twice to a Council to be held at *Lions*, to answer to the Accusations which Count *Manasses*, and several Clerks of the Church of *Rheims* prefer'd against him. The Arch-bishop of *Rheims* refus'd to come to that Council,

Council, and publish'd an Apology or *Manifesto*, wherein he alledges several Reasons for his Gregory not appearing. The first is, Because there is no mention made of the Abbot of *Cluny* in the VII. Order, by which he was Summon'd to that Council. The Second, Because that Council *The Cause* was held in a City, which was not in that part of *France*, wherein he ought to be Judg'd. of *Man-*
The Third, Because the Province which lay between that of *Rheims* and that of *Lions*, and *Arch-bishop*
through which he must pass, was engag'd in a War; so that he could not come without
danger of being made Prisoner. The Fourth, Because he understood that that Council was
to consist of the same Persons, who had already Condemn'd him rashly and unjustly. The
Fifth, Because according to the Canons, it was requir'd that such a place should be made
choice of to Try any one, as was near to his own Country, where one might produce Wit-
nesses, and pass a definitive Sentence. That besides, he was reconcil'd to Count *Manasses*,
and to all those who were at Difference with him, except *Bruno*, who was neither his
Clerk, nor Born nor Baptiz'd in his Diocese, but a Prelate of *S. Cuthbert* of *Cologne*,
for whom he was not much concern'd; and who had serv'd him basely, tho' under particular
Obligations to him; and except another Clerk, nam'd *Pontius*, whom he had convicted of
Falshood in the Council of *Rome*. That if he had no Accusers, he was not oblig'd to come
and clear himself before the Council, by the Testimony of six Bishops of an unblame-
able Life: That when he would have done it, he could not, because of the shortness of
the time that was allow'd him; and that it would be difficult to find in his Province six
Bishops, who were not his Enemies, and without Reproach: That when he had promis'd
to the Pope to appear before the Council which should be held by his Legats, he meant
only such a Council as should be held in *France*, and in case he had not lawful Reasons to
excuse his Non-appearance: Lastly, That for his part, he did not acknowledge *Hugh* of
Dia to be Legat; since the Pope had granted him the favour of refusing him for his Judge:
That however, to shew his Submission to the Holy See, he offer'd him to appear at a Synod
which should be held in some City near to *Rheims*, either in *Lent* or at *Easter*; and that
he would there receive him with all the Honour that was due to the Legats of the Pope:
That he exhorted him to accept of this Offer; because it would be more advantageous to
the Holy See, to attract the Respect and Submission of the *French* by Acts of Moderation,
than by Acts of Severity to keep them at a distance: That if notwithstanding this Remon-
strance, he still would persist in the same mind, and pronounce a Sentence of Deposition
and Excommunication against him, the Popes *S. Gregory* and *S. Leo* had instructed him that
he ought not to look upon such an Excommunication as issuing from the Holy See. These
are the Reasons contain'd in the Apology of *Manasses*, which is a very fine Piece, and writ-
ten in a very elegant Style, and publish'd by Father *Mabillon* in the first Tome of his Treas-
ury of *Italy*.

Hugh of *Dia* had no regard to this *Manifesto*, but in the Council of *Lions* pronounc'd a
Sentence of Deposition against *Manasses*, and the Pope confirm'd it in the Synod of *Rome*,
held the beginning of the Year, 1080. and gave *Manasses* notice of it by the Twentieth
Letter of the Seventh Book, dated *April* the 7th of the same Year; allowing him notwith-
standing further time till the Feast of *S. Michael* to justify himself, either at *Rome*, or before
his Legats; by producing as an Evidence of his Innocence some Bishops his Suffragans; by
restoring to the two Persons who had accus'd him, the Revenues which he had taken from
them; and upon Condition that he would retire to *Cluny* or some other Monastery till *Ascen-*
tion-day, and forbear till then all Episcopal Functions.

Manasses did not hearken to this Sentence, and continued in Possession of his Archbishop-
rick without submitting in the least to the Pope; who wrote immediately to the Clergy and
Laity of *Rheims*, to the Suffragans of that Metropolitanship, to King *Philip* and to Count
Ebold, ordering them no longer to acknowledge him for Archbishop of *Rheims*, to turn him
out of that Church, and to Elect or cause to be Elect'd another in his stead. This is the
subject Matter of the Seventeenth, Eighteenth, Nineteenth and Twentieth Letters of the
Eighth Book, dated *Decemb.* 27th in the same Year.

This *Manasses* is accus'd by the Authors of that time of having attain'd to the Archbi-
shoprick of *Rheims* by Simony, and of having exercis'd an insupportable Tyranny and Op-
pression over his Clergy; of having rifled Churches, plunder'd Monasteries, exacted Money
from his Clergy, persecuted Men of Estates; of seizing the Revenues of the richest Abbies;
of having liv'd more like a Great Lord, than a Bishop; of having greater Care of his Sol-
diers, than of his Clergy; of having more Concern for the Temporalities, than for the Spiritu-
alities of his Archbishoprick; and of being so impious as to say, That the Archbishoprick
of *Rheims* would be a very pretty Thing, if no singing of Mass were required. 'Tis thus
that he is set out by *William* Abbot of *S. Arnulphus* of *Metz*, *Guilbert* Abbot of *Nogent*, and
Hugh of *Flaviany*. However, *Fulcoim* Subdeacon of *Meaux*, has made his Elogy; and the
Clergy of *Noyon* (in a Letter which they wrote at that very time to the Clergy of *Cambray*,
to prove that the Sons of Clerks and Priests might be admitted into Priests Orders) maintain,
That the Excommunication of *Manasses* had been made by a Motive of Envy; and that it
was rash and unjust. This Letter is related by Father *Mabillon*, after the Apology of *Ma-*
masses.

Gregory VII. *nasses.* All this makes it appear, That tho' *Manasses* had been as guilty as they would have him thought to be, yet he was not condemn'd in due Form.

The Cause of the Arch-bishop of Tours, and the Bishop of Dol. There had been for several Years past a Contest between the Archbishop of *Tours* and the Bishop of *Dol*, who pretended likewise to the Dignity of an Archbishop, or the Right of Metropolitan over the Bishops of *Bretagne*. The Popes always declar'd themselves in favour of the Archbishop of *Tours*. *Gregory VII.* seem'd at first to favour the Bishop of *Dol*; for the Clergy and Laity having sent to the Pope him whom they had elected to be Bishop, he refused to ordain him because he was too young: But having chosen *Tves* Abbot of *S. Melaine*, who was come to *Rome* with the Deputies of *Dol*, he consecrated him by their Consent, and granted him the Pall, upon Condition that he would come to *Rome* whenever he should be sent for thither, to regulate the Contest which was between the Church of *Dol* and that of *Tours* about the Right of Metropolitanship. The Archbishop of *Tours* thinking that the Pope had by this prejudiced his Right, complain'd of it; but *Gregory* sent him word that he had no occasion to complain, since he had taken such Measures that what he had done should be no Prejudice to him, and that he would do him Justice, when that Affair was in a Posture of being try'd. This is the Subject Matter of the Fourth, Fifth, and Thirteenth Letters of the Fourth Book, of which the two first, about the Ordination of *Tves*, are directed, the one to the People of *Dol*, and the other to the Bishops of *Bretagne*, dated September 27, in the Year, 1076. and the last to *Radulphus* Archbishop of *Tours*, dated the First of March, 1077.

The Pope was deceived in the Choice of the Man whom he had ordain'd to the Church of *Dol*. He soon receiv'd Complaints of his bad Conduct: And after he had examin'd the Accusations brought against him, he was just ready to depose him; when he received a Letter from *William* King of *England*, who interceded for him. This caus'd the Pope to supersede the Execution of that Sentence, till he should send upon the Place *Hugh* Bishop of *Dia*, and two other Legats, to inform themselves more fully about that Affair. This appears by the Seventeenth Letter of the Fourth Book, written to the King of *England*, and dated March the 2d, in the Year, 1077. He committed the Determination of that Affair to *Hugh* of *Dia*, to the Abbot of *Cluny*, and to two other Clerks, by the Two and three and twentieth Letters of the Fifth Book, dated May 22d, 1078.

At last the Contest between the Churches of *Tours* and *Dol*, for the Right of Metropolitanship, having been debated in the Council held at *Rome* the beginning of the Year, 1080. And the Archbishop of *Tours* having made it appear, by good Titles, That *Bretagne* belong'd to his Metropolitanship; whereas the Bishop of *Dol* not being able to produce such Authentick ones, was pleas'd to say, That he had forgot behind him several of his Titles: The Pope granted him a farther time, and declar'd that he would send Legats upon the Place, to determine that Affair: And that if it appear'd that the Bishop of *Dol* had sufficient Titles whereon to ground his Exception, he should still remain in Possession of it; if not, that then the Bishop of *Dol* and the other Bishops of *Bretagne* shall be subject to the Archbishop of *Tours*, as to their Metropolitan; upon Condition however that the Bishop of *Dol* shall still enjoy the Privilege of wearing the Pall. This is what he intimates to the People of *Tours* and *Bretagne*, by the Fifteenth Letter of the Seventh Book, dated March 8th, in the Year, 1080.

The Cause of the Bishop of Toul. The Bishop of *Toul* having refus'd to one of his Clerks a Church which he pretended to belong to his Prebendship, and having absolutely suspended him, that Clerk was incens'd against him, and accus'd him of selling Benefices and Sacred things; of holding a shameful and dishonorable Commerce with a certain Woman, and of having bought his Bishoprick. The Bishop's Friends, to avenge his Quarrel, threaten to be even with that Clerk, if ever they could catch him. Whereupon that Clerk not thinking himself secure absconded, and the Bishop immediately caus'd all that he had to be sold. That Clerk having made his Complaints thereof to *Rome*, *Gregory VII.* by the Tenth Letter of the second Book, dated October the 14th, 1074. Commission'd the Arch-bishop of *Treves*, and the Bishop of *Metz*, to Try this Cause. He enjoyns them in the first place to put that Clerk into the Possession of his Benefice; afterwards to make enquiry into the Life of the Bishop: If he were Innocent, to punish the Clerk who had scandaliz'd him; and if he were Guilty, to depose him.

The Cause of William Duke of Aquitain. *William* Duke of *Aquitain*, and Count of *Poitiers*, having Marry'd one of his Relations, the Legat of the Holy See, and the Arch-bishop of *Bordeaux* call'd a Synod, to oblige him to part from her. *Issembert* Bishop of *Poitiers* disturb'd that Assembly, and offer'd violence to those who were there. However, the Duke of his own accord parted from his Wife. *Gregory* no less pleas'd with his Submission, than he was offended at the Action of the Bishop of *Poitiers*, complimented the Duke upon it by the third Letter of the second Book, and cited the Bishop to the Council of *Rome* by the second Letter of the same Book, threatening to depose and excommunicate him; and by the Fourth of the same Book advises the Arch-bishop of *Bordeaux* to come to *Rome*, or to send some body thither to accuse *Issembert*. These Three Letters are dated September the 2d, 1074. *Issembert* not appearing at the Synod, the Pope not only confirm'd the Suspension which his Legat had pronounc'd against him, but likewise excommunicated him, till such time as he should come to the Synod,

nod, to be held at *Rome* the beginning of *Lent*, as appears by the Three and Four and twentieth Letters of the same Book, datd *November* the 16th, in the same Year.

The Letters of *Gregory* are full of Instances of Bishops whom he cited to *Rome*, to give an account of their Conduct, or condemn'd for not appearing; or absolv'd when they did appear; or depos'd or enjoyn'd to do Penance. We may consult beside those already mention'd, the Fifty sixth Letter of the first Book, by which he Summons the Bishop of *Chaions*, to come and clear himself at *Rome*: The Fifty seventh, by which he orders the Bishop of *Pavia*, to come to him with the Marquis *Afo*, accus'd of Incest with that Bishop's Sister. This Woman's Name was *Matilda*, which gave occasion to some Authors, to think her to be the same with the Princess *Matilda*, the Wife of *Godfrey*. But she was quite another Woman; for the whom we speak of, was the Sister of *William* Bishop of *Pavia*, who had Marry'd her Kinsman *Afo*, before the Death of *Godfrey*, the Prince's *Matilda's* Husband. The Pope wrote to her by the Thirty sixth Letter of the second Book to part from *Afo*, till such time as she should prove in the Synod of *Rome*, that the Marquis was not her Kinsman. And by the Thirty fifth Letter, he likewise cited *William* Bishop of *Pavia* upon the same account. These two Letters are dated *December* the 16th, 1074.

Sometimes *Gregory* VII. Commission'd Bishops upon the places to pass a definitive Sentence upon the Affairs in dispute. Thus he committed to the Arch-bishops of *Bourges* and *Tours*, the Determination of the Process between the Monastery of *Dol*, and the Abbey of *S. Sulpicius*, by the Ninth Letter of the second Book: To *Richerus* Arch-bishop of *Sens*, by the Twentieth Letter of the same Book, the correcting of *Lancelin*, who had injur'd the Arch-bishop of *Tours*.

By the Sixteenth Letter of the fourth Book, he refer'd to *Hugh* Bishop of *Dia*, the Tryal of the Difference which was between the Clergy of *Romagne*, and the Arch-bishop of *Vienna*.

In the Twentieth of the same Book, he refer'd to *Jeffrey* Bishop of *Paris*, the Absolution of several Persons excommunicated by the Arch-bishop of *Rheims*, and granted him power to Absolve them, in case he found them innocent, if that Arch-bishop would not do it.

In the One and twentieth, he refer'd to *Herman* Bishop of *Metz*, the Tryal of the Process between the Bishop of *Liege*, and the Abbot of *S. Lawrence*, who having been turn'd out of his Monastery by the Bishop, had Appeal'd to the Holy See.

In the Fourth Letter of the sixth Book, he refer'd to the Arch-bishop of *Treves* and the Bishop of *Metz*, the Cause of one who complain'd that he had been unjustly excommunicated by the Bishop of *Liege*.

In the Fifth of the same Book, he advises *Herman* Bishop of *Metz*, to assist the Bishop of *Toul*, whom he had order'd to call a Council of six Bishops, to clear himself Canonically of what had been laid to his charge.

By the Thirty ninth of the same Book, he refer'd to the Bishop of *Cuma*, the Tryal of the Election of the Bishop of *Pergamo*.

By the Eight and twentieth Letter of the seventh Book, he committed to the Bishop of *Benevento*, and the Abbot of Mount *Cassin*, the Tryal of an *Armenian* Heretick.

By the Nineteenth Letter of the ninth Book, he refer'd to the Arch-bishop of *Lions*, the Tryal of the Cause of an Abbot, who produc'd a Grant of *Alexander II.* which prov'd that he had been falsly accus'd.

By the Two and twentieth of the same Book, he refer'd to a Council of the Province, to be held in the presence of his Legats, the Tryal of the Count of *Angiers*, excommunicated by the Arch-bishop of *Tours*, upon the account of a Concubine which he kept.

He refer'd to the same Arch-bishop, by the Thirty second Letter of the same Book, the Cause of the Bishop of *Terrouanne*, who being favour'd by the Count of *Flanders*, had broke open the Church, and offer'd several Violences. You may consult on this Subject the Thirteenth, Two and thirtieth, Three and thirtieth, and Four and thirtieth Letters of the ninth Book, and the First of the eleventh.

By the Thirty first of the same Book, he refer'd to a Bishop the Tryal of the Difference which was between the Clergy of *Aulun*, and the Monks of *Fleury*, about a Privilege which the latter pretended to.

To conclude, there were scarce any Controversies in the Diocesses between the Bishops and their Clerks, or Monks, and even Laicks themselves, which *Gregory VII.* was not minded to take Cognizance of, to try at *Rome*, and to oblige the Bishops to put his Sentence into Execution, as may be seen by a great many Letters, about several Subjects.

In the Fifty fourth of the first Book, he orders against the Bishop of *Poitiers*, that the Canons of that City shall observe their usual Custom concerning their Stations upon the Feasts of *S. Hilary*, and *All-Saints*. In the One and twentieth of the second Book, he enjoyns the Abbot of *Beaulieu*, to be obedient to the Arch-bishop of *Tours*; and that if he thought he had any Reason not to be subject to him, he should come to *Rome*, and make his Pretensions good. In the Two and twentieth, he enjoyns *Hugh*, Knight of *S. Maur*,

Gregory VII.

The Causes which Gregory VII. bear'd and try'd at Rome.

Causes refer'd by the Pope to his Legats.

The Causes cited to, and Judg'd at Rome by Gregory VII.

Gregory VII. to restore to the Arch-bishop of *Tours* the Revenues of his Church, which he had taken away from him: And in case that he thought that they belong'd to him, to come to *Rome* to demand Justice in the case. In the Five and twentieth, he orders the Bishop of *Cologne* to Try the Difference which was between the Bishop of *Osnabrux* and the Abbot of *Corby* in *Saxony*, upon condition that if he could not determine it, he would send them to his Synod of *Rome*. In the Thirty third, he reproves the Bishop of *Turin* for not coming to the Synod of *Rome*, and for having offer'd an Injury to the Monastery of *S. Michael*.

By the Sixty fourth and Sixty fifth Letters of the second Book, dated *March* the 25th, in the Year, 1075. he orders that the Accusation which the Monks of *S. Dennis* in *France* had brought against their Abbot, shall be Try'd by his Legats, or in a Synod of *Rome*. He likewise call'd to *Rome* by the Sixty ninth, the Contest which was between the Bishop of *Turin*, and the Monks of the Monastery of *S. Michael*; this Letter is dated *April* the 9th, in the same year. By the Thirteenth Letter of the third Book, he determines a Difference which was between the Church of *Roselle* and the Church of *Piombino*, in favour of the former.

The Cause of Everard Dean of Orleans There was at that time a great Contest in the Church of *Orleans*, concerning a Deanery, between the Bishop and his Prebendaries. The Cause having been brought before Pope *Alexander*, he had determin'd it in favour of *Josceline*, whom the Prebendaries were for, and excommunicated *Everard* whom the Bishop had favour'd. Notwithstanding this Sentence, the Bishop of *Orleans* had still supported *Everard*, and was likewise accus'd of having receiv'd Mony for the Collation of a Prebendship, the Revenue whereof was appropriated to the maintenance of the Poor: *Gregory VII.* being inform'd of it, in the first place cited *Everard* to *Rome*, by the Fifty second Letter of the second Book, dated *March* the 1st, 1075. and afterwards having confirm'd the Sentence pass'd by his Predecessor against him, he wrote to the Bishop of *Orleans* to turn him out, to put *Josceline* into Possession of the Prebendship then in question, and to suffer the Poor to enjoy the Revenue of that Prebendship which belong'd to them; if not, he threatned to excommunicate him; and at the same time he order'd *Richerus* Arch-bishop of *Sens* to do it, if he did not submit. These two Letters are the Sixteenth and Seventeenth of the third Book, dated in *April* 1076. The Bishop of *Orleans* returning no answer to *Gregory*, that Pope wrote a second time to the Arch-bishop of *Sens*, ordering him to thunder out the Excommunication against that Bishop, unless he assur'd him upon Oath, that he had not come to the least knowledge of the Pope's Letter; and he order'd him to come to *Rome* along with the Parties concern'd in that Affair. He likewise by this Letter Commissions *Richerus* Arch-bishop of *Sens*, not only to take Cognizance of this, but also of several other Matters which concern'd the Churches of *France*. This is the Subject Matter of the Ninth Letter of the fourth Book, dated *November* the 2d, in the same year.

The Bishop of *Orleans* did not much regard all these Menaces of the Pope, and caus'd the Person who brought his Letters to be apprehended. *Gregory* enrag'd at this proceeding, wrote to the Arch-bishop of *Sens* and *Bourges*, ordering them to cite him before them at a place which they should appoint him; and if he continu'd Refractory, to depose him, and put *Sanxon* in his place: He likewise advertiz'd the Bishop of *Orleans*, that he had given this Order. These are the Eighth and Ninth Letters of the fifth Book, dated *October* the 6th, 1077. This *Sanxon* was elected in pursuance of this Order, and the Pope by the Fourteenth Letter of the same Book, dated *January* the 28th, in the Year, 1078. orders the Clergy and Laity of *Orleans* to acknowledge him: However, by another Letter dated *April* the 24th, which is the Twentieth of the same Book, he writes to *Rainier*, who was the depos'd Bishop of *Orleans*, ordering him to appear at the Synod which should be appointed by *Hugh* Bishop of *Dia*, and *Hugh* Abbot of *Cluny*, in order to receive a final Sentence. Lastly, By the Three and twentieth of the sixth Book, dated *March* the 5th, 1079. he acquaints the People of *Orleans* that he approv'd of the Election of *Sanxon*, but that he could not confirm him in Form, till such time as he should send Legats upon the place.

The Cause of Robert, nominated to the Bishoprick of Chartres. *Robert* Abbot of *S. Euphemia* in *Calabria*, had been nominated by the King of *France* to the Bishoprick of *Chartres*. *Gregory VII.* who lik'd not such sort of Nominations, and look'd upon them as Simonaical, charg'd him by his Legat to quit his Bishoprick. But *Robert* was not very forward to obey; whereupon the Pope declar'd him to have forfeited his Title to it, order'd the People of *Chartres* to elect another Bishop, and enjoin'd *Richerus* Arch-bishop of *Sens* and his Suffragans to see this Order put in Execution. You may consult the Fourteenth and Fifteenth Letters of the Fourth Book, dated *March* the 4th, 1077. However, by a Letter directed to *Hugh* of *Dia*, which is the Eleventh of the Fifth Book, he gave that Bishop orders to examine into that business, and to make his Report thereof to him.

The Cause of the Bishop of Annecy. *Stephen* Bishop of *Annecy* had the same fortune. *Hugh* of *Dia* the Pope's Legat excommunicated him, and *Gregory* ratified his Sentence by two Letters; the one written to the Clergy of *Annecy*, and the other to the Bishops of *France*, which are the Eighteenth and Nineteenth of the Fourth Book, dated *March* the 23d, in the Year, 1077.

The

The Arch-bishop of *Rome* being grown infirm and incapable of governing his Diocese, Gregory VII. sent him one *Hubert* a Subdeacon, to enquire whether things were so or no, VII. and to persuade him to give his Consent, that another be put in his place, if he were capable of giving such a Consent; and in case he were wholly infirm, to cause another to be elected. This is what he acquaints the King of *England* with, by the Nineteenth Letter of the fifth Book, dated *April* the 4th, 1078. *The Cause of the Election of Roan.*

The Canons of the Castle of *S. Paul* and *S. Omer*, having sent Deputies to *Rome*, to complain of the Counts *Hubert*, *Guy* and *Hugh*, who had seiz'd upon some Revenues which belong'd to them; the Pope wrote to these Counts, ordering them to make Restitution, according as it had been enjoy'd in a Council held at *Poitiers* by *Hugh* of *Dia*, or else to justify their Pretensions to these Revenues before that Legat within the space of forty Days. If they would not obey, he order'd the Defenders of the Church to re-enter upon the Premises, and the Canons of *Terrouanne* to see that this Sentence be put in Execution. This is the Subject Matter of the Eighth and Ninth Letters of the sixth Book, dated *November* the 25th. 1079. *The Cause of the Canons of S. Omer.*

In the Seventh and Eighth Letters of the sixth Book, he approves of the Election which the Monks of *Marzeilles* had made of *Cardinal Richard* for their Abbot: He declares to them that he wish'd that that Monastery were united to the Monastery of *S. Paul*. *Cardinal Richard elected Abbot of Marzeilles.*

We will conclude the Account of the Letters of Gregory VII. with several Points of Ecclesiastical and Monastical Discipline, which he decided, and of which we have had no opportunity of speaking. *The Letters of Gregory VII. concerning Discipline.*

In the Fifth Letter of the first Book, directed to *Rainier* Arch-bishop of *Florence*, he determines that a Woman who had Marry'd one of her Kinsmen, and was become a Widow, ought not to receive her Dowry from any part of her Husband's Revenue, nor to have any advantage of that Marriage, which was in its own nature Null.

In the Four and twentieth Letter of the first Book, he recommends to the Bishop of *Vercena* a constant Submission to the Holy See, and promises him the *Pall*, provided he would come in his proper Person to *Rome*: Because his Predecessors had order'd that the *Pall* should be bestow'd only on Persons who were present. This Letter bears date *September* the 24th, 1073.

In the Four and thirtieth Letter of the same Book, directed to the Bishop of *Lincoln*, he determines that according to the Opinions of the Fathers, a Priest who had been guilty of Homicide, ought no longer to attend at the Service of the Altar; but he is willing that in case he be truly Penitent, a Subsistence should be allow'd him out of the Ecclesiastical Contributions. Afterwards he gives that Bishop Absolution of all his Sins.

In the Seven and fortieth of the same Book, he exhorts the Princess *Matilda* to frequent Communion, and to bear a due Respect and Devotion to the blessed Virgin.

In the Eight and fortieth, he enjoins that a Woman accus'd by her Husband of Adultery, shall be admitted to justify her Innocence.

In the Sixty fifth, he reproves the People of *Ragusa* for having first apprehended *Vitalius* their Bishop, and then elected another in his room. He enjoins them to let him at Liberty, and to suffer his Cause to be try'd by the Arch-bishop of *Siponte*, whom he had Commission'd for that very purpose, with a Charge that if it could not be determin'd upon the place, they should send to *Rome* their old Bishop, and him whom they had newly elected, that so he might decide the Controversy between them.

In the Seven and fortieth of the second Book, he acquaints the Lord *Rainier*, that he had order'd the Bishop of *Chiusi*, to turn out of the Provostship of a Church, a Priest who had been Condemn'd by his Predecessor *Alexander*, and whom that Bishop would re-establish in defiance to the Authority of the Holy See.

In the Eight and fortieth, he orders two of his Legats to prevent a Man who had kill'd his Brother, from Marrying till he had done Penance.

By the Fiftieth, he determines that one who is not Born in lawful Wedlock, cannot be advanced to the Episcopacy, because 'tis contrary to the Canons. He likewise therein declares, that he would not accept of the Resignation of the Bishop of *Aragon*, who had desir'd to relinquish his Bishoprick because of his Infirmities. He says, that he had advis'd him to make use of an Ecclesiastick to take care of the Temporalities of his Diocese, and to apply himself wholly to Spiritual Affairs with the assistance of his Neighbouring Bishops; and that if his Infirmities continu'd upon him longer than an Year, and he were no longer capable of discharging his Episcopal Functions, one might with the Consent of the Clergy of that Church accept of his Resignation, and ordain in his stead the Person who should be elected to assist him in the Government of his Diocese, if he were fit for that Dignity. This Letter is directed to *Sancho* King of *Aragon*, and bears date *January* the 25th. 1075.

In the Seventy seventh Letter of the same Book, directed to *Gebehard* Arch-bishop of *Salzburg*, he advertises that Arch-bishop, that he ought not to detain the Tenth of a certain Territory, wherein a Bishoprick had been founded in the time of *Alexander II*.

Gregory
VII.
The Letters of
Gregory
VII. concerning
Discipline.

In the Sixth Letter of the fourth Book, he determines that one cannot communicate with a dead Bishop who is excommunicate, nor pray for him: And he absolves him in case that he had involuntarily Subscrib'd to what the Emperor had acted against the Church. And in the Eighth Letter of the same Book, he orders Absolution to be given at the point of Death to an excommunicate Bishop, if he requir'd it, even before he had finish'd the Pen-nance assign'd him.

In the Tenth Letter of the same Book, directed to the Countess of *Flanders*, he declares that the Clerks who kept Concubines, ought not to be tolerated to say Mass, or celebrate any Divine Office. And in the Twentieth and several others he says, That the People ought not to assist them therein.

In the First Letter of the fifth Book, he reproves the Canons of *Lucea* for having bought their Benefices, and interdicts all those who had given Money for being Instituted and inducted into a great Church, and prohibits them from holding such Benefices.

In the Thirteenth, Fifteenth and Sixteenth of the same Book, he determines that the Elections of Bishops ought to be done by the Clergy and Laity, with an unanimous Freedom and Consent.

In the Eleventh Letter of the sixth Book, he enjoyns the Canons of *S. Martins* of *Lucea* to live Regularly and in Common, or at least to allow their Bishop a Prebendship for the Necessities of the Church.

In the Six and thirtieth of the same Book, he threatens to excommunicate those who should buy Benefices. In the Thirty fourth, he had reckon'd up three sorts of Simony, *viz.* *a Manu, ab obsequio, a lingua*: The first sort is when one gives Money either in ones own Person, or by others, for the obtaining a Benefice. The second is when in hopes of a Benefice one does some signal Service to a Parron, who bestows it by way of Recompence for that Service. The third is when one Petitions, or causes another in ones behalf to Petition for a Benefice, and when one obtains it by Recommendation.

In the Second Letter of the seventh Book, he declares the Canons who disobey their Bishop, to have for ever forfeited their Benefices, and forbids both Clergy and Laity from communicating with them.

In the Tenth of the same Book, he desires that the Canonical Discipline of Pen-nance should be re-establish'd in *England*, and sends a Legat thither for that purpose. He therein declares that that Pen-nance is Hypocritical, which is not attended with an amendment of Life.

In the Eleventh he would not permit Divine Service to be celebrated among the *Sclavonians* in their own Language.

In the Thirteenth, he orders the Bishop of *Verdun* to enjoin a Count Pen-nance, who had Robb'd a Bishop of *Liege* in his Journey to *Rome*, and to anathematize him, in case he would not submit to the Pen-nance.

In the Eighth Letter of the eighth Book, he congratulates the Bishop of *Salerno*, for having found the Relicks of *S. Matthew*, and exhorts him to shew them the Veneration which they deserve.

In the Tenth of the same Book, it is observ'd that the Legat of the Holy See in *Sardinia*, oblig'd a *Grecian* Arch-bishop to cut off his Beard; the which *Gregory* approv'd of.

In the Fifteenth of the same Book, he declares that he had order'd a Bishop of *Italy*, who had without just cause relinquish'd his Bishoprick, to retire to the Monastery of *Mount Cassin*, and to stay there till such time as it was determin'd what should be done with him. But that Bishop instead of obeying him, re-enter'd upon his Church without his permission: Wherefore he prohibits his Clergy from acknowledging him for their Bishop, and from obeying him.

In the Second Letter of the fourth Book, and in the One and twentieth of the eighth, he undertakes to prove that the Popes might excommunicate Kings and Sovereign Princes, and even absolve their Subjects from the Oath of Allegiance taken to them. But all the Authorities and Arguments which he makes use of to prove the Latter, are such as are either Supposititious, or founded on false Matters of Fact, or such as conclude nothing.

In the First Letter of the ninth Book, he reproves the Arch-bishop of *Roan*, for not having sent to desire the *Pall* from the Holy See, and prohibits him from performing any Ordination, or any Consecration of the Church, till such time as he should receive it from thence. This is the first Instance we meet with of the Popes obliging Arch-bishops to take the *Pall*, under the Penalty of being depos'd till they should receive them.

In the Four and twentieth of the same Book, he refus'd to ordain a Bishop of *Malta*, because that Ordination belong'd to the Bishop of *Resatino*.

The Letters of
Gregory
VII. concerning
Monastical
Discipline.

With respect to the Monastical Discipline, *Gregory* VII. apply'd himself chiefly to preserve or increase the Exemptions and Privileges of Monasteries, or to regulate the Differences which happen'd between the Abbots, the Religious and the Bishops. We have already mention'd several of these kind of Causes, which he Try'd himself at *Rome*, or refer'd to his Legats, or to other Commissaries upon the place. We will now relate some others which we have not had occasion to speak of.

By

By the Two and thirtieth Letter of the first Book, dated November the 27th, 1073. he orders the Bishop of *Chartres* to re-establish *Ismard* Abbot of *S. Laumer*, who had quitted his Abbey to go to *Jerusalem*, in case he were guilty of no other Fault, and to turn out *Guy*, who had been put in his place, and who, they said, had not so much Piety as *Ismard*, nor was so proper to govern that Monastery.

In the Three and thirtieth, dated the next Day, he writes word to the Religious of the Monastery of *Saint Mary*, in the Diocess of *Tortone*, that he was not willing to confirm the Privilege, which being under the Name of *Alexander II.* had been presented to him, by *Benedict* whom they had elected their Abbot in the room of *Hubert*; since he had discover'd it to be forg'd upon these two Accounts, first because it had false Latin in it, and secondly because it contain'd something in it contrary to the Intention of the Canons: That he did not think it advisable to grant them a new one, till the Church of *Tortone* had a Bishop elected according to the Canon, by whose consent he might grant them a Privilege conformable to the Ecclesiastical Authority. With respect to him whom they had elected for their Abbot, he acquaints them, that he did not think him proper for that Place, by reason of his great Age, and his Infirmities, and that he had advis'd him to resign it.

In the One and fiftieth Letter of the first Book, he reprimands the Abbot of *S. Severus*, for not appearing at the Synod of *Rome*, to answer the Complaints prefer'd against him, concerning the Monastery of the *Holy Cross*, from which this Abbot was minded to take a Church. He prohibits him from giving that Monastery any disturbance, and orders him if he thought he had Reason for what he did, to come to the Synod held in November with the Abbot of the *Holy Cross*. This Letter is dated March the 14th, in the Year, 1074.

By the Sixty sixth, Sixty seventh, Sixty eighth, Seventy second, Eighty first, Eighty second Letters of the same Book; by the Fifteenth, Seventeenth, Forty sixth, Fifty ninth, Sixtieth, and Sixty first of the second Book; by the Twenty fourth, Twenty fifth, Thirty first, and Thirty third of the sixth Book; by the Seventeenth, Eighteenth, Nineteenth, and Twenty fourth of the seventh Book; and by the Sixth, Seventh, and Twenty ninth of the ninth Book, he vindicates the Privilege of several Monasteries against the Bishops, or any other Persons who seiz'd on their Revenues, and had done any prejudice to their Rights or Immunities.

Thus have we given you a full Account of the Actions, Conduct, Life, Writings, Sentences, and Determinations of *Gregory VII.* during his Pontificate, extracted out of his Letters, wherein he has describ'd his own Character, and discover'd what his Sentiments and Designs were. They are in all 359. which Compose a Register divided into Nine Books, containing all the Letters which he wrote from April 1073, to the Year, 1082. 'Tis observ'd that there was a Tenth Book, but 'tis lost: That which is call'd the Eleventh, contains only one entire Letter, and the Fragment of another, which may be connected with Seven or Eight other Letters extracted out of *Lanfrank*, and *S. Anselm*, or other Authors.

The Judgments which have been pass'd on the Person, Conduct, Manners and Genius of *Gregory VII.* have been wholly contrary to each other. His Partisans have represented him to us as a Man very Religious and Pious, Just, Equitable, Humble, Patient, Unblameable both in his Life and Morals; a learned Canonist and a good Divine, Zealous for the Welfare of the Church, a Lover of Discipline, an Enemy to Vice, a Protector of the Innocent, an undaunted Defender of the Ecclesiastical Rights and Privileges, and a faithful Imitator of *Gregory the Great* in his Pastoral Care. His Enemies on the contrary have made him pass for a cruel, ambitious, and perfidious Man, who having seiz'd by force on the Papal Chair, had put the whole Church into Confusion to gratify his Ambition, and to attain to his Designs; who without respect to the Royal Majesty or to the Sacredotal Dignity, had a Mind to make Kings his Slaves, and Bishops his Creatures, by depriving the one of their States, and by unjustly Condemning the others, that he might afterwards give them Absolution: Who had utterly overturn'd the Discipline of the Church, by being willing to establish in his own Person a Monarchy, or rather Tyranny over things both Spiritual and Temporal: Who had advanc'd this unheard of Error so far as to maintain, that Popes might by Excommunicating Kings and Princes, divest them of their States, and absolve their Subjects from the Oath of Alliance taken to them: Who had thunder'd out so many Excommunications, and extended them so far, that there was scarce a Man in his time who was sure of not being excommunicated. I omit speaking of the other gross Enormities with which they charg'd him; such as his being guilty of Sorcery, of holding a dishonest Familiarity with the Princess *Matilda*, and of being in the same Error as *Berenger* was about the Eucharist. There is no doubt to be made but that the Zeal of the One, and the Passion of the Others, carry'd them both into Extreams. To pass therefore a right Judgment upon him, it must be acknowledg'd that this Pope was a great Genius, capable of great Things, constant and undaunted in the execution of his Designs, well vers'd in the Constitutions of his Predecessors, Zealous for the Interests of the Holy See, an Enemy to Simony and Libertinism, Vices which he strongly oppos'd, full of Christian Thoughts and Zeal for the Reformation of the Manners of the Clergy; and there is not the least Colour to think that

Gregory
VII.

he was tainted in his own Morals. But it must likewise be confess'd, that he was advanc'd to the Papal Chair a little too Precipitately: That his Zeal to promote the Grandeur of the Holy See carry'd him to undertake such things as were unreasonable and beyond his Power: That he was the Cause of great Disturbances both in the Church and in the Empire: That he assum'd to himself a Power over Kings and their States, which he never had: And that he carry'd the Ecclesiastical Authority of the Holy See beyond its due Bounds. This is the Judgment which we suppose every one will pass upon him, who shall read over his Letters with a disinterested and unprejudic'd Mind. In short, they are penn'd with a great deal of Eloquence, full of good Matter, and embellish'd with noble and pious Thoughts: And we may boldly say, that no Pope since Gregory I. wrote such strong and fine Letters as this last Gregory did.

An Ex-
amen of the
Decree
said to be
long to
Gregory
VII.

We find among his Letters, after the Fifty fifth of the second Book, a piece Intituled, *DICTATUS PAPÆ*. i. e. *An Edit of the Pope, or Papal Decisions*; which contains Seven and twenty Propositions, concerning the Rights of the Holy See, some Feign'd and some True. The Summary of them is as follows. (1.) That the Church of Rome owns its Foundation to none but God alone. (2.) That no other Person beside the Pope of Rome has a Right to be call'd *UNIVERSAL BISHOP*. (3.) That 'tis he alone who can depose Bishops and re-establish them. (4.) That his Legat ought in Council to preside over all Bishops, even tho' he be inferior to them in Dignity; and that he may pronounce a Sentence of Deposition against them. (5.) That the Pope may depose even absent Bishops. (6.) That no Man ought to live in the same House with them whom he has excommunicated. (7.) That 'tis Lawful for him alone to make new Laws, when Times require it, to found new Churches, to turn a Canonship into an Abbey, to divide a Rich Bishoprick into two, and to consolidate Poor ones. (8.) That 'tis he alone, who can wear the imperial Robes. (9.) That all Princes should kiss the Pope's Feet, and that 'tis to him alone they ought to pay this Honor. (10.) That his Name alone is to be repeated in the Churches. (11.) That there is no other Name but his in the World (that is, according to some, that to him alone belongs the Name of Pope; an Explication which seems to be very much strain'd. (12.) That 'tis lawful for him to depose Emperors. (13.) That he has the Power of Transfating Bishops from one Bishoprick to another, when there is a necessity for it. (14.) That he can ordain a Clerk in any Church whatsoever. (15.) That a Clerk whom he has ordain'd, may enter into another Church; but that he cannot be oblig'd to serve there; and that he cannot be promoted to a superior Order by any other Bishop. (16.) That no general Council ought to be held without his Order. (17.) That no Book can be Canonical without his Authority. (18.) That his Judgment ought to be corrected by none, and that he can correct the Judgments of all other Persons. (19.) That no Person ought to Judge him. (20.) That no Person whatsoever dare to Condemn him, who appeals to the Holy See. (21.) That the Cognizance of the most material Causes of all Churches belongs to him. (22.) That the Church of Rome has always been, and will always be *Infallible*, according to the Testimony of the Scriptures. (23.) That the Pope of Rome ordain'd Canonically, becomes unquestionably *HOLY* by the Merits of *S. Peter*, according to the Testimony of *Ennodius* Bishop of *Pavia*, approv'd of by several Saints, and as it is recorded in the Decretals of Pope *Symmachus*. (24.) That by his permission 'tis lawful for Inferiours to accuse Superiors. (25.) That he can depose and re-establish Bishops without calling a Synod. (26.) That he who does not agree with the Church of Rome, is no true *Catholic*. (27.) That he can declare the Subjects of wicked Princes, absolv'd from the Oath of Alliance, which they have taken to them.

This Piece has no relation to the Letter which preceeds it, nor to that which follows it; and we have not the least proof that it was made in the Council of Rome in the Year, 1076. as *Barenius* pretends. Nor is it probable that it belongs to Gregory VII. For tho' there be in this Collection several Propositions which have relation to what he wrote in his Letters, yet there are a great many which he never advanc'd, nor approv'd of. There are likewise some of them that are equivocal, others express'd in odious Terms, and others Intolerable. They are almost all of them drawn up so ill, that one cannot say Gregory VII. who had a good Genius, was the Author of them. This is what inclines me to believe that 'tis the Work of one who was an Enemy to Gregory, who was minded to render his Doctrin odious, by comprehending it in these Seven and twenty Propositions drawn up at random, which bear some resemblance to the Genius and Manners of that Pope. If this Conjecture be not agreeable to some, we may say that 'tis the Work of some *Roman* bigotted to the Maxims of the Court of Rome, who suppos'd he might deduce these Propositions from the Letters of Gregory VII. and made this Collection of them, which has been since inserted in the Register of that Pope. Let the Case be how it will, one cannot say without injustice to Gregory, that 'tis his Piece, nor maintain all these Propositions without doing injury to the Holy See.

'Tis to be observ'd, that the Commentary upon the Seven Penitential Psalms, ascrib'd to Gregory the Great, was compos'd in the Time of Gregory VII. because the Author of this Commentary speaks in three places, viz. in *Psal.* 5. v. 9, 26. and in *Psal.* 27. against an Em-
peror

peror of his Days, whom he accuses of renewing Simony in the Church; of having disturb'd it by a dangerous Schism, of having a Mind to make it his Slave; of having seiz'd upon what belong'd to it; of making himself Master of the Church of Rome, and of having begun to exercise his Power against it. This has inclin'd many to believe that 'tis the Work of Gregory VII. which his Name made others think that it belong'd to Gregory the Great: But the Style of this Piece does not seem so elegant as the Style of that Pope: However perhaps he might be more remiss in a Work of this Nature. There is in England a Commentary upon S. Matthew in Manuscript, which is ascribed to Gregory VII. and which they say he compos'd whilst he was only a simple Religious: But it has never yet been Publish'd.

Gregory VII.
Order
Writings of
Gregory VII.

CHAP. VI.

An Account of the Church of Rome, and of the Popes who Succeeded Gregory VII. to the end of this Century.

AFTER the Death of Gregory VII. the Cardinals and the Clergy of Rome had their Eyes upon *Didier* Abbot of Mount *Cassin*, to advance him to the Popedom. Some Authors say that Gregory VII. had recommended him to them, before he Died. He was descended from a noble Family of *Benevento*, and had spent all his Life in the Monastery of Mount *Cassin*. He at first refus'd the Dignity which was offer'd him; so that the Holy See remain'd Vacant for almost a whole Year. In the mean time *Guilbert* the Antipope became Master of one part of the Churches of Rome, and would fain have been acknowledged for lawful Pope. The Cardinals and Bishops who acknowledg'd Gregory, to prevent *Guilbert's* design, came to Rome about Easter in the Year, 1086. with the Prince of Salerno, and Duke Roger, to proceed to the Election of a Pope. When they were there, they renew'd their Importunities to *Didier*, to engage him to accept of the Popedom; but he would never expressly consent to it. However, they Elect'd him, and having taken him by force, carry'd him to the Church of S. Lucia to proclaim him Pope under the Name of VICTOR III. But when they were about to put on him the Pontifical Robes, he made so great a Resistance, that they could not put his Albe on him, but only cast a red Chappe about his Body. Four Days after he left Rome, and when he came to Terracina, threw off all the Ensigns of the Pontificate, and retir'd to Mount *Cassin*, where he liv'd privately, and could by no means be prevail'd upon to be Ordain'd. But the Year after in a Council held at Capua during Lent, he yielded to the Intreaties of Duke Roger, of the Prince of Capua and of the Bishops, reassum'd the Purple and the Pontifical Cross; and after he had spent the Easter Holidays in his Monastery, was Conducted to Rome by the Princes of Salerno and Capua, who having taken the Church of S. Peter by force from *Guilbert*, caus'd *Victor* to be Ordain'd by the Bishops of Ostia, Fregesi, Pavia and Albania, and plac'd him on the Papal Chair, May the 9th in the same Year. This Election was not only oppos'd by the Favourers of *Guilbert*, but also by *Hugh*, who from the Bishoprick of Dia was translated to the Arch-bishoprick of Lions, and pretended to the Popedom; by the Arch-bishop of Aix and by Cardinal *Richard* Abbot of Marcielles, who were underhand supported by the Cardinal Bishop of Ostia, who had himself likewise some Votes on his side. The Arch-bishop of Lions was the greatest opposer of *Victor's* Ordination, and wrote against him two Letters to the Princess *Matilda*, to hinder her from acknowledging and assisting him: Accusing him of holding correspondence with the Emperor Henry. But these Letters made no impression on the Mind of that Princess; on the contrary she came forthwith to Rome with some Forces, and retook from *Guilbert* that part of the City of Rome which he was possess'd of, and the Castle of S. Angelo. Within a while after, the Romans who favour'd that Antipope, being got together, assaulted the Church of S. Peter on the Vigil of that Apottle's Festival, and oblig'd those who held out for *Victor* to throw themselves into the Castle of S. Angelo. The two Parties continued these Acts of Hostility for several Days together. But at last *Victor* desisted, and retired to his Monastery; from whence he went out in August, to hold a Council at Benevento, compos'd of the Bishops of Apulia and Calabria; wherein he made a Speech against *Guilbert*, and issu'd out a fresh Anathema against him. He therein likewise excommunicated the Arch-bishop of Lions, and *Richard* Abbot of Marcielles; renew'd the Prohibitions against receiving Benefices from the Hands of Lay Patrons, and the Penalties inflicted on those who were guilty of Simony; *Victor* III.

The Letters
of Hugh
Arch-bishop
of Lions.

The Council
of Benevento
under
Victor III.
and

Viſitor III. and prohibits the receiving the Communion from the Hands of excommunicated and ſimonical Perſons. *Viſitor* fell Sick during this Council, which oblig'd him to return immediately to Mount *Caffin*, where he died *September* the 16th 1087. after he had recommended *Otto* Biſhop of *Offia* for his Succeſſor.

Urban II. *Otto* was a French Man of *Chatellen* upon the *Marne* in the Dioceſs of *Rheims*. He had been taken out of the Monastery of *Cluny* to be Cardinal, and had done ſignal Services for *Gregory VII.* who had ſent him Legat into *Germany* againſt King *Henry*. He could not be Elected immediately after the Death of *Viſitor*; becauſe the Cardinals and the Biſhops were diſpers'd. The Counteſs *Matilda* conven'd them again at *Terracina* the beginning of *Lent* in the Year enſuing, whither *John* Biſhop of *Porto*, brought the Conſent of the abſent Cardinals; and *Benedict* Prefect of *Rome*, brought a Commiſſion from the People of that City, to acknowledge him who ſhould be elected Pope by the Aſſembly. *Otto* was proclaim'd by the Cardinal Biſhops of *Porto*, *Freſcati*, and *Albany*, and the Choice confirm'd by the whole Aſſembly. They gave him the Name of *Urban II.* and plac'd him on the Papal Chair. Upon his departure from *Terracina*, he went to Mount *Caffin*, where they ſay that he was miraculoſly Cur'd of a Pain in his Side, by *S. Benedict* who appear'd to him, and who aſſur'd him that his Body was reſited in that Monastery. *Roger* and *Beaumont* the Counts of *Apulia* and *Calabria*, waited upon him in that Place, and carry'd him along with them into *Apulia*. He was almoſt conſtantly reſident on their Territories or in *Campania*, and went now and then to *Rome*, which ſometimes favour'd *Guilbert*, and ſometimes Him. For *Guilbert* was at firſt turn'd out by the *Romans*, and oblig'd to renounce the Popedom. Afterwards he was receiv'd there in the Year, 1091. retook the Caſtle of *S. Angelo*, and continued Lord of that City. ſo long as the Emperor *Henry* had the better of it: But his Son *Conrad* revolting in the Year, 1093. and in League with *Welfo* Duke of *Italy*, whom *Urban* had got to Marry the Princeſs *Matilda*; *Guilbert's* Faction began to grow weaker, and *Conrad* whom that Pope favour'd in his Revolt, caus'd *Urban* to be acknowledged in *Lombardy*, and to be receiv'd in *Placenxa*, where he held a famous Council in the Year, 1095. He went from thence into *France*, where he call'd a Council at *Clermont* in *Auvergne*, wherein he gave in the Project of the grand *CROISADE*, which was perform'd under his Popedom in the Eaſt. When he return'd into *Italy*, he at laſt became Maſter of *Rome*, tho' *Guilbert* had a great many Favourers in that City. He dy'd there *July* the 29th in the Year, 1099.

The Letters
of Urban
II.

The Register of this Pope's Letters is loſt: Thoſe that are left us are as follow.

Urban's firſt Letter, is a Privilege granted to the Monastery of *Bantino*, which the Pope had founded at the Inſtance of the Dukes *Roger* and *Beaumont*.

The Second and Third are directed to the Arch-biſhops of *Toledo* and *Tarragon*, about their Primacy.

In the Fourth, he preſcribes to the Arch-biſhop of *Milan* the method he ought to uſe in reconciling thoſe who had been ordain'd during the Schiſm: Which is to order them to come at the time wherein he gives the Bleſſing, and the Impoſition of Hands, that is, at the time of Ordination, and to perform all the Ceremonies with relation to them, except the Unction.

By the Fifth, he confirms to the Arch-biſhop of *Bari* or *Canosa*, the dignity of Metropolitan, and grants him the *Pall*.

In the Sixth, he exhorts the Dukes *Roger* and *Beaumont* to protect the Abbot and Monks of *Bantino*, againſt the Lords who perſecuted them, and ſeiz'd upon their Eſtates.

In the Seventh, he grants the Arch-biſhoprick of *Tarragon* to the Biſhop of *Vick*, which *Berenger* Count of *Barcelona* had lately re-eſtabliſh'd and Peopled with Chriſtians.

In the Eighth, he ſent word to the Clergy and People of *Chartres*, that he approv'd of the Choice which they had made of *Tues* for their Biſhop in the place of *Geofrey* who had been depoſ'd, and that he would ſend him to them, after he had Conſecrated him. By the following Letter he acquainted *Richerus* Arch-biſhop of *Sens* with the ſame thing, who had refus'd to Conſecrate him, and enjoyns him to receive him, and to uſe him kindly. This Letter is follow'd by a Diſcourſe of that Pope, which contains a great many Inſtructions in a few Words, directed to *Tues* of *Chartres* after his Conſecration.

The Tenth is a Privilege granted by the Pope and Duke *Roger* to the Monastery of *Cave*.

The Eleventh and Twelfth contain the Confirmation of the Privileges granted to the Canons of *S. Martin* of *Tours*.

The Thirteenth is a kind of Declaration which the Pope made to *Roger* Count of *Calabria* and *Sicily*, that he would not ſend any Legat into his Dominions without his Conſent: That he and the Princes his Succeſſors ſhall be the innate Legats of the Holy See in their own Territories: And that when the Pope ſhall ſend for any Biſhops or Abbots of their Country, he gives them leave to ſend whom they pleas'd, and retain thoſe whom they ſhould think fit.

In the Fourteenth, he advertiſes the Count *Radulphus*, that the Clerks ought to be Subject to none beſide their Biſhops, and that ſecular Perſons have no Jurisdiction over them.

In

In the Fifteenth he interdicts a Priest of *Salerno*, who held a Church as the Patronage of a Laick, and pronounces the same Penalty against all those who receiv'd the Investiture of Benefices from any beside their Bishops. Urban II.
The Letters of Urban II.

By the Sixteenth he acquaints *Alexius* the Emperor of *Constantinople*, of the great number of those engag'd in the CROISADE for the Relief of the *Christians* of the *East*, and exhorts him to assist them in their Expedition.

In the Seventeenth, he replies to *Lucius* Provost of *S. Invenius* of *Pavia* upon several Questions which he had propos'd to him. In this Letter he proves that all manner of Sealing Ecclesiastical Things is Simony. And as to what that Provost had demanded, whether the Ordinations and Sacraments administred by the Simoniacal, by the Adulterous, or by any other notorious Offenders, were valid: He replies, that in case they be not separated from the Church by Schism or Heresy, their Ordinations are valid, and their Sacraments Holy and Venerable: That however his Predecessors Pope *Nicholas II.* and Pope *Gregory VII.* had prohibited the assisting at the Mass of such Priests as were guilty of these Irregularities, in order to bring them to Pennance: But as to Schismatics and Heretics, that they have indeed the Form of the Sacraments, but not the Power and Efficacy of them; and that they do not produce their Effect, till those who have received them are reconcil'd to the Church by the imposition of Hands.

The Eighteenth is a confirmation of the Privileges granted to the Arch-bishop of *Salerno*.

In the Nineteenth, he acquaints two Abbots of *Fossanbrona*, that he had excommunicated and depos'd *Guezil* Arch-bishop of *Maience*, who was Consecrated by excommunicated Persons.

In the Twentieth, directed to the Arch-bishop of *Sens* and other Bishops of *France*, he declares that no Bishop has any power of absolving the King of *France*, whom he had excommunicated.

In the One and twentieth, he wrote to the Arch-bishop of *Lions* to use his utmost Endeavours to oblige an Abbot to return to his Abbey, who was withdrawn to lead an heremital Life.

The ancient Collection of *Urban's* Letters contains only these One and Twenty: There have been several others added since, of which a new Collection is made under other Heads.

The first of these is a Letter directed to *Gebehard* Bishop of *Constance*, about the Difficulties he met with in executing the Excommunications thunder'd out by *Gregory VII.* He therein determines, (1.) That *Guilbert* and King *Henry* are Excommunicated. (2.) That all those who assist them are Excommunicated likewise. (3.) That those who Communicate with these Excommunicated Persons to the third Degree, ought not to be admitted into the Communion of the Church till they have been Absolv'd. (4.) That he will make an Order in a general Council concerning the Clerks who have been ordain'd by excommunicated Bishops; but that in the mean time, they ought to hold their Orders, who have been ordain'd without Simony by Catholick, tho' excommunicated Bishops, after they had been enjoy'd Pennance: But yet they should not be permitted to take upon them any higher Order without urgent Necessity. (5.) That he ought to turn out of the clerical Order all those who are guilty of a Crime which deserves to be punish'd according to Law, whether they have committed it before or after their Ordination. Lastly, he makes that Bishop, as well as the Bishop of *Passaw*, Vicar of the Holy See for the Ecclesiastical Affairs of *Germany*.

The Second is directed to *Robert* Count of *Flanders*, whom he exhorts to suffer the Church to enjoy the Revenues which belong to it. Notwithstanding this Remonstrance, that Prince continu'd to rifle the Revenues of the Church; whereupon the Clergy of *Flanders* prefer'd their Complaints against him to the Arch-bishop of *Rheims*, who order'd in a Council held in the Year, 1092. that *Robert* should restore to the Churches what he had taken away from them, under the pain of Excommunication. That Prince obey'd, and dy'd within a short time after.

The next Fourteen relate to the re-establishment of the Bishoprick of *Arras*.

In the Seventeenth, directed to *Pibo* Bishop of *Toul*, he renews the Decrees of *Gregory VII.* against the Simoniacal, and those who kept Concubines; and the Decree which prohibits the Children of Priests from entering into Holy Orders. He repeats what he had said in his Letter to *Gebehard* concerning Ordinations which were perform'd by excommunicated Persons. He excommunicates the Simoniacal, and declares that the Churches which they Consecrate, ought to be Consecrated over again by a Catholick Bishop. He leaves to the pleasure of Bishops, the receiving or rejecting those who are ordain'd without a Title. Lastly, He renews the Law which forbids Holy Orders to those who were guilty of *Bigamy*.

In the Eighteenth, he permits *Richerus* Arch-bishop of *Sens*, to bestow some Livings on some Regular Canons.

Urban II. In the Nineteenth, he answers *Hugh* Arch-bishop of *Liens*, that he may, if he thinks fit, admit of the Ordinations of the Clerks of his Diocess, who have receiv'd Orders from the Hands of another Bishop, if there be no other defect in their Ordination.

The Letters of Urban II. In the Twentieth, he admonishes the Bishop of *Laon*, not to take away from the Monks of *S. Remy* of *Rheims*, a Church which they had in his Diocess, and determines in the general, that all the Churches which the Monks have been in Possession of for Thirty or Forty years together, shall still be theirs.

In the One and twentieth, he recommends to Count *Raimond* and the People of *Narbonne*, their Arch-bishop *Dalmatius*, and orders them to cause Restitution to be made to the Church of *Narbonne*, of all the Revenues which belong to it.

In the Two and twentieth, he orders the Abbot of *Tomeri* to restore several Revenues which he had taken from the Church of *Narbonne*, and the Monastery of *S. Cucufato* of *Barcelona*. By the next Letter he refers that Affair to *Rainier* his Legat upon the place.

The Nine next Letters concern the Primacy of the Church of *Toledo*.

The Thirty third, contains an Agreement between the Monks of *S. Aubin* of *Angers*, and the Monks of *Trinity* of *Vendome*.

By the Four and thirtieth, he enjoins the Count of *Poitiers* to restore several Revenues which he had taken away from the Monastery of *Vendome*.

In the Five and thirtieth, he upbraids the Arch-bishop of *Rheims* and the Bishops his Suffragans, for having permitted the King of *France* to part from his Wife, and to Marry one of his Kindred, and for that the Bishop of *Senlis* had blest'd him upon the Marriage. He exhorts them to reprove the King, to prevail upon him to turn to his Duty, to set at Liberty *Ives* of *Chartres*, and if he did not obey, to excommunicate him, and interdict his Kingdom.

These Letters are follow'd by a Collection of several Letters of *Reginald* Arch-bishop of *Rheims*, of *Pope Urban*, of *Lambert* Bishop of *Arras*, and of several others written about the Ordination of that Bishop of *Arras*, who having been elected by the Clergy and Laity of that City, had been deny'd Ordination by the Arch-bishop of *Rheims*. *Pope Urban* being inform'd thereof, enjoins that Arch-bishop to ordain him. Instead of doing it, he sent him to *Rome*, where the *Pope* ordain'd him himself. The Arch-bishop of *Rheims* was oblig'd to approve of this Ordination, and he wrote to *Robert* Count of *Flanders* in his behalf. The *Pope* when he went into *France*, sent for *Lambert* to the Council of *Clermont*. That Bishop was taken Prisoner as he was going through *Provence*, and set at Liberty afterwards at the *Pope's* desire, who gave him a very kind reception, confirm'd the Privileges of the Church of *Arras*, and depos'd *Gauchier* Bishop of *Cambray*. Sometime after the Arch-bishop of *Rheims* wrote to *Lambert* against a Lord who had Plunder'd and Burnt a Village belonging to the Church of *Cambray*. This is the Subject Matter of the Letters we mention'd.

The Council of Rome, in the Year 1089. *Pope Urban* held several Councils; the first at *Rome* in the Year, 1089. wherein he confirm'd all that *Gregory VII.* had done against *Guilbert*. Several Lords propos'd to the Emperor *Henry*, to abandon *Guilbert*, for the procuring of Peace to the Empire and the Church. He was well enough inclin'd to it, but was diverted from it by his Bishops, who fear'd being depos'd as well as *Guilbert*.

The Council of Melphi, in the Year 1089. The same year *Urban* held a Council at *Melphi*, wherein he renew'd the Decrees against the Simoniacal, and concerning the Celibacy of those who were in Holy Orders. He therein enjoins that none should be admitted into Holy Orders but such as had led chaste Lives, and had never been Marry'd to any more than one Woman: That none should be ordain'd Sub-deacon before he was Fourteen years old, nor Deacon before One and twenty, nor Priest before Thirty. He therein prohibits Laicks from granting the Donation of Churches, without the Consent of the Bishop or the *Pope*: And Abbots from exacting Money of those who took upon them the Monastical Habit. He therein abolish'd the Custom of Exempt Clerks, who either were in the Service of great Lords or depended on them. He therein declares the Sons of Priests incapable of entering into Holy Orders, unless they have taken upon them the Monastical Habit; and he advises Ecclesiasticks to behave themselves modestly. This is the Subject Matter of the Sixteen Canons made in that Council, which was held in the presence of Count *Roger*.

The Council of Toulouse, in the Year 1100. The Legats of this *Pope*, held a Council at *Toulouse* in the Year, 1100. wherein they made several Decrees about Discipline. The Arch-bishop of *Toulouse* clear'd himself in this Council, and they there resolv'd to send Legats to *Toledo* for the re-establishing of the Faith.

The Council of Benevento, in the Year 1101. In the Year 1101. *August* the 1st, *Urban* held a Council at *Benevento*, wherein he renew'd the Condemnations issu'd out against *Guilbert*, and made Four Canons. By the First, he prohibits the Electing any one for Bishop who is not in Holy Orders, that is, according to his Explication, who is not Deacon or Priest: And with respect to Sub-deacons, he enjoins, that they cannot be promoted to Episcopacy, unless upon an extraordinary occasion, and with the Permission of the Holy See. In the Second, he suspends *ab officio* the Chaplains

Chaplains who are nominated and paid by Lay-Patrons, without the consent of the Bishop. Urban II. In the Third he prohibits the receiving Clerks, who were Strangers, without Letters Dimissory from their Bishop. In the fourth, Laicks are forbid the eating of Flesh after *Ashwednesday*, and all the Faithful of both Sexs are enjoy'd to put Ashes on their Heads on that Day : neverto It is likewise order'd that no Marriage shall be Solemniz'd from *Septuagesima Sunday* till in the Year; after the *Octave of Whitsontide*, and from the first *Sunday* in *Advent* till after the *Octave* 1091. of *Epiphany*.

In the Year, 1093. he held a Council in a City of *Apulia*, call'd *Troyes*, wherein he re-
new'd the Prohibitions against contracting Marriages between Kindred.

In the Year, 1094. *Gebehard* Bishop of *Constance*, his Legat in *Germany*, held a Council in his City against incontinent and simoniacal Clerks. He likewise order'd that *Ember Week* in *March* should be held the first Week in *Lent*, and that in *June* the *Whitsen Week*, and that there should be no more than three Holydays at *Easter* and *Whitsontide*; for till then they were us'd to keep Holyday all the Week long. The Princeis *Praxedis*, *Henry* the Emperors Wife, appear'd before that Council, and discover'd a great many Enormities, which she said she had been contrain'd by her Husband to commit.

She made the same Declaration before the Pope, in the Council held at *Plaisance* in the Year, 1095. during *Lent*, which was so numerous that they were forc'd to hold the Assembly in the open Field. *Philip* King of *France* sent his Ambassadors thither to excuse his not appearing. The Pope allow'd him time till *Whitsontide*. *Hugh* Arch-bishop of *Lions* was Suspended in this Council, because he neither appear'd there himself, nor sent any Deputy to excuse him. The Pope gave audience to the Ambassadors of the Emperor of *Constantinople*, who demanded assistance against the Infidels, and he engag'd the Lords who were there present to promise to go into the *East* for that purpose: This was the first step towards the *CROISADE*, which was fully resolv'd upon in the Council of *Clermont*. There were likewise several Rules of Discipline made in this Council, by which it is order'd that those who will not part with their Concubines, or pardon their Enemies, or were habituated in any mortal Sin, should not be admitted to the Holy Communion. That the Priests shall admit none to Penance but those who shall be refer'd to them by the Bishops. That the Eucharist shall not be deny'd to those, who shall confess themselves as they ought. They renew'd likewise the Decrees against the Simoniackal, and the Incontinent, and the Judgements pass'd against the Heresy of *Berenger*, against *Guibert*, and against those who were ordain'd by Schismaticks.

Urban going into *France*, in *November*, 1095. held a Council at *Clermont* in *Auvergne*, which was compos'd of Thirteen Arch-bishops, and a great many Bishops their Suffragans; wherein he confirms the Decrees of the Council of *Plaisance*, and made other new ones; publish'd the *CROISADE* for the *East*; excommunicated King *Philip*; confirm'd the Primacy of the Arch-bishop of *Lions*, and made a great many other Institutions. These are the things we will speak of more particularly, and will begin with the Excommunication of *Philip* I. King of *France*. This Prince had put away his Wife *Bertha*, the Daughter of *Florentius* the chief Count of *Holland*, and of *Gertrude* of *Saxony*, for being too high a Kin to him. This Divorce having been made in form by the Authority of the Church in the Year, 1086. and in pursuance of a juridical Sentence, the King banish'd her to *Bertha*. *Montfrevil* a Sea Port, and look'd after another Wife. At first he courted the Daughter of *Roger* Count of *Sicily*, nam'd *Emma*, who was carry'd to the Borders of *Provence*; but the Match broke off, perhaps because she did not think it safe to Marry a Prince who had another Wife Living. *Bertrade* the Daughter of *Simon* of *Montferr*, who had Marry'd *Fulcus* *Rechinus* Count of *Anjou*, pleas'd the King, and she made no scruple to part from her Husband and Marry him: She was the Kings Relation in the fifth or sixth Degree, and *Rechinus* her Husband, in the third or fourth Degree. Besides, if *Philip* were free as he pretended, *Bertrade* was nor, her first Marriage being still valid. All these considerations were of no weight to King *Philip*, who surmounted them all, and resolv'd upon solemnizing this Marriage with *Bertrade* publicly. He fix'd upon a Day to celebrate it at *Paris*, and sent for *Reginald* Arch-bishop of *Rheims*, *Tues* of *Chartres*, and several other Prelats to render the Solemnity the more Authentick. *Tues* of *Chartres* sent the King word, that he could not be there, nor could he consent to, or approve of that Marriage, because his Divorce from *Bertha* had not as yet been confirm'd by the Authority of the Holy See, and because *Bertrade* could not Marry him, being another Man's Wife. He sent likewise word to the Arch-bishop of *Rheims*; that he ought not to celebrate this Marriage, but rather to dissuade the King from it. Lastly, he wrote to *Hugh* Arch-bishop of *Lions* (who because of this business refus'd to take upon him the quality of Legat of the Holy See in *France*) telling him that he ought to be inspirited with a Holy Zeal in order to oppose this Criminal Proceeding of the King. Notwithstanding this, *Philip* Marry'd *Bertrade*, and found out a Bishop who dar'd to Marry them for the Revenue of some Churches which the King gave him. *Hugh* of *Lions* at the instance of *Tues* of *Chartres* held a Council at *Autun* *October* the 16th in the Year, 1094. wherein he excommunicated *Philip*, because he had Married a second Wife whilst the first was Living. In this Council he likewise renew'd the Excom-

Urban II munications against the Emperor *Henry*, and against the Antipope *Guilbert*; and the Decrees against the Simony and Incontinence of the Clergy; and prohibited Monks from usurping the functions and rights of Curats. Pope *Urban* suspended the execution of this Decree against *Philip*, and cited him to the Council of *Plaisance*, whither he sent, as we mention'd before, his Ambassadors, who obtain'd a farther Respite till *Whitsontide*. Afterwards when *Urban* was come to *France*, the King sent his Deputies before him, to endeavour to work the Pope into a good Disposition, and to prevail upon him to cancel the Excommunication, and to confirm his Marriage: But the Pope being prevented by the Letters of *Tos* of *Chartres*, refus'd to grant him what he desir'd, and wrote to the Archbishops and Bishops of *France* ordering them to exhort the King to do Penance for his Fault, and to part from *Beatrice*: *Tos* of *Chartres* was the only Person who did it with Resolution, which was the cause of his being persecuted, and taken Prisoner. The Pope perceiving that all his Admonitions prov'd ineffectual, in the Council of *Clermont* thunder'd out a Bull of Excommunication against King *Philip*, and his Concubine *Beatrice*.

The CROISADE set on foot for the relief of the *Christians* in the *East*, Gregory VII. was the first promoter of it, but could not put it into practice because of his differences with the Emperor. *Vittor* III. notwithstanding the difficulties he labour'd under, found out a Means of sending an Hundred thousand fighting Men into *Africa* against the Infidels. *Urban* in imitation of those great Exemplars, and being importun'd by the Letters of *Alexius* Emperor of the *East*, and by the remonstrances of *Peter* the Hermit, a Gentleman of *Picardy* near *Amiens*, who had brought a Letter from *Jerusalem* from the Patriarch *Simeon*, who conjur'd the *Christians* to free the *Holy Land* from the Tyranny of the *Turks*, did so animate the By-standers, by his warm and pathetic Discourses to undertake the Conquering of the *Holy Land*, and so far prevail'd upon all the Prelats to make use of the same Exhortations in their Diocesses, that within a very short time an infinite number of Men were list'd for that Service, and took a Voyage by Sea under the Conduct of a great many Princes and Persons of Quality. The Badge which the Soldiers wore was a Red Cross sew'd on the left Shoulder, and the Military Word, *Deo* *placet*.

The Canons of the Council of *Clermont*. We have not all the Canons which were made in this Council of *Clermont* compleat, but only an Abridgment of them, of which the largest is that which was made by *Lambert* Bishop of *Arras*, who was, as we said before, at that Council. They are Two and thirty in all. The First takes notice of the Days wherein the Breach of the Peace or Truce of God was made. The Second imports, that the Voyage of those who went to *Jerusalem* out of Devotion to deliver the Church of that City, shall serve them instead of all manner of Penances. The Third, that the Deaneries of Churches shall be bestow'd only on Priests; and the Arch-deaconeries only on Deacons. The Fourth, that the Clerks shall not bear Arms. The Fifth, that Laicks cannot be chosen Bishops, and that those who are Elected, shall be Sub-deacons at least. The Sixth, that no Person shall Sell Prebendships or any other Benefices, and that those who shall give any Money for them, shall resign them into the Hands of the Bishop. The Seventh, that the Alms bestow'd on the Congregations of Monks or Canons, after the Death of those who gave them shall be at the Disposal of the Bishops, if they have not been confirm'd to them by their Letters. The Eighth, that no Person shall exact any Duty for Burial. The Ninth and Tenth are against those Clerks who keep Concubines. The Eleventh prohibits the promoting to Holy Orders and to Ecclesiastical Dignities the Sons of Concubines; or the bestowing any Benefices upon them unless they have embrac'd the monastical or canonical Life. The Twelfth, Thirteenth and Fourteenth prohibit one and the same Person from holding two Prebendships, or two Livings in the same, or in several Churches, and from altering the Title. The Fifteenth prohibits the receiving the investiture of Livings from Lay Patrons. The Sixteenth prohibits Kings and Princes from granting the investiture of Livings. The Seventeenth prohibits Bishops and Priests from taking an Oath of Allegiance to Kings or any other Laick. The Eighteenth prohibits Laicks from having Chaplains Independent on the Bishop. The Nineteenth and Twentieth prohibit them from detaining the *Tenths* or Churches. The One and Two and twentieth prohibit the granting Absolution to those who are in possession of another's Right, unless they make Restitution; and to those who live in the habitual Commission of any mortal Sin. The Three and twentieth prohibits *Christians* from Eating Flesh from *Ash-wednesday* till *Easter*. The Four and twentieth fixes the times of Ordination, viz. the four *Ember Weeks*, and the *Saturday* of the third Week in *Lent*: And declares that if it were possible, they should continue their Fast till *Sunday* Morning, that so the Celebration of Holy Orders might be on that Day. The Five and twentieth imports, that the Children of Priests, Deacons, and Sub-deacons shall not be promoted to Holy Orders, if they be not either Monks or regular Canons. The Six and twentieth, that on *Holy Saturday* the Fast shall last till Night. The Seven and twentieth, that the *Ember Week* in Spring shall be always the first Week of *Lent*, and that in Summer in the *Whitsun Week*. The Eight and twentieth, that all those who shall communicate at the Altar shall receive the Body and Blood of JESUS CHRIST under both Kinds, if there be no necessary or provision

tion made for the Contrary. The Nine and twentieth and Thirtieth, that those who fly Urban 11. to a Cross, when pursued by their Enemies, shall be as secure as those who fly into a Church: And that they shall not be deliver'd up to Justice, till they are assur'd that no Violence shall be offer'd to their Lives or Members. The One and thirtieth anathematizes those who shall seize on the Revenues of the Church. And the Two and thirtieth declares that those who shall apprehend or imprison a Bishop, shall be in perpetual Disgrace, and never capable of bearing Arms.

In this very Council Pope Urban confirm'd the Primacy of the Arch-bishop of *Lions*, in The Confirmation of the Primacy of *Lions*. opposition to the Arch-bishop of *Sens*, as 'tis intimated in the Bull of Confirmation, dated the first of December in the Year, 1095, publish'd by Monsieur de *Marca*, with an ingenious Discourse of his own about Primacies. *Rieherus* Arch-bishop of *Sens* would not submit to this Constitution; but *Hugh* Arch-bishop of *Lions*, got it ratified in the two succeeding Councils held at *Tours* and at *Nismes*: and *Urban* oblig'd *Danibers*, who succeeded *Rieherus*, to promise that he would acknowledge the Arch-bishop of *Lions* for his Primar. *Urban* likewise in this Council adjust'd the Difference which was between the Arch-bishop of *Tours* and the Monks of the Monastery of *S. Martins*, upon condition that that Arch-bishop should not have any Station, nor perform any Office in their Church, nor be capable of Excommunicating them: Only they should receive Holy Orders and the other Sacraments from the Hands of the Arch-bishop of *Tours*.

Before the Council of *Clermont* broke up, the Pope appointed another Council at *Tours*, The Council of *Lions* to be held in Lent the Year ensuing; and in his Journey thither he held a Council at *Lions* in the Year, 1095. wherein 'tis said that he depos'd *Humboldus* Bishop of that City. When he arriv'd at *Tours* he held a Council there according to Appointment, wherein he renew'd his Exhortations to engage all manner of Persons to undertake the Expedition to the Holy-Land, and adjust'd the Differences of several Monasteries. From thence he went to *Nismes*, where he held another Council, wherein he gave Absolution to King *Philip*, who promis'd to part from *Bertrade*; and made Sixteen Canons.

By the First all Bishops are prohibited from bestowing Altars, Churches or Prebendships for Money: And a reservation is made to the Monks of the Altars and Tents which they have been in possession of for Thirty Years past, upon condition that they pay the yearly Quit-rent. It is therein likewise order'd that the Monks shall not institute and induct Priests into the Churches which they possess, without the Consent of the Bishop: That they shall be instituted and inducted into them by the Bishop with the Approbation of the Abbot, and that they shall be accountable to the Bishop for the Spiritualities, and to the Abbot for the Temporalities.

By the Second and Third it is prov'd by several Authorities, that the Monks may administer the Sacraments, and take upon them the Care of Souls.

The Fourth sets a Brand of Infamy upon, and Excommunicates those who dare to make the Ecclesiasticks Prisoners.

The Fifth enjoyns that after the Death of the Bishop, two Persons of Probity shall be made choice of to take care of the Revenues of his Church, and to preserve them for the use of his Successor: And excommunicates all that shall seize on them; and interdicts the Cathedral Church and the Churches that depend upon it.

The Sixth and Seventh excommunicate the Laicks who possess or detain the Revenues of the Church.

The Eighth enjoyns that those who shall receive Benefices from the Hands of Laicks shall be Suspended *ab officio*.

The Ninth, That those who leave a small Church to go to a great one, shall lose both of them.

The Tenth, that those who Marry their Relations shall be Excommunicated.

The Eleventh, that Ravishers who are Kill'd in the very Rape, without having done Penance, shall be depriv'd of Christian Burial, and of the Prayers of the Church.

The Twelfth, that the Priests who are guilty of Fornication shall be Depos'd.

The Thirteenth, that young Women shall not be Marry'd before they are twelve Years old.

The Fourteenth, that it is not Lawful to alien the Revenues given to the Church, nor to cite Clerks before secular Judges.

The Fifteenth, that Bishops shall not entertain those who have been Excommunicated by other Bishops.

The Sixteenth, that Monks shall not grant Burial to, nor admit to Divine Service Persons who are Excommunicated, Suspended, or are guilty of Rape.

When the Pope was return'd to *Italy*, he held a Council at *Bari* in the Year, 1098, wherein *S. Anselm* disput'd against the Greeks about the Procession of the HOLY GHOST. He held likewise another Council about the end of the same Year at *Rome*, of which we have no Monument, except his granting a farther time to the King of *England*. Lastly, in the Year, 1099. he call'd a grand Council at *Rome* the last of March, wherein he Publish'd Eighteen Canons, which are only a Repetition of the Canons of the Council of *Placentia*, 1099.

Urban II. *cenze*, and of the other last Councils, against the Simoniackal, and the Usurpators of the Revenues of the Church.

The Council of Roan in the Year, 1096. The Canons of the Council of Clermont were publish'd and confirm'd in a Council held at Roan in the Year, 1096. under William Arch-bishop of that City. wherein Eight Canons were made, of which the first four are about that which they call the *Truce of God*: That is to say, the *Days* wherein it is prohibited to make War, and the *Persons* whom 'tis not Lawful to Assault. The Fifth reserves to the Churches all the Revenues of which they were in Possession of, and prohibits Laicks from exacting any thing from them. The Sixth prohibits likewise Laicks from giving Churches to, or taking them from Priests without the Consent of the Bishop; and prohibits in general all the Faithful from wearing long Hair. The Seventh imports that Laicks shall have no Ecclesiastical Courts of Judicature. And the Eighth, that the Priests shall not be Vassals to Laicks.

CHAP. VII.

An Account of the Controversies on foot between the LATIN and the GREEK Churches in the Eleventh Century.

The Letter of Michael Cerularius and Leo of Acridia against the Church of Rome. **T**HOMAS The Latin and Greek Churches were not in a close Communion with each other ever since the Affair of *Photius*, yet they did not proceed to an open Rupture till the time of Pope Leo IX. and of Michael Cerularius Patriarch of Constantinople. This Breach began by a Letter which the latter wrote in the Year, 1053. in his own Name and in the Name of Leo Arch-bishop of Acridia and of all Bulgaria, to John Bishop of Trani in Apulia, that he might communicate it to the Pope and to all the Western Church. In this Letter they reprov'd the *Latins*. (1.) Because they made use of unleaven'd Bread in the celebration of the Eucharist. (2.) Because they Fasted on the *Saturdays* in *Lent*. (3.) Because they Eat the Blood of Beasts, and things Strangled. (4.) Because they did not Sing ALLELUIAH in *Lent*. At the same time Michael Cerularius order'd the Churches of the *Latins* who were at Constantinople to be shut up, and to deprive the Abbots and *Latin* Religious, who would not renounce the Ceremonies of the *Roman* Church, of the Monasteries which they held in that City.

The Letter of Leo IX. to Cerularius. This Letter of Michael being brought into Italy by an Officer of the Emperor Constantine Monomachus, who went thither to carry on a Treaty with the Pope against the *Normans*, was communicated to Cardinal Humbert, who was at Trani; he turn'd it into Latin, and sent a Copy of it to Pope Leo. This Pope wrote upon that Subject a Letter to Cerularius and to Leo of Acridia, wherein he extols the Dignity of the Church of Rome, and complains of the unkind usage which the *Greeks* had shewn to the *Latins* at Constantinople without discanting on any of the particular Points. He only observ'd in general, that the Diversity of Ceremonies is no lawful Foundation for the breach of the unity of the Church. This is the first Letter of Leo, of which we have made mention in another place.

The Letter of the Greek Emperor to the Pope. The Greek Emperor, whose interest it was to hold it fair with the Pope, that he might still be Master of that little which he had in the *West*, wrote him a Letter, whereby he declares that he was willing to procure the Union of both Churches: And the Patriarch of Constantinople took notice to him likewise that he desir'd the same. The Pope who as much desired this reunion as the *Greeks*, as well for the Welfare of the Church, as because he was willing to be secur'd against the *Normans* in Apulia, the next Year sent three Legats to Constantinople, viz. Cardinal Humbert Bishop of *Blancheflova*, Cardinal Frederick Arch-deacon and Chancellor of the Church of Rome; and Peter Arch-bishop of *Melphi*. He sent them with Letters to the Emperor and to the Patriarch, wherein he commends the Zeal which the Emperor express'd for the Peace of the Church, and complain'd of the Patriarch's Proceedings against the Church of Rome, even at a time when he pretended to be desirous of Peace. These are the sixth and seventh Letters of Leo. In that which is directed to the Patriarch he upbraids him with four Things of which mention is made * before, and which 'tis not thought fit to repeat. This Letter is dated in January, 1054.

** P. 25, 26. Humbert presents the Writings and Letters to the Emperor of Greece.* The Legats being arriv'd at Constantinople on the Feast of S. John Baptist, were kindly receiv'd by the Emperor Humbert, who was the Spokesman who presented to that Prince the Pope's Letters, and gave Michael that which was directed to him. He likewise presented to the Emperor a Writing which he had Compos'd in answer to the Letter of Cerularius, with

with a Refutation of the Treatise compos'd by *Nicetas Pectoratus* Monk of *Studia*, against the Practices of the *Latins*. The Emperor having caus'd them to be turn'd into Greek, made them to be Publish'd in *Constantinople*, concealing the Names of *Humbert* and *Michael* under those of *Romanus* and *Constantinopolitanus*.

In the Reply to the Letter of *Cerularius*, *Humbert* accuses the *Greeks* of tolerating Hereticks among them, and surpassing all of them in their Rashness; because they had the Confidence to confront the Church of *Rome*, and to Anathematize it openly; which never any Heretick dur'd to do. He afterwards demonstrates that 'tis a piece of Malice to accuse the *Latins* of imitating the *Jews* in *Unleaven'd Bread*, and in the *Sabbath*: Since they observe not the Ceremonies of their Passovers; and are so far from Feasting on their *Sabbath*, that they Fast on that Day. That this reflected rather on the *Greeks*, who spent the *Saturday* in Mirth, as if it were a festival Day. He proves that the *Unleaven'd* is the true Bread, and enlarges himself on the Advantages and mystical Significations, which it may have. He observes that the Bread which is offer'd in the Church of *Rome* is a great deal more proper and convenient than that which the *Greeks* make use of; because 'tis made in the Vegetry with fine Wheat, and clear Water by the Ministers of the Altar, and they offer a whole Loaf: Whereas the *Greeks* make use of all manner of Bread, of which they cut a round Piece to put upon the Altar, and return or inter the Remainder, a Practice which *Humbert* Condemns as contrary to the Respect due to those Holy Mysteries. As to the second Charge, relating to the *Saturday's* Fast, *Humbert* only replies in one Word, that the *Latins* do not Feast on the *Sabbath* or *Saturday*, as do the *Jews*, neither in *Lent* nor out of *Lent*.

Is it not a great Sign that Cardinal Humbert and the other great Men of these Times had little to do, when they thus left the Substance to Lent after the mere Shadow of Religion?

As to the third Point relating to things Strangled, he says that the *Latins* make use of that Liberty which the Apostle has given them, of eating all manner of Meats; but withal observing the Custom of the Churches wherein they Live, that they might give no occasion of Offence. He adds, that they likewise abhor Eating of Blood, or the Flesh of such Animals as are Drown'd or Stifled, and that they enjoyn Penance to those who do it: But as to Beasts kill'd or taken in Hunting, 'tis their Custom to eat thereof without any Scruple. In short, as to the last Head, which relates to the omission of singing *ALLELUIAH* in *Lent*, He makes it appear that the *Latins* do not omit it out of any Aversion thereto; but that they look upon it as an Hymn of Thanksgiving, which is not so suitable to that holy time of Penance and Humiliation. In this Treatise he speaks very sharply against the *Greeks*, whom by way of Induction he accuses of being *Marcionites*, *Manichees*, *Theopaschites*, &c. He upbraids them with Re-baptizing the *Latins*; with suffering Children to Dye without Baptism, if they be not eight Days old; with interring the remainder of the Holy Eucharist; with permitting marry'd Men to wait at the Altars, even at a time when they have had to do with their Wives, when at the same time they refus'd to give the Communion to Women newly brought to Bed, or who have their usual Infirmities upon them; with tolerating *Sarabait* Monks guilty of Fornication, whereas they blam'd the Rule of *S. Benedict*, which allows the Monks of that Order to wear Breeches in a Journey, and to eat of Flesh when they have occasion for it; and lastly because they represent in their Crucifixes the figure of a dying Man, so that upon the Cross of *JESUS CHRIST* a sort of *Anti-Christ* is exhibited to be ador'd as a God.

The writing of *Nicetas Pectoratus*, a *Studite* Monk, against the *Latin* Church is a great deal more fierce than the Letter of *Michael Cerularius*. He begins with an Admonition to the *Latins*, to hearken with Humility and Charity to the Remonstrances which he would offer to them, concerning *Unleaven'd Bread*, the Fast on *Saturday*, and the Marriage of Priests. Upon the first Point he says, That those who make use of *Unleaven'd Bread* are still under the shadow of the Law: That they assist at the Table of the *Jews*, and do not eat that Bread which is *Super substantial*, or *Consubstantial* to us; because *Unleaven'd Bread* is Dead Bread which has no *Verue* or Efficacy in it: That 'tis not such Bread as is perfect, complete, or compos'd of three Things which figure out to us the Body of *JESUS CHRIST*, which are the Leaven, the Meal, and the Water; representations of the Spirit, the Water, and the Blood of our Saviour. He pretends that *JESUS CHRIST* made use of *Leaven'd Bread* in the Institution of the Holy Eucharist; because he instituted it on the Thirteenth, and not on the Fourteenth Day of the Moon of *March* before the Feast of *Unleaven'd Bread*; and that the Apostles forbad the making use of *Unleaven'd Bread*. As to the second Point, he asks the *Latins* upon what they ground the Fast on *Saturday*, since *S. Clement* has instituted the Fasts on *Wednesday* and *Friday*, because *JESUS CHRIST* was betray'd on *Wednesday*, and fasten'd to the Cross on *Friday*: But that he prohibited the Fast on *Saturday*, since there was not the least colour for it. He moreover Cites the Canons of the Apostles, the Constitutions of *S. Clement*, and a Canon which is attributed to the sixth Council. He likewise found fault that the *Latins* did celebrate the whole Mass on Fast Days; and to refute this Custom he produc'd a Canon of the Apostles, several Canons of the Councils of *Gangres* and *Laodicea*, and of the Council of *Trullo*, which he again Cites under the name of the sixth Council, which he makes use of to Authorize the Use

Usage of the Mass of Preconsecrated Bread every Fast Day, which he sets forth in these Terms.

* The Ro-
man Vef-
pers.
" On *Saturday* and *Sunday* (says he) about nine a Clock we offer the Sacrifice, and Consecrate as much Bread as will serve the rest of the Week: On other Days about three a Clock in the Afternoon, when the Service is ended by the * *Complines*, the Priests and Deacons come in carrying a Censer; and after they have read the Prophecies, and said the Prayers prescrib'd by *S. Basil*, before the Altar where the Sacred Mysteries lye, we repeat the *Lord's Prayer*; and afterwards we elevate the *Preconsecrated Bread*, and say, *SANCTA SANCTIS*: After which we receive the Communion of the Bread and Cup, and having return'd thanks to God, we send away the People, and those, who please, take their repast of Pulse and Water. And there are some who go the whole Week without any other Nourishment than that of the Communion. Lastly upon the last Head, which is concerning the Marriage of Priests, he ask'd the *Latins* who taught them to hinder marry'd Persons from being ordain'd Priests, or to force them to part from their Wives? He confuted this Custom by the Constitutions of *S. Clement*, and by the Council of *Trullo*. He concludes this Treatise with an Exhortation to the *Latins* to submit to his Admonitions, or to produce manifest Authorities from the Holy Scriptures to justify their Customs.

Humbert's
Reply to
Nicetas.
Humbert in his Reply begins with casting Reflections and Reproaches on this Monk, and took it very ill that he (contrary to the Duties of his Profession) should concern himself in writing against the *Roman Church*. He rejects his Thought concerning the *Consubstantiality* of the Leaven'd Bread, as a Chimera bred only in his own Brain; and his Application of the Passage out of *S. John* concerning the *Spirit*, the *Water*, and the *Blood*, as wresting the true Sense of the Scripture: And he takes an occasion to charge him with Heresie, because he had said that the Quickning Spirit remain'd in the Body of *JESUS CHRIST* after his Death. He does not enlarge himself much about the use of *Unleavened Bread*, supposing that he had said enough in his Reply to *Michal Cerularius*; he only observes that it cannot be said that *JESUS CHRIST* celebrated the Passover the thirteenth of the Moon of *March*, and with Leaven'd Bread, because if it had been so, he would have been guilty of a double Breach of the Law, which he had observ'd in all its parts with the greatest strictness imaginable. He rejects the Constitutions and Canons of the Apostles, except the first Fifty, as *Apocryphal Pieces*. He pretends, that after the Sixth Council, the Emperor *Constantine Heraclius* having ask'd the Pope's Legats after what manner they celebrated the Eucharist, they return'd this Answer, viz. That they made use of Wine mingled with Water, and of Unleavened Bread; and that the Emperor approv'd of the Tradition of the Holy Apostolical See. This is a Matter of Fact of *Humbert's* advancing that cannot be met with in any Record: As to what concerns the *Saturday's Fast*, he says that since the *Greeks* think it requisite to Fast every *Wednesday* and *Friday* in the Year, because our Saviour was betray'd and Crucified on those Days, and since they were likewise willing to Fast on *Holy Saturday*, because of his remaining in the Sepulchre on that Day, they ought for the same Reason either to Fast every *Saturday* in the Year, or else to Fast only on the *Wednesday* and *Friday* of the *Holy Week*, and to celebrate *Easter Sunday* only in Honour of the Resurrection of our Saviour. He rejects the Canons of the Council of *Trullo*, as supposititious or corrupted; he disapproves of the making use of preconsecrated Bread on Fast-days, as being contrary to the Practice of the Apostles, and the example of *JESUS CHRIST*, who consecrated the Bread just before they distributed it. He calls *Nicetas* a perfidious *Schismatic*, because he seems to suppose that the Eucharist broke the Fast, from whence he concludes that he believ'd that the Body and Blood of *JESUS CHRIST* were of the same nature with other Aliments, and were turn'd into Excrements. He says that in the *Latin Church* they usually celebrated Mass on *Sundays* and *Holydays* at the * *Tierce Hour*, and on Fast-days at Noon, or about Night; but that when necessity required, it might be celebrated at any Hour without breaking one's Fast. He reproves the *Greeks*, because in breaking the Consecrated Bread they took no Care to gather up the Crumbs which fell; because they rub'd their Patines with Leaves, or a Brush; because they croud the Consecrated Bread into their Boxes, by thrusting it down with their Hands; because in elevating the Consecrated Bread, at the Mass of the Preconsecrated Bread, they seem'd to offer one and the same Oblation twice; because they did not observe the Decretal of Pope *Clement*, who requir'd that no more Hosts should be Consecrated than what were sufficient for the Communicants, and that if any were left, they should not be kept till the Morrow, but be consum'd; because immediately after they had communicated they fell to Eating; because that a great many of them did not observe *Lent*, and because several others fasted only a Week, the which they stild the *Lent* of *Theodorus*. Lastly, he charges *Nicetas* with being a *Nicolaïtan*, because he oppos'd the Celibacy of Priests and Deacons. He explains the Canons which prohibit Priests from parting with their Wives; of the Care which they ought to take of them, in looking upon them still as their Wives, tho' they have no Carnal Knowledge of them. He produces the Canon of the Council of *Nice*, concerning Women who live with Clerks, and several Authorities of the Popes, to prove that Priests ought to live chastly.

In

In short, he charges the *Greeks* for not ordaining Ministers till after they had oblig'd them to Marry, and concludes all by anathematizing *Nicetas*.

Cardinal *Humbert* was not satisfied with having refused this Monk in so blunt a way, he was willing likewise to make him recant; and when he went with the Emperor and the other Legats to the Monastery of *Studius*, he oblig'd him to Condemn and Burn his own Writing, and to anathematize all those who deny'd that the Church of *Rome* was the chief Church of the World, and who dar'd to call its Doctrin into Question. The next Day *Nicetas* went himself to wait upon the Legats at the Palace of *Pigi*, without the City, where they relid; and after he had a second time Condemn'd what he had writ en or done against the Holy See, he was admitted into their Communion, and became one of their Friends. But as for *Michael Cerularius* he was not so forward to revoke what he had written; on the contrary he avoided meeting with the Legats, and holding any Conference with them. When the Legats perceiv'd that he continu'd Obstinate, they went *July* the Sixteenth, which happen'd to be a *Saturday*, to the Church of *St. Sophia* about Nine a Clock, when they were just upon celebrating Mass; and after they had complain'd of the Obstinacy of *Michael Cerularius*, they lay'd on the high Altar in the presence both of Clergy and Laity, a Sentence of Excommunication against that Patriarch, drawn up in these Terms.

The Excommunication of Michael Cerularius, the Pope's Legats.

HUMBERT, by the Grace of God, Cardinal Bishop of the Holy Church of Rome, PETER Arch-bishop of Melphi, FREDERICK Deacon and Chancellor, to all the Sons of the Catholic Church Greeting.

The Holy Apostolick See of Rome, which is the Chief of the whole World, to which as to the Head belongs in a more especial manner the Care of all the Churches; has sent us to this Royal City in the quality of its Legats for the Welfare and Peace of the Church, that as it is Written, we should go down and see whether the Cries which pierce its Ears from this great City be true or no. Let therefore the Emperors, Clergy, Senate and People of this City of Constantinople know, That we have here found more Good to excite our Joy, than Evil to raise our Sorrow. For as to the supporters of the Empire, and the principal Citizens, the City is wholly Christian and Orthodox: But as for *Michael*, who took upon him the false title of Patriarch, and his Adherents, we have found that they have sown Discord and Heresie in the midst of this City, because they sell the Gifts of God like the Simoniacal; because they imitate the *Valefians*, in causing Eunuchs to take upon them Holy Orders, and in advancing them to the Episcopacy it self; because they Re-baptiz'd, as did the *Arians*, those who had been Baptiz'd in the Name of the Blessed Trinity, and particularly the *Latins*; because with the *Donatists* they maintain that the Greek Church is the only true Church, and that the Sacrifices and Baptism of none else are Valid; because with the *Nicolaitans* they allow of Priests cohabiting with their Wives; because with the *Severians* they enjoy'd the Observation of the Law of Moles; because they have struck out of the Creed the Procession of the Holy Ghost from the Person of the Son, as the *Pneumatomachi* (that is the *Macedons*, who deny'd the Divinity of the Holy Ghost;) because with the *Manichees* they ascrib'd a Soul to the Heaven'd Bread; because with the *Nazarens* they were such strict observers of the Legal Purity, that they would not Baptize Infants, who dy'd within eight Days after they were Born, nor admit Women in Travail, or who had the usual Infirmities of Nature upon them, to Baptism or the Communion; and lastly, because they Condemn'd and Excommunicated those who shav'd their Beards, according to the Custom of the Roman Church. *Michael* having been advertis'd of these Errors, and reprov'd for several other proceedings by the Letter of Pope *Leo*, has still persisted in them, and when that we would have apply'd a Remedy to these Evils, he refus'd to appear before, or to have any Conference with us, and has likewise forbid our entrance into the Churches to perform Divine Service therein, forasmuch as he had formerly sent up the Churches of the *Latins*, calling them *Azymites*, Persecuting and Excommunicating them, all which reflected on the Holy See, in contempt whereof he stil'd himself **OECUMENICAL** or **UNIVERSAL PATRIARCH**. Wherefore not being able any longer to tolerate such an unheard of Abuse as was offer'd to the Holy Apostolical See; and looking upon it as a Violation of the Catholic Faith in several Instances: By the Authority of the Holy Trinity, by the Authority of the Holy Apostolical See, whereof We are Legats, by the Authority of all the Orthodox Fathers, the Seven Councils, and the whole Catholic Church, WE do Subscribe to the Anathema which our most Holy Father the Pope has denounc'd against *Michael* and his Adherents, if they do not retract their Errors; and in pursuance hereof we declare that *Michael*, stiling himself Patriarch, a Novice, who was made Monk only by the fear of Men, one of a dissolute and Vicious Life; *Leo* of Acridia, stiling himself Bishop; *Constantine*, *Michael's* Chaplain, who had trodden under Foot the Sacrifices of the *Latins*; and all the followers of their Errors, and the authors of their Proceedings are Anathematiz'd, with the *Simonists*, *Valefians*, *Arrians*, *Donatists*, *Nicolaitans*, *Severians*, *Pneumatomachi*, *Manichees*, *Nazarens*, and all the other Hereticks, or rather with the Devil and his Angels, if they do not Repent. At the same time in the presence of the Emperor and his Court they pronounc'd *viva voce*, an Excommunication against all those, who should contradict the Faith of the Church of Rome,

or condemn it's Sacrifice; and declar'd that such Persons ought not to be look'd upon as *Christians*, but as *Hereticks*.

The De-
parture of
the Pope's
Legats.

After they had publish'd these Excommunications, they set in order the *Latin Churches*; prohibited under pain of Excommunication, the receiving the Communion from the Hand of any *Greek Priest*, who should Condemn the Sacrifice of the *Latin Church*. And when they had taken leave of the Emperor, they went out of *Constantinople*, July the 17th, and set forward on their Journey homeward. But the Emperor caus'd them to return again on the 19th of the same Month, at the instance of *Michael Cerularius*, who promis'd him to enter into a Conference with them. The design of this Patriarch was to draw them into the Church of *St. Sophia*, under colour of holding a Council there, and to cause them to be ston'd by the People, by reading to them the Legat's Decree of Excommunication, which he had corrupted in Translating it, in order to render it the more odious. The Emperor foreseeing what would happen, would not permit the Legats to appear in any Assembly out of his Presence. *Michael* having refus'd this Offer, the Emperor sent the Legats away; which incens'd that Patriarch so far, that after he had excommunicated them by a Publick Writing, he rais'd an Insurrection against the Emperor himself, who was forc'd to deliver up the Legats Interpreters, who were abus'd and cast into Prison. The Legats sent the Emperor, by his Courriers, a true Copy of the Excommunication which they had denounc'd against *Cerularius*, by which that Patriarch was convicted of being an Impostor. This occasion'd an entire Rupture between the Patriarch and the Emperor, who drove out of his Court all the Relations and Friends whom *Michael* had there, and would never have pardon'd him, if he had liv'd longer. But he dy'd the same Year, leaving the Empire to *Theodora Porphyrogenita*, Daughter to *Constantine*, and Sister to *Zoe*, under whom as well as under *Michael Straticius*, to whom she left the Empire, dying within two Years after, *Cerularius* continu'd in quiet Possession of the Patriarchship, and grew so great, that he oblig'd the latter to resign the Empire in the Year 1057. to *Isaac Comnenus*. By this means, the Church of *Constantinople* was wholly separat'd from the Church of *Rome*; and these two Churches, which till then, were in a manner tolerated and treated with Respect, were look'd upon as Enemies, Schismatics and Hereticks, and became almost irreconcilable through the fault of the *Greeks*.

The Letter of
Domini-
nick Pa-
triar-
ch of
Grado to
Peter of
Antioch.

Within a while after the *Latins* endeavour'd to withdraw *Peter* Patriarch of *Antioch* from Communion with the Patriarch of *Constantinople*. They thought this the more feasible because that Patriarch immediately after his Advancement, had writ to *Pope Leo*, who had return'd him an Answer, whereby he approv'd of the Profession of Faith which he had sent him, and took notice to him, of his being very well inclin'd to carry on the Union of both Churches. The Patriarch of *Grado* nam'd *Dominick*, who held the greatest Correspondence with the *Greeks*, because the Provinces of *Venice* and *Istria* belong'd to his Patriarchship, was order'd to write to *Peter* of *Antioch* about it. He did it in such a manner as might have engag'd that Patriarch to enter into the Interests of the Church of *Rome*. For in the beginning of his Letter he declares, that without mentioning the Submission, the Deference, and the Amity which ought to be had for the Church of *Antioch*, which is the Sister of the Church of *Rome*, and the second Church of the World: The Reputation of his Piety and the particular Esteem which he had for his Person, inclin'd him to desire an Interest in his Respects, and to wish to be in an entire Friendship with him. He tells him that he thought himself oblig'd to let him know that his Church had been Founded by *St. Mark*, that *St. Peter* confer'd upon it the Dignity of a Patriarchal See, and that he had the Right of *Pope* in the Councils which were held in *Italy*: That he would inform him upon what these Privileges were Founded, when they could come to have a Correspondence with each other by Letters, but that at present he only wrote to him to have the happiness of being acquainted with him, and to begin a Friendship which might be hereafter Corroborated: That however he could not forbear acquainting him, that he understood that the Clergy of *Constantinople* blam'd the Church of *Rome*, because it celebrated the Holy Mysteries with *Unleaven'd Bread*, and believ'd by reason of that, that the *Latins* were separated from the Unity of the Church; that tho' the *Latins* make use of *Unleaven'd Bread*, according to the Tradition of *JESUS CHRIST* and the Apostles, yet they Condemn'd not the Custom of the *Greek Church*, because as the mixture of *Leaven* with the Meal may be the Figure of the Incarnation of *JESUS CHRIST*, so the *Unleaven'd Bread* may likewise represent the Purity of the Flesh of *JESUS CHRIST*. That therefore he thought it expedient that he should advertise the *Greeks* not to Condemn the Custom of the *Latins*, nor to maintain that all their Sacrifices were null, and that they were out of the Road to Eternal Salvation.

The An-
swer of
Peter of
Antioch,
to the Pa-
triar-
ch of
Grado.

Peter Patriarch of *Antioch*, answer'd him with a great deal of Integrity, without approving of his Opinion concerning the use of *Unleaven'd Bread*, or his Pretensions concerning the Patriarchship. For he makes it appear to him by his Letter, that there were never acknowledg'd in the Church any more than Five Patriarchs, and that the Bishops of the Capital Cities of Provinces, greater than His, never assum'd this Quality. And with respect to the use of *Unleaven'd Bread*, he at first excuses the Patriarch of *Constantinople*, by saying, that he does not absolutely Condemn the *Latins* as Hereticks; but was only sorry that they swerv'd from the ancient Tradition of the Church, and did not make use of Perfect, but

of *Unleaven'd Bread*, in Imitation of the *Jews*. He afterwards opposes this Usage by several Arguments, but particularly by the Passages of the Gospel, which seem to prove that **JESUS CHRIST** instituted the Eucharist before the Feast of the Passover, and at a time when they did not as yet make use of *Unleaven'd Bread*. At the Close of his Letter he takes notice that two Years ago he had wrote to Pope *Leo* in the beginning of his Popedom, to which he had not as yet received any Answer, and that he desir'd he might have a Sight of this.

Michael Cerularius on the contrary wrote to *Peter of Antioch*, to engage him to declare *The Letter* openly against the Church of *Rome*. After he had thank'd him in the beginning of his Letter of Cerularius to *Peter of Antioch*, for having at his Recommendation granted to a Deacon a Place which he had demanded of him, he gives him to understand, that having some time since heard that the late deceased Pope was a Virtuous, Honest and Learned Man, he had writ to him with a great deal of Humility about the Re-union of the two Churches, in order to procure his Favour; that he might give some Assistance to the *Greeks* against the *Normans*: That having committed this Letter to an Officer of the Emperors, who carry'd likewise another from that Prince, they were put into the Hands of Duke *Argyus*, who detain'd them, as well as the Money which the Emperor had sent by that Officer: That *Argyus* thought fit to send three Persons to *Constantinople* in the quality of Legats of the Holy See, whereof one had formerly been Arch-bishop of *Melphi*, who he understood had been turn'd out of his Church five Years ago: Another had only the Title of Arch-bishop, but where his Diocess lay none could tell; and to the Third he had given the Title of Chancellor: That these Three Men having accosted the Emperor with a fierce and arrogant Air, caused the Cross and the Pastoral Rod to be carry'd before them: That afterwards they gave him a Visit, but in a way of Infolence and Contempt: And that without saluting him, or paying him the Respects which were due to him, they clasp'd into his Hands a Letter sealed up, which contain'd the same things concerning *Unleaven'd Bread*, as *Argyus* had formerly advanc'd whilst he stay'd at *Constantinople*, for the which he had been Excommunicated: But that having examin'd the Seal he found it was false, and that it was nothing but a piece of Forgery of this *Argyus*, as he had afterwards been assur'd by the Arch-bishop of *Trani*, and by his Chancellor, who had unravel'd the whole Mystery to him. After he had given this Account of that Transaction, he says, That it was Reported of him that he inserted the Names of the Popes in the Church Registers, and that the Patriarchs of *Alexandria* and *Jerusalem* did the same: That however he did not suppose them so Ignorant, but that they knew that since the time of Pope *Vigilius*, who would not pronounce an *Anathema* against the Writings of *Theodoret*, and the Letter of *Ibas*, there was no notice taken of the Bishops of *Rome*, in the Churches of the East: That he likewise heard, that these two Patriarchs admitted to their Communion those who celebrated with *Unleaven'd Bread*, and that they made use of the same sometimes themselves: That not being fully satisfied of this matter of Fact, he left him to the Liberty of inquiring into it, and desired he would send him Word how the Case was: That moreover he had read the Letter which he had written to the Patriarch of *Grado*, wherein he oppos'd the making use of *Unleaven'd Bread*: But that the *Latins* hold a great many other Errors, which ought to be rejected; such as believing that one might Eat Things Strangled, that Men ought to be Shaven, to observe the Sabbath, to Eat unclean Things, that Monks might be permitted to Eat Flesh and Bacon: That one might Eat Flesh in the first Week of Lent, and in the Weeks wherein one ought to abstain from Flesh and Milk, as well as on every *Wednesday* in the Year: That they were guilty of Eating Cheese and Eggs in the Holy Week; of Fasting on *Saturdays*, all of them being Customs belonging to the *Jews*; of having added to the Creed, that the Holy Ghost proceeds from the Father and the Son; of not permitting Priests to be Married; of allowing two Brothers to Marry two Sisters; of observing that one of the Ministers of the Altar who has Eaten *Unleaven'd Bread*, shall embrace the rest in the Sacrifice, by giving *Pax Vobis* to them; of giving to the Bishops a Ring which they wear on their Thumb; of Baptizing only with one Immersion; of not honouring the Relicks of the Saints, and several of them not so much as Images; of not reckoning among the Saints the Doctors of the Greek Church, such as *St. Gregory the Theologian*, *St. Basil the Great* and *St. Chrysostom the Divine*, and of not observing their Doctrin: But what is more strange is, that when they were at *Constantinople* they declar'd that they were not come to enter into a Dispute, nor to be inform'd of the Differences that might be between them, but to teach and perswade others to hold their Tenets.

There is likewise another Letter of *Cerularius* to the same Patriarch of *Antioch*, wherein he gave him a particular Account of what the Pope's Legats, (whom he still imagins to be Impostors sent by *Argyus*, who had trump'd up these false Letters) had done against him at *Constantinople*, by excommunicating him, and exhorts that Patriarch to joyn with him in revenging the Affront.

The Answer of Peter of Antioch to Cerularius.

Peter of Antioch reply'd to Michael Cerularius, That he wonder'd that *Agabus*, who was a Laick, should concern himself in the disposal of the Affairs of the Church, and make use of such Artifices as he had acquainted him with: That the Name of the Pope was not in the Registers of the Church of Antioch; but that it could not be truly said that even since the Time of Pope *Vigilius*, the Name of the Bishop of Rome had been left out of the Registers of the Greek Church: That it was a gross Omission in his Secretary; since in the Sixth Council, held One hundred and twenty nine Years after *Vigilius*, Pope *Agatho* was recogniz'd: That when he himself was at *Constantinople*, about Five and forty Years ago, in the Time of *Domnus* the Patriarch, he found the Name of Pope *Sergius* in the Registers among the rest of the other Patriarchs; and that he could not tell upon what Grounds it had since been left out: That of the Errors and Faults which in his Letter he attributed to the *Latins*, there were some which ought to be avoided and abhor'd, several others which it were easie to remedy; and lastly, others at which it would be proper to connive. "For (says he) what is it to Us, if their Bishops do shave their Beards, and wear Rings on their Fingers? Do not we make a Crown upon our Heads, and do not we wear Gloves, Maniples and Stoles embroyd'd with Gold? Will not you likewise find some of our Monks who eat Flesh and Bacon? Do not the Monks of *Bythinia*, *Thrace* and *Lydia*, eat Magpies, Jays and Turtle-Doves? Do not the Holy Fathers leave us at liberty to eat indifferently of all manner of Things which God has Created? In particular he demonstrates, that St. *Basil* and St. *Pacornius* allow'd their Religious to eat Bacon. But he does not pass the same Judgment on what was added to the Creed, and he pretends that 'tis a very great abuse, as well as to Baptize with only one Immersion: However, he thinks it requisite to be of a Temper inclinable to Peace, because the *Latins* are their Brethren, altho' through Rusticity or Ignorance, they might be in some Errors: That to punctual an exactness could not be expected from *Barbarians*; that it was very well that they held the true Doctrine about the Trinity and the Incarnation: That he blam'd them for their Custom relating to the Celibacy of Priests, and for their eating Flesh and Cheese the first Week in Lent. That as to the Question about *Unleavened Bread*, he had handled that in the Letter which he wrote to the Patriarch of *Venice*; and that he was of Opinion, that every Church ought therein to observe its ancient Customs; that as to that part of their Charge, of eating Things strangled, and of allowing one and the same Person to Marry two Sisters; it was to be believ'd, that this was not among them by the approbation of the Pope and the Bishops, but by the abuse of some particular Persons, as there are a great many of the same Nature in the East, which 'tis very difficult to abolish. That moreover, he ought to insist particularly on the Addition to the Creed, and on the Marriage of Priests: That with Respect to the other Articles, it was not requisite to stand much upon them, because they are such as do not concern the Faith, and because most of them are false. That therefore he thought it proper, that being thus inclin'd, he should write to the Pope who was to be elected, who perhaps would disown what is impos'd on the *Latins*, or else alter his Mind: That no Person can imagine that the *Romans* do not honour Relicks and Images, since they set so high a Value on the Relicks of St. *Peter* and St. *Paul*; since Pope *Adrian* by his Legats was President of the Seventh Council, and Condemn'd the *Iconoclasts*; and since it was observable that several Images were brought from Rome, and that the *Latins* honour'd them. He therefore conjur'd the Patriarch of *Constantinople* to think upon an Accommodation, and to require nothing of the *Latins* beside the striking out the Addition which they had made to the Creed. Lastly, He acquaints him that he sends him Indors'd, the Letter which Pope *Leo* had written to him; and that the Letters which he had directed to the Patriarchs of *Alexandria* and *Jerusalem*, he had convey'd to them. These Four Letters have been Publish'd in Greek and Latin by Monsieur *Cotelier*, in the second Tome of his Monuments of the Greek Church.

A New Attempt made for the Re-uniting the Greek and the Latin Churches. The Banishment of Cerularius.

Tho' this Action of Cardinal *Humbert* seem'd to put a stop to the Re-union of the two Churches, yet the Popes were not quite out of hopes of bringing it about. For this purpose, *Stephen IX.* resolv'd upon sending *Didier* Abbot of Mount *Cassin*, and two other Legats to *Constantinople*, who set forward upon that design in the beginning of the Year 1058. but being detain'd at *Bari* by the badness of the Season, they there heard the News of that Pope's Death, and return'd home again. That same Year *Michael Cerularius* building too much upon the Obligation under which the Emperor *Isaac Comnenus* lay to him, was for assuming to himself too great an Authority, threatening the Emperor himself. That if he did not follow his Councils, he would be an Instrument of making him lose that Crown which he had procur'd for him. This impudent Boldness, and his Pride in wearing Purple colour'd Shoes and Stockings, and in saying, That there was no difference between the Sacerdotal Office and the Empire, made *Isaac* resolve to Oust him. But so far as *Michael* was belov'd by the People of *Constantinople*, he took an opportunity to cause him to be apprehended, when he went on the Feast of *All-Saints* to perform his Office in a Church of the Suburbs of that City. He sent thither several of his Soldiers, who pull'd the Patriarch out of his Episcopal Chair, and carry'd him immediately to the next Sea-Port, where they embark'd him and his Relations, to be convey'd into Exile to *Proconessus*. The Emperor had a great mind to cause him to be depos'd in a Council; but he durst not attempt it, because *Michael* was a Man of great Parts, and

and had great Friends. The death of that Patriarch put an end to his Troubles, but made no alteration in the Affairs of the Church; nor did it procure the Re-union of the two Churches, which ever after remain'd divided, tho' frequent attempts have been made to reunite them, and tho' there have been several Treaties between them, which never lasted long, by reason of the Inconstancy of the *Greeks*.

CHAP. VIII.

Of the Life and Writings of PETER DAMIEN, Cardinal Bishop of OSTIA.

PETER surnam'd *Damien* from the Name of his Brother, was born at *Ravenna* the beginning of the Eleventh Century. He was descended from an honourable Family, and his Parents took care to bestow upon him good Education; and in his very Youth he was noted for his singular Piety. After he had went through the whole course of his Studies, he retir'd into the Monastery of the *Holy Cross* of *Avellane* near *Engulio*, the Monks of which place are call'd *Hermits*, because they spent their Lives in great Retirement, tho' in Common and under an Abbot. He was call'd by *Guy* Abbot of *Pomposio* to reform his Monastery. At two Years end he return'd to *Avellane*, where he was made Prior, and afterwards Abbot of that Monastery, which in a short time he augmented, and Founded several others, where the same Rule was observ'd. He was in so great a Repute and Esteem, that he was nominated Cardinal, and made Bishop of *Ostia* by Pope *Stephen IX.* He likewise held by way of *Commendam* the Bishoprick of *Engulio*, and began to have a great share in the Affairs of the Church of *Rome*. In the Year 1039. under the Pontificat of *Nicholas II.* he was sent Legat to *Milan*, to reform the Clergy of that Church, where *Simony* was publicly practis'd. He acquitted himself in this Legation with a great deal of Authority and Prudence, and return'd after he had caus'd an Order to be made, to prevent this and such like disorders for the time to come. Some time after, he resolv'd upon quitting his Bishopricks, and the Employments which he had at large in the World, and to retire into Solitude; he thereupon resign'd them into the Hands of Pope *Alexander II.* and return'd back to his own Monastery. However, this did not prevent him from having great concerns with the Popes, Bishops and Noblemen, who ask'd his Advice, and made use of him in Matters of the highest Importance. *Alexander II.* sent him as his Legat into *France*, to put an end to the Difference there on Foot between the Bishop of *Macon* and the Abbot of *Cluny*, concerning the Privileges of that Abbey. He held a Council at *Challons*, wherein he made several Orders; confirm'd the Privileges granted by the Popes to the Abbey of *Cluny*, and made the Bishop of *Macon* to consent thereto. He was likewise sent by the same Pope to *Florence*, to put a stop to the Schism which was between *Peter*, Bishop of that City, and his Clergy. Afterwards in the Year 1068. he went as Legat into *Germany*, to hinder the Emperor *Henry* from being divorc'd from his Wife *Bertha*. Some time after he took a Journey to the Monastery of *Mount Cassin*, to console the Religious of that place. Lastly, In the Year 1072. he was sent by the same Pope to *Ravenna*, to take off the Excommunication issu'd, a long time since, against that City, because of the Differences which *Henry* Bishop of *Ravenna*, lately decess'd, had with the Holy See. After he had discharg'd the Commission, he dy'd the 23d of *February* the Year ensuing at *Fayance*, being Sixty six Years Old.

The Works of this Author, in the last Edition, are divided into Four Tomes.

The First contains the Letters, rang'd in Eight Books, according to the Quality of the Persons to whom they were written; of which the First is compos'd of the Letters which are directed to the Popes.

The First is to *Gregory VI.* whom he congratulates upon his advancement to the Popedom, exhorts to root out *Simony*, and admonishes to depose the Bishop of *Pesaro*.

The Second is directed to the same Pope; he gives him to understand, That the Man who was elected Bishop of *Fossombrona*, was not altogether worthy of the Episcopacy, because of his Ambition; but that yet he was to be prefer'd to a great many others, and that in other Respects he had the Qualifications necessary to a Bishop.

The Third is to *Clement II.* to whom he writes word, That the Emperor had order'd him to wait upon him, to inform him of the Abuses of several Churches, and of what he thought necessary to put a stop to them; that being upon his Journey, he had receiv'd a Letter from that Prince which was directed to him; that being return'd to his Solitude he sent it to him, where he waits for his Orders to depart. He declares on the one Hand, That he would be very well satisfied to be excus'd from the Journey, that so he might not lose his Time in going and coming; but that on the other hand, he could not but be mov'd with the misera-

Peter Darnley, Cardinal Bishop of Ostia, remarkable Condition of the Churches of his Country, which were in a strange Confusion, by reason of the Irregularity of the Bishops and Abbots. He remonstrates to him, That it signified nothing that the Holy See was pass'd from Darkness to Light, if the rest of the Churches were still in Darkness, and exhorts him to apply some speedy Remedy to these Evils, and to punish the Bishop of Fano.

The Fourth is to Leo IX. He therein complains for that this Pope had given too lightly Credit to the Calumnies rais'd against him, and he calls God to witness how Innocent he was.

The Fifth is to Victor II. He remonstrates to this Pope, That he ought to protect a Lord who had devoted himself to the Service of God, and whom they would dispossess of his Estate.

The Sixth, directed to Nicholas II. is amongst the *Opuscula* of this Author, of which it makes the Seventeenth.

The Seventh is to the same Pope. He congratulates him for that the Church was in Peace under his Pontificate; and Petitions him in behalf of the Inhabitants of *Ancona*, who had been excommunicated.

In the Eighth, directed to Pope Nicholas and the Arch-deacon Hildebrand, he desires to quit his Bishoprick, since they had divested him both of his Sacerdotal Habits, and of his Revenues.

The Ninth and Tenth are among the *Opuscula*, and they make the Nineteenth and Twentieth of them.

The Eleventh is directed to Alexander II. He recommends to him the Church of *Orleans* which was then in Trouble.

The Twelfth, directed to the same Pope, is very considerable. He therein reproves two Abuses, which he says were too frequently practis'd by the Court of *Rome* in his Time, and he intreats the Pope to redress them. The First is, That in almost all the Decretals, the Penalty of Excommunication was inserted. The Second is, That the Clerks and Laicks were hinder'd from reproving the Vices of their Bishops. "The First (says he) makes the Salvation of Men very dangerous; because Persons are often excommunicated without knowing any thing of it, and that for Things of little or no Consequence; the most trivial Faults being punish'd with the same Penalty as the more heinous ones: They punish a Man more rigorously for having violated an humane Law, than ever God does for the breaking of his Commands. He says, That St. Gregory and the other Popes had no such Custom, and that they seldom pronounc'd an *Anathema* in their Decretals, except when the Faith was in dispute. He therefore conjures this Pope to abolish this Custom, and for the future to strike this Clause out of their Decretals, by assigning some other Penalty in its stead. As to the other Abuse, which supposes that it is not lawful for Inferiours to accuse their Bishops in a Superior Court, or to alledge against them what ought to be Corrected. "This (says he) is a very unreasonable Thing, and contrary to the Discipline of the Church. For to whom can one better address ones self to discover the Faults, which a Bishop commits, than to him who has the Office of a Master, and who has the Pre-eminence among his Brethren, to correct the Faults of the Bishops, according to the Privilege of his See? And is it not a piece of insupportable Arrogance, Pride and Vanity, that a Bishop shall live as he pleases, and not condescend to harken to the Complaints of those who are under him, in things wherein he may be deceiv'd; especially when they do not apply themselves to secular Judges, but to Bishops, that they may honourably and gravely redress those Grievances which might attract the Smiles of the Laity? Is it not reasonable, that he who is accus'd should Justify and Clear himself, or else acknowledge his Faults? To this he subjoins the Example of St. Peter, who did not make use of his Authority to reject the Complaints of the Faithful, who took it ill that he should Preach the Gospel to the *Gentiles*, but gave them a reason for this Proceeding. To this Instance he adds that of David, who acknowledged his Offence when he was reprov'd for it by Nathan; the Example of Mary, who suffer'd the Reproof of her Sister Martha; and another Instance of St. Peter, who did not take it ill that St. Paul rebuk'd him. Afterwards he starts this Objection: "But I am Bishop; I am the Pastor of the Flock, I am not to be accus'd by those who ought to be subject to me, and whom I ought to lead; they ought patiently to suffer my Failings. And to this he answers, that in the Gospel it is said, That we ought to declare to the Church the Faults of our Brethren, when they do not amend after they had been privately reprov'd; the which being express'd in general Terms, ought to be understood as well of the Faults of Bishops, as of the Faults of the rest of the Faithful; that if the Bishop would not submit to the Laws of the Church, who would? Lastly, He concludes, That nothing would more conduce to the abating the Pride of Bishops, who valued themselves too much upon the account of their Divinity, to the maintaining of Peace, and to prevent Tyranny, than to suffer Inferiours to have recourse to a Superior Authority, and to Synods, there to prefer their Complaints against their Bishops.

In the Thirteenth, directed to the same Pope, he opposes an Error which grew very prevalent in his Time; to wit, That it was not Simony to buy a Bishoprick of a King, or any other

other Prince; provided nothing was given for Consecration. Two Chaplains of Prince God-Peter Da-frey Marquis of *Tuscany*, had broach'd this Doctrin, and maintain'd it by saying, That in mien, Car-dinal Bi-shops of *Ostia*, they do not buy either the Sacerdotal Office or the Church, but only the Temporalities and the enjoyment of the Revenues. *Peter Damien* makes it appear that this is a Fallacy; because since a Man cannot be divided into two distinct Persons, whereof one shall enjoy the Temporalities, and the other perform the Spiritual Functions, when he buys the Temporalities, which he cannot enjoy till he be advanc'd to the Ecclesiastical Dignity, and perform the Functions thereof; it may be truly said, That he buys the Ecclesiastical Dignity and the Sacrament too. This he proves, because the Prince in granting the Investiture of a Bishoprick does not give a meer Rod only, but the Pastoral Rod, and the Title of Priesthood, the Sacrament whereof is receiv'd by the Ordination. He adds, That 'tis only in pursuance of this nomination of the Prince that the Man is ordain'd, and therefore tho' he does not directly give Money for his Ordination, yet it cannot be said to be gratuitous, since Money made the way for him. Afterwards carrying this Thought a little farther, he says, "When the Prince has put the Pastoral Rod into your Hands, did he say, 'Receive the Lands and Revenues of such or such a Church?' No. Did he not say to you, 'Receive this Church?' If you pretend to have receiv'd the Revenues of the Church without the Church, you are a Schismatick, and guilty of Sacrilege; and if you receiv'd the Church by this Investiture, as you must needs own, then you are guilty of Simony. Lastly, He says, That the possession of the Ecclesiastical Revenues, and the Consecration are so closely connected together, that he who receives the Right of possessing the Revenues of the Church, cannot enjoy them till he be consecrated, and that he who is consecrated, ought necessarily to have the management of the Revenues of the Church. To conclude, He confirms these Maxims by several Passages taken out of the Decretals; and shews that it is not only Simony to buy and sell Bishopricks and great Benefices, but also to buy and sell small Benefices, such as Curacies and Prebendships. In the close, he exhorts the Pope to Condemn the Error, which he had refuted in this Letter, and not to permit any Persons to be promoted to the Priesthood, who have acquir'd it by Money, or (which he pretends to be more blameable) by any Services which they have done for their Princes.

In the Fourteenth, he makes his Complaints to *Alexander II.* for that he had abus'd and rais'd a Disturbance in the Church of *Engubio*, which had been committed to his Care, by the Predecessors of that Pope. He puts him in mind of the Obligations which he lay under to him, which deserv'd quite another sort of usage, and takes notice that if satisfaction were not done him, he would make his just Grief to break out the more. He likewise intreated him to take off the Excommunication which he had issu'd out against the Arch-bishop of *Ravenna*, whom he look'd upon to be very unfortunate; because it was an unworthy thing that so great a multitude of Men should be in danger of perishing for the fault of one single Man.

The Fifteenth is an Answer to a Letter of that Pope, who complain'd that he had not wrote to him, being too much taken up with Contemplation. He gives him to understand, That indeed he did enjoy a little more Repose, since he had quitted the Episcopacy; but that still he was taken up with a great many Visits, and a multiplicity of Business, and was so highly concern'd at the disorders of the World, that he had neither Time nor Courage to write. This gave him an occasion to describe the corrupted Manners of his Time. Afterwards he conjures the Pope, who had taken from him the Earldom of *Osia*, to discharge him likewise from his Bishoprick. Lastly, He exhorts him to use his utmost endeavours to reform the Church, and concludes his Letter with Eight Verses, which puts him in mind of his Duty.

In the Sixteenth, directed to the same Pope and to *Hildebrand*, he excuses himself for having wrote to the Arch-bishop of *Cologne*, by sending to them the Copy of his Letter, thereby to let them know that they had no reason to be offended at it. He excus'd himself likewise from taking a Journey to *Rome*, to which they had summon'd him; but does not refuse to go to *Mantua*, because he thought that Journey would turn to greater Account.

The Three next Letters are among his *Opuscula*; the two first are the Three and Four and twentieth of these *Opuscula*, and the last is the Life of *St. Radulphus*.

The Twentieth is directed to *Cadalous* Bishop of *Parma*, the Antipope, whom he extremely upbraided, for having caus'd himself to be elected Bishop of *Rome*; or at least, for having permitted it: He made it appear that his Election is Adulterate, Schismatical, Heretical and Vicious. (1.) Because he had been elected, whilst the Holy See was fill'd with a Lawful Pope. (2.) Because he had not been elected by the Cardinals, who have the greatest share in the Election of a Pope, nor by the Clergy and Laity of *Rome*; but by two Bishops of a bad Life, and who had no Right in this Election. (3.) Because the Church of *Rome* would not acknowledge him. Afterwards he threatens him with the Judgments of God, and with a speedy Correction.

This Letter made no Impression on *Cadalous*; on the contrary, that Bishop came to *Rome* with an Army, and became Master of it by Force. Upon this *Peter Damien* wrote him a second Letter more vehement than the former, wherein he compares him to the most cruel Tyrants,

Peter Damien, Cardinal Bishop of Ostia, Tyrants, and puts him in mind of the Punishment inflicted on the Bishop of Placenza, who had usurp'd the Holy See by such like Methods, in turning out Gregory IV.

His Letters to the Cardinals.

The Second Book contains the Letters which Peter Damien wrote to the Cardinals.

The First is directed to the Cardinals of the Church of *Lateran*; he exhorts them to bear a strict Watch over themselves and others, that they may be Exemplary in so corrupted an Age. He therein shews how the Lives of Bishops ought to be Holy and Unblameable. He declaims against Bishops who are Ambitious, against those who follow the Court, and who enter into the Service of Grantees, in order to obtain Ecclesiastical Preferments by way of recompence. He says, That there are three sorts of Presents, which are alike prohibited for the gaining of Benefices: *Munus a Manu*, *Munus ab obsequio*, *Munus a lingua*; that is, *Money*, *Presents*, and *Flatteries*. After he had invey'd sufficiently against this Abuse, he exhorts the Cardinals to lead such exemplary Lives, as might serve as a Pattern to the Bishops and all the Clergy.

The Two next Letters are in the *Opuscula*, the one is the Two and twentieth, and the other the One and thirtieth.

The Fourth is directed to Boniface Cardinal of *Albania*, and to Stephen the Priest: He recommends to them an Abbot of the Monastery of *St. Apollinaris*.

The Fifth directed to Cardinal *Hildebrand* Arch-deacon of *Rome*, and to Peter the Priest; contains a great many Mytical Reflections about the Sabbath, and the Six days of the Creation.

In the Sixth, directed to the same Persons, he ingenuously complains of *Alexander II.* his taking away from him a Book which he had compos'd; he commends this Pope, declaims against *Cadalous*, and makes mention of what he had suffer'd in the Service of the Holy See.

The Seventh is likewise amongst the *Opuscula*, of which it makes the Two and thirtieth.

In the Eighth, he complains that *Hildebrand*, to whom he had written, not only took no notice of him, and return'd him no Answer, but likewise spoke very much to his disadvantage. He puts him in mind what Services he had done to the Holy See, and to him in particular. Lastly, He declares to him, That he surrender'd up to him the Bishoprick which had been bestow'd on him.

In the Ninth, he makes his complaint to the same Person, for having too lightly given Credit to his Enemies, who had told him, That he had founded a Monastery in a place where he had no Right to do it. He made it appear that it had been granted to him by the Uncle of *Guy*, who was the Person who complain'd that the Monastery had been built on his Demains.

The Tenth is amongst the *Opuscula*, and makes the Eighteenth.

The Three next Letters are directed to *Didier* Abbot of Mount *Cassin* and Cardinal of *St. Cecilia*, to whom he gives a great many wholsome Advices about his Conduct; as for Instance, To have always an Eye upon his Faults, and not to regard his Virtues; to be glad when he was reprov'd by others; not to slight, but to correct, as his Duty requir'd him, the Faults of those who were committed to his Charge; to say no ill of the Absent, but to reprove those who were Faulty face to face; to have a due Veneration for Fast-days, and often to celebrate the Holy Sacrifice, that so, says he, the old Serpent seeing your Lips tinctur'd with the Blood of JESUS CHRIST, may tremble for fear, retire in Confusion, and not approach to the Sacrament, which has made him a Captive.

The Five others, directed to the same Person, are among the *Opuscula*, of which they make the Thirty third, the Thirty fourth, the Thirty fifth, the Thirty sixth and the Thirty seventh.

The Nineteenth is a Letter of Compliment and Friendship, to Peter a Cardinal and Chancellor.

The Two last make the Thirty seventh of the *Opuscula*.

The Third Book is compos'd of the Letters directed to Arch-bishops; the Number of those is but small.

His Letters to the Archbishops

The First is the Eight and thirtieth of the *Opuscula*.

The Second is directed to *Gebehard* Arch-bishop of *Ravenna*, who had desir'd him to come to him. He excus'd himself for not obeying him, because he had not wherewithal to undertake this Journey; being Poor himself, and having the Government of a very poor Monastery in his Hands. He commends this Arch-bishop, gives him a great deal of Good Council, and conjures him to give him no further Trouble.

In the Third, he declares to that Prelate what a great Affection he bore to him, and exhorts him to turn out the Bishops of *Fano* and *Pesaro*, who were Men of an infamous Life, and guilty of several Crimes.

The Fourth is directed to *Henry* Arch-bishop of *Ravenna*, who had sent to know what his Opinion was concerning the Elections of *Cadalous* and *Alexander*. He returns him this Answer, That the Latter is the lawful Pope, and the other is a Simonist and an Intruder: And
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afterwards making a Comparison between the Manners and the Genius of both; he says that *Alexander II.* is a Man of Parts, Learning and Piety, and that he is Chast and Charitable: Whereas *Cadalous* is not able to explain one Line. Lastly, he declares to him that he cannot conceal his own particular Sentiment, and that he thinks himself oblig'd to avow freely what he thinks, and stiffly to maintain the Truth and Honour of the Holy See.

Peter Damien, Cardinal Bishop of Ostia.

The Fifth is directed to a third Arch-bishop of *Revenna* nam'd *Wigbert*. He complains of the severity which that Arch-bishop shew'd to him and his Monastery. He intreats him to forbear oppressing him by exacting Money still from him, even after he had been divested of part of his Demeans.

The Sixth is to *Anno* Arch-bishop of *Cologne*: He commends him for the Care he had taken of *Henry* the Emperor's Son, who had been committed to his Trust by that Prince; and for having declar'd himself against *Cadalous*; and exhorts him to continue and use his utmost endeavours, that a general Council might be held to put an End to the Schism.

The Seventh is a Letter of Compliment to the Arch-bishop of *Milan*, whom he thanks with a great deal of Address and Neatness, for the Sacerdotal Habits which he had bestow'd upon him.

The Three next are among the *Opuscula*, of which they make the Twenty fifth, the Thirtieth fourth and the Thirty ninth.

The Fourth Book contains the Letters of *Peter Damien* directed to Bishops.

His Letters to the Bishop.

The First is written to Bishop *Albert*: He exhorts him to do his Duty, and to lead an unblameable Life. In a more especial manner he advises him to be Charitable, and to be ware of Avarice and Simony.

In the Second he thanks a Bishop for the Alms which he had bestow'd on his Monastery, and exhorts him to add the other Virtues to his Liberality. Lastly, he intreats him to confer the Order of Deacon on Two Clerks, which he sent him, and who had obtain'd a Dispensation from their Bishop for it.

The Third is among the *Opuscula*, and is compris'd in the Eighteenth.

In the Fourth to the Bishop of *Osimo*, he makes use of the great number of Dead Persons which he found in his Return, as a Motive to persuade that Bishop not to put off his Conversion.

In the Fifth he gives us a lively and frightful Description of the last Judgment, to persuade him to whom he wrote to lead a Life becoming a Christian.

In the Sixth he exhorts another Bishop to a Contempt of this World.

In the Seventh he advises the Bishop to whom he wrote, to receive no Presents; and upon that Account he relates a Vision that had happen'd to a Priest, who had seen the Confessor of Count *Hildebrand* punish'd in the other World, for having receiv'd Presents from him; And that Count himself in Torments for not having Repented of his Cruelties, so as he ought to have done, by the over Indulgence of his Confessor. The same Priest said, that he likewise saw Count *Lotharius* in a Fire of Brimstone, who intreated him to admonish his Family to restore to the Church a Territory which belong'd to it, that so by this means he might be thoroughly deliver'd from his Torments, and that he understood that Count *Guy* was suddenly expected in that very Place, where several Torments were preparing for him. After the Relation of this Vision, *Peter Damien* says, That it was not requisite to receive Presents indifferently from all sorts of Persons; but only from such as were wellpleasing to God, because the Gifts of the Wicked are dangerous.

In the Eighth he exhorts the Bishop of *Engubio* to redeem the Revenues and the Ornaments of his Churches which were given or Mortgage'd to Laicks. He likewise gives him several good instructions about the Virtues which he ought to put in Practice, and relates the untimely End of Pope *John XII.* which happen'd that very Day, wherein his Guards pull'd out the Eyes of an Holy Abbot.

In the Ninth directed to the Bishop of *Fermo*, after he had with a great deal of Modesty rejected the Title of *Holiness*, which that Bishop had bestow'd upon him, He bewails the Misfortunes and Irregularities of his Age, which inclin'd him to think that the End of the World was at Hand. More particularly he declaims against the Schism of *Cadalous*, and against the Liberty which at that time was granted to the Bishops and other Ecclesiastics, of maintaining their Rights and Properties with a Sword in their Hand. He makes it appear that War and Revenge is downright contrary to the Genius and Spirit of the true Church, which breaths forth nothing but Peace, and is for Pardoning all Mankind, that nothing than them can be more dissonant to the Life which JESUS CHRIST himself led upon Earth, and which he propos'd as an Example to his Followers, when he Taught to Suffer with Patience, and not to Revenge by Force the Injuries offer'd them: That Lastly, the Difference between the *Regal* and *Sacerdotal* Power lay in this, that the King makes use of Material Arms, but the Priest of the Sword of the Spirit, viz. the Word of God: That since it had never been allow'd to take up Arms for the Defence of the Faith, much less was it Lawful to take them up for the maintenance of temporal and transitory

gory Goods: And that if the Saints of old never put any Heretick or Idolater to Death, but rather suffer'd Death themselves; With what face could any of the Faithful

[This is found and orthodox Doctrine which Peter Damien here Preaches, and such as is consonant to the Doctrine and Practice of the primitive Christians: But how dissimant to the Spirit and Genius and Practice of the present Church of Rome, les their Fire and Eggon, their Inquisitions and Draggoning, and the Doctrine of your new Doctors the Jesuites Speak.]

Kill his Brother, who was purchas'd and redeem'd by the precious Blood of JESUS CHRIST, only for the loss of mere perishable and contemptible Things? Afterwards he relates an Instance of an Abbot of France, who would not by Force and Violence oppose a certain Great Lord, who was marching towards him with arm'd Souldiers to fall upon him; but went to meet him with his Monks unarm'd, with only the Cross carry'd before them. This Action so much surpriz'd that Lord and all his Men, that instead of offering them any harm, they begg'd them Pardon, and threw themselves at their Feet. Lastly he says, that if any one should object that St. Leo ('tis Leo IX. he here means and not

Leo I.) did engage himself in a War, he would answer him thus, that as St. Peter had not the Primacy for having deny'd his Master, nor David the Gift of Prophecy, for the sake of his Adultery: So an Estimate of the Good or Evil of any Person ought not to be drawn from the merit of that Person, but all Actions ought to be consider'd nakedly in themselves. That St. Gregory who suffer'd so many Plunderings and Injuries from the Lombards, never made War against them. That St. Ambrose never sat upon the Arians, tho' they Persecuted him very Cruelly. That not one Instance could be given of any of the Holy Bishops rising up in Arms. That Lastly, all Causes relating to Ecclesiastical Matters ought to be try'd, either by secular Judges according to the Laws, or by the Decisions of Bishops; and that they ought not to the Shame and Disgrace of Ecclesiasticks to determine that by Force, which ought to be decided by the Courts of Justice, or by the Decrees of Bishops.

In the Tenth he excuses himself to the Bishop of *Engubio* for having permitted his Church to be Consecrated by the Bishop of *Fassombrona*, who pretended that he had a Right of Consecrating the Churches of that Place, tho' it were under the Jurisdiction of the Bishop of *Engubio*. He says, That he durst not oppose his proceeding, and the rather because he was already his Enemy: But that he did not pretend to exempt himself from the Jurisdiction of the Church of *Engubio*, which he promises to Re-cognize very chearfully. Wherefore he intreats the Bishop of *Engubio* to take off the Interdiction he had issu'd out against that Church; and to be perswaded that not only that Place, but also that whatsoever his Monastery could enjoy were intirely at his Service, and he begs him to grant him his Protection.

The Eleventh is a Letter whereby he Dedicates several of his Works to the Bishops of *Sinagaglia* and *Engubio*.

In the Twelfth he reproves a certain Bishop, who alienated the Revenues of his Church. He asks him whether he had forgot that Pope *Viktor* in a Council held at *Florence*, had prohibited it under the Pain of Excommunication? Whether he did not know that the Revenues of the Church were appropriated to the Maintenance of the Poor, and to the Relief of Widows and Orphans? This gave him an occasion of treating concerning the Original of Church Revenues; upon which he observes that in the Primitive Church the Faithful brought the Price of their Lands, and laid them at the Apostles Feet, that so they might distribute them to the Poor: And that afterwards it was thought more proper to settle Estates on Churches, not only for the maintenance of the Clergy, but likewise for the Relief of the Poor. That therefore those who rob the Church of the Revenues which belong to it, were guilty of a World of Homicides in depriving the Poor of their necessary Subsistence. He adds, That as Sinners by giving their Estates to the Church, obtain'd by this means an Absolution of their Sins: So those on the contrary who take them do bind and engage themselves to suffer that Penance from which the others are exempted by their Charity.

The Thirteenth contains nothing very remarkable: He thanks the Bishop of *Cesena* for the kind Reception he gave to a young Man whom he had recommended to him: And exhorts him to a Christian watchfulness by setting before him the Hour of Death and the Day of Judgment.

The Fourteenth is refer'd to the Twenty sixth of his *Opuscula*.

In the Fifteenth he shews what a Guard Ecclesiasticks ought to put over their Senses, which are the source and fountain of a great many Disorders.

In the Sixteenth he maintains that the Obave of the Festival of St. John Baptist ought to be solemniz'd in the same manner as the Festival it self, and afterwards explains the Eight solemn Festivals of the Jews: which by way of Allegory he applies to Christianity.

The Fifth Book contains the Letters directed to several of the Clergy.

In the First directed to the Arch-priests, he maintains what he had advanc'd in one of his Sermons, that every Mans Soul shall appear at the Day of Judgment in the same State wherein it left the Body. Several Persons were offended at this Position, believing that from thence it follows, that the Prayers, Oblations and Sacrifices which were offer'd for

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His Letters to the Clergy.

the Dead, signified nothing to them. *Peter Damien* denies this Inference, and makes it appear that he asserted no more than what *St. Gregory* had asserted before him.

The Second Letter is directed to his Brother *Damen*. He therein makes an ingenuous Confession of the Faults to which he was addicted, and especially of his Propensity to rail at others: He entreats his Brother to pray to God to give him Grace to redress his fault.

In the Third, he gives a lively Description of the Soul just upon its departure out of the Body.

In the Fourth, he makes use of a Passage out of *Jeremy*, to demonstrate how far the Intemperance of Clerks is an offence to God.

The Fifth is a Letter of Compliment directed to an Arch-deacon.

The Sixth is written in the name of *Leo IX.* to the People of *Osmo*, against a Custom which prevail'd in that Church of rifling the Goods of the Bishop after his Death: This Custom is therein prohibited under the penalty of Excommunication.

The Seventh is writ in the name of *Alexander II.* to the Clergy and Laity of *Milan*, whom that Pope acquaints of his Exaltation to the Popedom, and exhorts them to Labour earnestly for the carrying on of their own Salvation.

The Eighth directed to the Clergy of *Florence*, concerning the use of Disciplines, is one of the most Curious of his Pieces. He had writ about this Practice to a certain Monk: His Letter falling into the Hands of some secular Persons, and of some Monks of a less strict Life, they were very much offended at this new Kind of Penance, unknown to all former Ages, and which seem'd to overthrow the Order of the Canons and the ancient Custom. *Peter Damien* in this Letter, undertakes to maintain it. First, from the Example of our Saviour, of the Apostles and Martyrs, who have been Scourg'd for the sake of JESUS CHRIST: From whence he infers, That God may very well be pleas'd with the voluntary Offering to him such a Penance as he caus'd his Servants to endure against their Will. As to what might be objected, that indeed we do Read, that the Saints were Scourg'd by others, but that we never find they did it themselves: He replies, That as we ought voluntarily to imitate the Mortification of the Cross, so likewise one may imitate the other Sufferings of JESUS CHRIST; and that as no body can blame him who of his own accord Falls at other times than those enjoy'd by the Church: So one ought not to imagine, that he who chastises himself with his own Hand, does a Deed less acceptable to God. That on the contrary, he undergoes a real Penance, by mortifying his Flesh, and making it suffer for the Pleasures which it has enjoy'd; that it signifies nothing to what sort of Punishment it is Condemn'd, provided that the preceding Pleasures be punish'd by a subsequent Punishment. He asks those who pretended that this new Custom subverted the Canons; whether the Reverend *Bede* did ill in enjoining several Penitents to wear Iron Girdles? Whether the Holy Fathers did ill in putting such Austerities and Pences into Practice, of which no mention is made in the Canons? He adds, That since the Laicks might redeem themselves from a long Penance by bestowing a certain Sum to Charitable Uses, tho' no mention be made of these Redemptions in the Canons; the Monks who may have deserv'd a long Penance, and cannot make compensation for it by their Alms, ought not to be hindred from doing it by this Mortification of their Flesh.

The Ninth is among the *Opuscula*, of which it makes the Twenty sixth.

In the Tenth he excuses himself to the Clergy and Laity of *Fayence*, for his not being able to come to them after the Death of their Bishop, and he advises them to put off the Election of another Bishop, till the arrival of the Emperor.

The Eleventh is refer'd to the Forty first of the *Opuscula*.

In the Twelfth he asks the Advice of the Treasurer of the Church of *Ravenna*, whether he ought to remain in that City, or return to his Solitude. He relates the Reasons that might be alledg'd on both sides: On the one side, he might be serviceable to the saving of Souls at *Ravenna*, but there he was had in Contempt: On the other side, he was had in esteem in his own Monastery, but he was afraid this esteem would puff him up with Pride. He refers himself wholly to the counsel of him to whom he wrote, what he ought to do in the Case.

The Thirteenth is directed to the Chaplains of Duke *Godfrey* who charg'd him with Avarice. The occasion of which Charge was this; one of the Chaplains had a difference with him about a Piece of Gold which the Dutchess had presented at the Offering of the Mass, which *Peter Damien* Celebrated: The Monk who had receiv'd it, left it upon the Altar, together with another Piece of Gold presented by a Marchioness. One of these Chaplains took away one of the Pieces which the Dutchess had order'd to be given him: But afterwards *Peter Damien* using his utmost endeavours to make him restore it to him again he would not, but left it with one of the Monks. This Conduct of *Peter Damien's* being perfectly free from any partiality, sufficiently clear'd him from the Accusation of these Chaplains; but in his turn he reprov'd them for two Errors, First because they taught, that Priests might Marry; and then because they maintain'd, that it was no Simony to give Money for the Presentation of a Living, provided nothing was given for Ordination.

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Peter Damien, Cardinal Bishop of Ostia. The Fourteenth and Fifteenth are directed to the Clergy of the Church of Milan, who maintain'd the Truth and Purity of Discipline; he exhorted them to persevere with Constancy and Steadfastness.

The Two next are part, one of the Forty second, and the other of the Eighth of his *Opuscula*.

In the Eighteenth, he returns an Answer to a Priest who had ask'd his Advice about two Ceremonies relating to Baptism and the Celebration of the Mass: And after he had intimated that no new Customs ought to be introduc'd, he determines, That only the Holy Chrism ought to be put into the Water of Baptism, and not any Oyl or Wine; and that in the Celebration of the Mass the Ablution of the Chalice ought not to be omitted, but when it was to be celebrated twice in a Day.

The Nineteenth is among the *Opuscula* of which it makes the Twenty eighth.

The Sixth Book contains such Letters as are written to Abbots and Monks.

The First is refer'd to the Forty third of his *Opuscula*.

The Second is directed to Hugh Abbot of Cluny; the Monks of that Abby as an acknowledgment of the Love which Peter Damien had for them, and of the Services which he had done them, had promis'd him, that they would say an Office for him every Year on the Day of his Death. He prays the Abbot of Cluny that this might be perform'd not only in that Abby, but likewise in others which were of the same Order.

The Third directed to the same Abbot, is only a Letter of Compliment for the kind Entertainment he had given to one of Peter Damien's Nephews.

In the Fourth, he recommends to him again the Prayers which he had promis'd to offer up for him after his Death.

In the Fifth, directed to the Monks of that Abby, he commends the Discipline and the good Order which was observ'd in their Monastery; thanks them for the acknowledgment they made of the good Services he had done them, and conjures them to pray to God for him after his Death.

The Two next contain nothing in them very remarkable.

The Eighth is among the *Opuscula*, of which it makes the Twenty first.

In the Ninth, he reproves a Monk whom he had made Superior of an Hermitage, for having quitted it, to be an Abbot of another Monastery; and orders him either to return to the Charge committed to him, or else to live only as a Monk in that Monastery.

In the Tenth, he retracts what he had said of St. John the Baptist's being conceiv'd during the Feast of Tabernacles.

The Eleventh is among the *Opuscula*, of which it makes the Forty fourth.

In the Twelfth, he answers to the Reproaches cast upon him by an Abbot, for having entertain'd a Monk who came out of another Monastery, which seem'd contrary to the Rule of St. Benedict. He makes it appear, that this Rule ought only to be understood of the Monasteries of the *Canobites*, and not of the *Hermits*, whose Life is most perfect. He pretends that St. Benedict was at first an *Hermit*, and that he always prefer'd the Life of the *Hermits*, before that of the *Canobites*.

The Thirteenth is directed to the Monks of a Monastery of Constantinople; but contains nothing in it remarkable.

The Fourteenth is among the *Opuscula*, of which it makes the Twenty ninth.

In the Fifteenth, he admonishes an Abbot not to detain one of his Monks, who had deserted him and was excommunicated, promising withal, That if that Monk would return, he would use him kindly.

The Three next make the Forty fifth, Forty sixth, and Fifty ninth of his *Opuscula*.

In the Nineteenth, he gives a description of the Distempers, under which he labour'd; of the Patience wherewith he endur'd them; and of the extremity to which he was brought; which was such; That they administred the extreme Unction to him, and laid him upon Ashes and Hair-cloth, as the Custom then was. He takes notice that his Remedy was communicated to one of his Monks in a Vision, and procur'd by Alms, and that he had much ado to persuade himself to eat Flesh.

In the Twentieth, he advises a Monk not to engage himself upon every turn to expiate the Faults of others, and readily to perform those Penances with which he was engag'd. He moreover relates an Instance of another Monk, who had suffer'd great Punishments in the other World, for having not done Penance for another, according as he undertook.

The Twenty first is among his *Opuscula*, of which it makes the Forty seventh.

The Twenty second is to his Nephew Damien, whom he exhorts to be zealous in the Exercises of the Monastical Life, and reproves for having gon from an Hermitage to a Monastery, and exhorts to return thither again.

In the Twenty third, he reproves a Monk, who delay'd turning Hermit, upon the account that he had much ado to persuade himself not to drink Wine.

The Twenty fourth and Twenty sixth, are refer'd to the Forty eighth and ninth of his *Opuscula*.

In the Twenty fifth, he makes it appear, That it was upon some Grounds that he had a design of quitting his Church; he thereupon relates two extraordinary Events.

The Twenty seventh is directed to the Monk *Cerebrofus*, who had with some sharpness blam'd the practice of Discipline. *Peter Damien* maintain'd it by the same Arguments which he had already alledg'd. He pretended that it was a sort of Martyrdom; that it was what was very well known to the Ancients; that it is founded upon the Canons; and that it was in use before his Time in the Religious Monasteries, wherein it was Customary to buy off a whole Year's Penance, by a Thousand Stripes of a Rod. That Monk did not find fault with the Discipline, which was us'd during the reading of a Chapter for light Faults; but he blam'd those severe and long Disciplines of so many Hundred Stripes. *Peter Damien* says, That if one approves the lesser Discipline, one ought not to Condemn that which was more severe and mortifying.

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In the Twenty eighth, he illustrates two Passages out of *St. Gregory*.

In the Twenty ninth, he advises a Monk, every day, to say the *Refary*, and to read the Holy Scriptures.

The Two next make the Fifty first and the Fifty third of his *Opuscula*.

In the Thirty second, he reproves the Hermits of a Monastery near his, for having neglected the Rule which he had given them, for being too much in love with Money, and too much given to Ease and Luxury. For their Instruction, he relates the Punishments of several Monks, who had not liv'd up to that strictness which they ought, and the Penance inflict'd upon them for their Faults.

The Thirty third is amongst his *Opuscula*, of which it makes the Fifty fourth.

The Thirty fourth is likewise directed to several Hermits of his Congregation, whom he reprov'd for being too severe and too long in the exercise of their Discipline. He would not have any one, every day, be Disciplin'd any longer than during the reading of Forty Psalms, and in *Advent* and *Lent*, only whilst Sixty Psalms were reading.

The Thirty fifth is amongst his *Opuscula*, of which it makes the Twenty fifth.

In the last, he exhorts his Monks to live peaceably after his Death, and requires that all the Possessions belonging to another Monastery, which he permitted them to enjoy during his Life-time, should be restored after his Decease.

The seventh Book contains the Letters written to Princes and Princesses, the Two first of which are directed to the Emperor *Henry III.* In one of them he desires that Count *Gisler* may be set at liberty, and in the other, he commends that Prince for having dispossest'd *Wiquier* of the Arch-bishoprick of *Ravenna*, who had obtain'd it by sinister practices.

The Third is directed to the young Prince *Henry*, the Son of the former, whom he earnestly exhorts to defend the Church, and to oppose *Cadalous's* Schism.

The next are directed to the Empress *Agnes*, the Wife of *Henry III.* and write about different Affairs. In one of them, he gives that Princess to understand, that the Pope could not send the Pall to the Arch-bishop of *Mentz*, till he himself came to desire it, or till he were examin'd by his Legates. In the two others, he comforts and exhorts the same Princess to beg assistance of *Jesus Christ*, and in the last, he invites her to *Italy*.

The Ninth is written in the Name of Pope *Nicolas II.* to the Queen of *France*, whom he exhorts to continue her Bounty and pious Actions; advising her at the same time, to inspire the King her Husband with the same Principles, and to cause her Children to be educated in the same manner.

In the Tenth, directed to *Godfrey Duke of Tuscany*, he expresses himself how much he was concern'd, that that Prince, had given entertainment to *Cadalous*, and admonishes him to make amends for that Fault.

The Two next directed to the same Duke, are compris'd in the Fifty seventh *Opusculum*.

In the Thirteenth, he entreats that Prince to remit a certain Sum of Money to the Abby of *St. John Baptist*, to pay for a Library which he had bought.

In the Fourteenth, directed to *Beatrice* Dutchess of *Tuscany*, he approves of the Resolution that she and her Husband had taken to live in perpetual Continency, and proposes many Examples of Vertue, for her imitation.

In the Fifteenth, he exhorts a certain Prince, to condemn all Worldly Possessions, and to seek after the Heavenly.

The Sixteenth, is comprehended in the eighteenth *Opusculum*.

In the Seventeenth, he exhorts the Marquess *Renier*, who had been enjoin'd, by way of Penance for his Offences, to go in pilgrimage to *Rome*; to set forward on his Journey, as soon as possible, and produces divers Examples, of the Protection that God has afforded to Pilgrims.

In the Eighteenth, he admonishes the Countess *Gille*, newly marry'd to the Marquess *Renier*, not to retain the Spoils of the Widows and Orphans, but to restore every thing that her Husband had got by rapine, and advises her in order to prevent him from committing

Peter Damien, Cardinal Bishop of Ostia, mitting those outrages for the future, to cause the Lands to be well cultivated, and to give Alms to the Poor.

The Nineteenth, is among the *Opuscula*, of which it makes the Fifteenth.

The last Book of *Peter Damien's* Letters, contains those that were written by him to divers particular Persons.

In the First, directed to *Cinthius* Prefect of *Rome*, he commends him for the Exhortation that he made to the People on *Twelfth-day*, and advises him to persevere in administering Justice in the City, and in maintaining the Rights of the Church.

In the Second, he admonishes the same *Cinthius*, that he should not so much give himself up to praying as to neglect doing Justice.

In the Third, he exhorts the Person to whom he writes, to shew due Respect to his Mother, and enlarges on the Duties of Children to their Parents.

The Fourth, is a Consolatory Letter to a Father, upon the Death of his Son. He maintains that the Death of Children is a peculiar Favour of God, and that we ought to rejoice rather than to be troubled at it.

In the Fifth, he exhorts a Senator of the City of *Rome*, to compleat the building of a Church that he had begun, shewing by many Examples, that it is an Action, which deserves Reward.

In the Sixth, he comforts a sick Person, giving him to understand, that Sufferings are a mark of Predisposition, and that a Christian ought to bear them with Patience and Cheerfulness.

The Seventh, is compris'd in the Forty second *Opusculum*.

In the Eighth, he exhorts a Judge to meditate on the future State, and on the Day of Judgment, and produces a great number of Sentences of Scripture on that Subject, to the end that he might take the matter into serious Consideration.

The Ninth, is amongst the *Opuscula*, of which it makes the Fifty eighth.

In the Tenth, he exhorts a certain Person, who was apt to swear himself to abstain altogether from Swearing, and advises him to give Alms.

The Eleventh, makes the Thirtieth *Opusculum*.

The Twelfth, is an Inveective against Pride.

The Thirteenth, is contain'd in the Fifty ninth *Opusculum*.

The Fourteenth, is directed to his two Sisters, to whom he gives a great deal of Advice about the Religious Life.

The Fifteenth, is a Prayer made by *Peter Damien*, on behalf of a Man, who was at the point of Death, and it is one of those that are now us'd in the Church (*i. e. of Rome*) for Persons in such a Condition.

From the Letters pass we to the *Opuscula* or small Tracts, which constitute the third Volume of *Peter Damien's* Works; reserving the Account of the Second, which contains his Sermons, till we have made the Extract of his *Opuscula*.

The First bears this Title, *Of the Catholic Faith*, and is dedicated to *Ambrose*. He explains therein, the Mysteries of the Trinity and Incarnation, and more especially establishes the Procession of the Holy Ghost from the Persons of the Father and of the Son.

In the Second, call'd *Antilogus* against the *Jews*, he makes it appear by several Proofs, taken out of the *Old Testament*, That *JESUS CHRIST* is the true *Messiah* the Son of God.

The Third is on the same Subject, in which he answers divers Questions proposed in the name of the *Jews*, concerning *JESUS CHRIST*.

The Fourth, is a Dialogue between the Emperor *Henry's* Attorney General, and an Advocate of the Church of *Rome*, concerning the Right that the Emperors of *Germany* have to the Election of a Pope. After the Death of *Nicolas II.* the *Romans* chose *Alexander II.* without the Emperor *Henry's* Knowledge; whereupon that Prince being highly displeased that the Election was carried on without his Authority, nominated *Cadalous* Bishop of *Parma* to the Papal Dignity. *Peter Damien* supposes the Question about the validity of both those Elections to be debated in a Council, between the Advocate of the Church of *Rome*, and the Emperor's Attorney General. The latter maintains, That the Election of a Pope cannot be duly manag'd without the Prince's Consent, and that they had apparently done him an injury in ordaining *Alexander* without his Knowledge. On the other side, the Advocate of the Church of *Rome* asserts, that the Right of choosing a Pope, or of confirming his Election, does not belong to his Imperial Majesty; since not only the *Pagan* Emperors, but also all the Christian Princes to the last *Greek* Emperors, never laid claim to that Right, nor had any share in the Election of a Pope, which was always perform'd by the Church of *Rome*. The Attorney General replies, That *Henry* the Father and Predecessor of the Prince, whose Right he maintain'd, enjoy'd such a Privilege and that it was confirm'd by Pope *Nicolas II.* to the Emperor his Master. The Advocate of the Church of *Rome* acknowledges that Concession, and willingly agrees, that the Emperor should enjoy the same Privilege; but he insists that

as to the matter in debate, the Emperor *Henry* being under Age, the Church of *Rome*, acted *Peter* ^{as his Tutor in that Election, and perform'd the Office that belong'd to him, by reason that} *as his Tutor in that Election, and perform'd the Office that belong'd to him, by reason that* ^{a Child is incapable of making such a choice :} That therefore what was done at *Rome*, ^{was not prejudicial to the Emperor's Right, but only made it appear, that there might be} *was not prejudicial to the Emperor's Right, but only made it appear, that there might be* ^{some occasions, in which it cannot take place. The Attorney General averr'd, That at least} *some occasions, in which it cannot take place. The Attorney General averr'd, That at least* ^{it could not be deny'd, that they had done that Prince Wrong, in not making application} *it could not be deny'd, that they had done that Prince Wrong, in not making application* ^{to him :} That three Months had pass'd from Pope *Nicola's* Death to the Day of *Alexander's* Ordination, and that there was more time than was requisite for the obtaining of a Pragmatical Sanction from the Imperial Court. The Advocate of the Church of *Rome* replies, That the *German* Noble-men and some of the Bishops of the Empire, who were disaffected to the Church of *Rome*, call'd a kind of Council, in which, by an unheard of boldness, they dissannull'd every thing that was ordain'd by Pope *Nicola's* : That they refus'd to hearken to *Stephen* Cardinal Priest and Legate of the Holy See, and that at the solicitation of Count *Gerard*, whom Pope *Nicola* had excommunicated in a full Synod, they proceeded to the Election of a Person, who was altogether unworthy. Thereupon he demands, which of the two Competitors ought to be acknowledg'd as lawful Pope ; either he who was unanimously chosen by the Cardinals, who was nominated by the Clergy and People of *Rome*, and who was fairly elected in that City, and in the Bosom of the Holy Apostolick See ; or he who had no other suffrage in his favour, but that of an excommunicated Person ? The Attorney General acquiesces to these Arguments, being well satisfied, that his Sovereign's Right was sufficiently secur'd, and that the Person, who was chosen, could not be unacceptable to him, because he belong'd to his Court. Then the Advocate of the Church of *Rome* concludes, wishing, That the Sacerdotal and Imperial Powers were inseparably united, and that they might always concur in the same end.

The Fifth *Opusculum* or small Tract, is a Relation directed to *Hildebrand* the Arch-Deacon, of what befel *Peter Damien*, during his Journey to *Milan*, where he was sent in quality of Legate of the Holy See, to suppress the Disorders committed by the unchaste and simoniacal Clergy of that Church. 'Tis related by him, that upon his arrival at *Milan*, he had no sooner given notice of the purport of his Commission, but the Clergy under colour that their Church ought not to be govern'd by the Laws, nor to submit to the Yoke of *Rome*, rais'd a Sedition. That the People ran in Crowds to the Episcopal Palace, threatening to cause him to be put to Death : And that afterwards appearing between the Arch-bishop of *Milan*, and *Anselm* Bishop of *Lucca*, he allay'd their fury by a Discourse, which he produces. In that Speech *Peter Damien* remonstrates to them, that he was not come to enhance the Grandeur and Authority of the Holy See ; but to promote their Salvation : That that Church derives its Dignity and Primacy from the Institution of JESUS CHRIST, and that no attempt can be made on its Rights without violating the Faith : That *St. Nizarius*, *St. Gervase* and *St. Protasius*, the first Planters of the Church of *Milan*, receiv'd their Mission from the Apostles *St. Peter* and *St. Paul* : That *St. Ambrose* had recourse to Pope *Siricius*, to put a stop to the irregularities of some of his Clergy-men, and that he declar'd, that he was ready in all Points to obey the Church of *Rome* as his Patroness. The Cardinal of *Ostia* having by this means pacified the People, call'd an Assembly of the Clergy, and after having made enquiry into the manner of their Ordination, scarce found one Man, among so great a number, who was admitted into Orders without disbursing Money, because every one upon that occasion, was oblig'd to pay a certain set rate.

This general Disorder extremely perplexed *Peter Damien*, in regard that it would be unjust to punish some, and to pardon others, who were no less culpable. Therefore he took a Resolution, to grant an Amnesty for pass'd Transgressions, and to make a Constitution to prevent such Enormities for the future. It was drawn up in the Name of *Guy* Arch-bishop of *Milan*, who declar'd, That he condemn'd the Custom or rather Abuse, which prevail'd in his Diocese, and that he oblig'd himself and his Successors to exact nothing for Ordinations : That he likewise condemn'd the Marriage of Priests, Deacons and Sub-deacons, and that he promis'd to use his utmost endeavours, to hinder them from keeping Wives or Concubines : That he further engag'd both for himself and his Officers, not to take any thing, for the Benediction of Abbies and Chappels ; for the Investiture and Collation of Benefices ; for the Ordination of Bishops ; for the Administration of the Holy Chrism, or for the Consecration of Churches. This Decree was signed by the Arch-bishop of *Milan*, and by the principal Clergy, who took an Oath to observe it, and did Penance for their pass'd Offences : The former impos'd on himself a Penance of a hundred Years, and nominated how much he determin'd to give for the Redemption of it. The other Clergy-men were in like manner enjoin'd Fasting, which nevertheless they might redeem by reciting the *Psalter*, or by giving Alms. Furthermore the Arch-bishop made a Vow to go in pilgrimage to the Sepulchre of *St. James* in *Gallicia*, and to send his Clerks to *Rome* or *Tours*, or to some other Place usually frequented by Pilgrims.

Peter Damien Cardinal Bishop of Ostia.

In the sixth Tract, directed to *Henry* Arch-bishop of *Ravenna*, *Peter Damien* debates this Question, viz. Whether those who were ordain'd by Priests Simoniacally promoted, ought to be re-ordain'd or not? This Question was propos'd in a Council, where it was not judg'd expedient to resolve it, till it were farther discuss'd. *Peter Damien* maintains the Negative, by reason that 'tis not the Bishop, who is only the Minister, but God, that Consecrates: That the same thing may be said of Ordination, as of Baptism, viz. That it ought not to be reiterated, altho' it were administer'd by an unworthy Minister: That provided the Orders be conferr'd in the Catholic Church, and that both he who confers them, and he who takes them have Faith, the vicious Clerk is as effectually ordain'd by an unworthy Minister, as the vertuous Clerk by a worthy Minister: That there are three principal Sacraments in the Church, viz. Baptism, the Eucharist and Orders: That *St. Augustin* proves as to the First, and *Paschasius* with respect to the Second, that those Sacraments are not made more or less efficacious by worthy or unworthy Ministers; and altho' the Question was never as yet stat-ed in reference to Ordinations; nevertheless the Case ought to be argu'd after the same manner, according to *St. Augustin's* Principles, on which *Peter Damien* enlarges in this Book, and adds many Examples to shew, that Ordinations conferred by unworthy Ministers are valid, and that those Persons who were once admitted into Orders, ought not to be re-ordain'd, which he applies in particular to Simonists, and commends the Conduct of Pope *Leo IX.* who only imposes a Penance of forty Daies on those that were ordain'd by Priests guilty of Simony, but did not lay out any Money upon that account. Helikewise commends the Emperor *Henry*, for opposing that Irregularity, and concludes with a Declamation against Simonists.

The seventh Treatise, call'd *the Gamorrean* is dedicated to Pope *Leo IX.* who approv'd of it in a Letter, which is prefix'd at the beginning. In this Tract, *Peter Damien* proves, that Clergy-men who have committed Sins of Uncleanness, which Modesty does not permit to be named, ought to be depriv'd of the Functions of their Order for ever: He rejects the Canons of the Penitential Books, which impose too light Penances for those sorts of Crimes, of which he shews the Enormity: He inveighs against those Persons who are guilty of such notorious Offences, and exhorts them to a speedy Repentance, and to do severe Penance.

The eighth Tract dedicated to *John* Bishop of *Cefena*, and to the Arch-deacon of *Ravenna*, relates to the Degrees of Consanguinity in which it is forbidden to contract Marriage. He confutes the Opinion of the Lawyers who restrain'd them to the Fourth, and imagin'd that Grand-Nephews and Grand Nieces might inter-marry. He reckons up the Degrees by Generations, and maintains, That as far as any Consanguinity or Affinity can be discern'd, Matrimony ought not to be contracted, which takes place at least to the seventh Degree. He asserts in this Treatise, that in computing the Degrees, of Consanguinity, the number of Persons ought always to exceed that of the Generations by one; so that there are but five Generations, where there are six Persons: But he retracts this Opinion in a Dissertation made by him on purpose to be annex'd to the same Treatise.

In the Ninth, he treats at large of Alms-giving, and shews the Usefulness of it, both for the Living and the Dead, in this World and in the future State.

The Tenth, is about the Divine Service, in which he gives an account of the number of the Canonical Hours; of the Prayers which make the Office, and of the difference between the Office of Clergy-men and that of the Monks: He shews how beneficial 'tis to recite it, and even recommends it to Laicks, as well as the final Office of the Virgin *Mary*. In this Tract he likewise discourses of the seven Mortal Sins, amongst which he does not reckon Gluttony, but distinguishes vain Glory from Pride.

In the Eleventh he states this Question, viz. Whether those who recite their Office alone in private ought to say, *Dominus vobiscum*, *Iube Domine*, &c. He concludes in the Affirmative, because, since the Church is one in many; it may be said, that divers Persons are comprehended in one single Member of it, and by reason of that Unity, one single Person may speak for all, and as if he join'd in Prayer with many: That one single Person often speaks in the name of many, and many in that of a single Person: That if it were requisite to retrench these Prayers, because they seem to suppose the presence of many Persons; other parts of the Divine Office, which are of the same nature, ought likewise to be omitted: That the Sacrifice of the Mass is offer'd up for all the Faithful, tho' in a special manner by the Priest, in regard that he holds in his Hands, every Thing that the Faithful offer in their Mind: That altho' only one single Person assists at the celebration of Mass; yet he does not forbear to say *Dominus vobiscum*, and not *Dominus tecum*: That the Church has no regard to Numbers, Cases or Terms, but adheres only to that which tends to Edification: That that which one omits, may be supply'd by another; and lastly, that these Words may be refer'd as well to the Absent as to the Present. He concludes with a Commendation of the solitary Life, in favour of the Hermit, to whom he wrote, and leaves the Resolution of this Question.

tion to his Judgment. It may also be observ'd in this Treatise, That at that time, the *Peter Damien, Cardinal Bishop of Ostia.* Bishops were wont to say, *Pax Vobis*, whereas the Priests only said *Dominus vobiscum*.

The Twelfth, is written against the disorderly Lives of the Monks of his Time, and he rebukes them chiefly for four irregular Practices, viz. 1. That they enjoy'd Estates and hoarded up Money, contrary to the Vow of Poverty. 2. That they ran about continually, and kept Company with Lay-men, even with excommunicated Persons, or such as deserv'd to be so punish'd, according to the tenour of the ancient Canons. 3. That they kept rich Apparel and other Garments so sorry, that they wore them only to shew their affectation of Vain Glory. 4. That they were too much immers'd in Worldly Affairs, and that they did not lead a Life sufficiently retired. This Treatise is written with a great deal of Energy; so that the Author gives a very lively description of the Enormities of the Monks of those times, and endeavours to reform their Manners by Precepts and contrary Examples.

In the next Treatise that bears this Title, *Of the Perfection of Monks*, he instructs them in their Duty and in the Virtues they ought to practise.

The Fourteenth dedicated to his Hermits, contains an Abridgment of the Rule, and of the manner of living that they ought to observe.

He enlarges farther on the same Subject, in the Fifteenth Tract, which may be look'd upon as an entire System of the Rules of his Order.

The Sixteenth, is an Invektive against a certain Bishop, who asserted, That a Person who had assum'd the Monastick Habit by reason of the Indisposition of his Body, or upon some other Motive without serving as a Novice for a considerable time, according to the Rule, might return to a secular course of Life. *Peter Damien* maintains the contrary Opinion, and establishes it on the Tenour of the Canons, which absolutely forbids all those, who have voluntarily embrac'd the Monastick Life, and even Children, whom their Parents have engag'd in that Station, to quit their Profession. He says, that the compleat Probation specified in *St. Benedict's* Rule, does not prove that those who get admission without undergoing a Trial, may disengage themselves at pleasure: That it is a precaution requisite for the satisfaction of those who have a right to admit, rather than for the benefit of the Persons to be admitted; and that it is not so absolutely necessary, that it cannot be dispensed with, when there is assurance, that they who present themselves for that purpose, are endow'd with proper Qualities, and are really in a State of Grace.

The Seventeenth, is dedicated to *Pope Nicolas II.* whom he earnestly exhorts to put a stop to the enormities committed by unchaste and dissolute Clergy-men and to make use of the severity of the Canons against them, in imitation of *Phineas's* Zeal.

The Eighteenth, is compos'd of three Letters against the incontinency of Clergy-men, in which *Peter Damien* shews, that they are oblig'd to lead a single Life; inveighs against those who are marry'd or keep Concubines; vigorously opposes these Disorders and powerfully exhorts the Persons, to whom he writes, who are *Peter Cardinal of Rome*, the Bishop of *Turin* and the Dutchess *Adelaide*, to interpose their Authority in order to prevent them for the future.

In the Nineteenth, he resigns his Bishoprick and two Abbies into the Hands of *Pope Nicolas*, and to induce him to approve of that Resignation, he represents the Examples of divers Prelates, who have in like manner quitted their Bishopricks, and gives an Account of certain Apparitions of Bishops or other Persons, condemned to endure the Torments of Hell, or of Purgatory, for neglecting to perform their Duty. Indeed one cannot but admire at the great number of Examples of that nature produced by him; but if any be desirous to be inform'd of the particulars, they need only peruse this Treatise; in which the Author, for his own part, alledges, as a motive to his Resignation, that at the time of his promotion to the Episcopal Dignity, he was not worthy of it; and that his Life and Conversation were culpable, which induc'd him to believe, that it was much safer to depose himself, than to have a Sentence of Deposition pass'd upon him at the Day of Judgment, accompanied with everlasting Damnation.

The next Tract dedicated to the same *Pope Nicolas*; is written on the same Subject, and full of Examples of the like Nature: He enlarges farther on the Reasons that oblig'd him to quit his Bishoprick, and more particularly on this, viz. that he was no longer in a condition to take care of the two Bishopricks, which the Holy See thought fit to commit to his Charge.

In the Twenty first, he commends an Abbot, for resigning his Office, to be discharg'd of the Cares, Troubles and multiplicity of Business that unavoidably attended that Dignity, and exhorts him to withstand, for the future, the Temptations, with which the Devil usually assaults those, who have quitted Ecclesiastical Preferments, by inspiring them with a desire to resume them.

The Twenty second, is written against Clergy-men who reside at Court, and put themselves into the Service of Princes or Potentates, to obtain Bishopricks or Abbies. He shews that they are not free from the imputation of Simony, although they disburse no Money

Peter Damien Cardinal Bishop of Ostia. Money, but that on the contrary, they are blame-worthy; because they sell themselves as it were for Slaves, and part with their Liberty to get Ecclesiastical Livings: Besides, that their Services are of greater Value, than the Money that is paid by others: "For suppose (says he) that two Clergy-men are possess'd of an equal Hereditary Estate; that they both sell it, and that one of them resorts to Court, where he spends his Stock by degrees in the Prince's Service, whilst the other, on the contrary, keeps his entire. Afterwards a Benefice is bestow'd on each of them, that is to say, on the former, as a recompence for his Service, and on the other, for his Money; now the Question is, Which of the two bought the Benefice at the dearest Rate? The Value of the Money is equal, since it was the Product of both their Estates; but one obtain'd with a great deal of Pains and Fatigues, that which the other got without any Trouble or Difficulty; and therefore the Purchase made by the former, cost much more than that by the latter.

The Twenty third, is dedicated to Pope Alexander II. upon his return from the Council of Mantua, and contains an Answer to a Question which he had formerly propos'd to Peter Damien, viz. Upon what account it happens that the Lives of the Popes are generally so short? The latter resolves it by a Moral Reflection, That God permits it so to fall out, to the end that the Frailty of Humane Life, may be most conspicuous in those, who are promoted to the Supreme Dignity; and that all Men who have regard to the Popes, may be struck with terror at their Death. This gives him an occasion to enlarge upon Providence and the Goodness of the Divine Majesty.

In the Twenty fourth, he writes against those Canons, who being maintain'd in common, by the Church-Revenues, affect to enjoy private Possessions. He exhorts Pope Alexander, to whom his Letter is directed, to make use of his Authority, to oblige them to quit that Claim.

In the Twenty fifth, he extols the Sacerdotal Dignity, and discourses on the Obligations that accompany it.

In the Twenty sixth, he declaims against the Ignorance, supine Negligence and Slothfulness of Clergy-men. He makes it appear to be the source of the principal Disorders in the Church, and exhorts the Bishops to inspect the Lives and Conversation of the inferior Clergy, and to take care that none be admitted into the Ecclesiastical State, but such as are capable of performing those Functions.

The Twenty seventh is directed to the Canons of the Church of Fano, who were at variance one with another, by reason that some of them were desirous to live separately, and the others in common. Peter Damien takes part with the latter, and maintains, that the Canons ought to live in Common, and to have no private Property, following the Examples of the Apostles and of the Christians of the primitive Church.

The Twenty eighth is compos'd in favour of the Monks, against the Secular Clerks and Canons. The latter insisted, that the Monks ought not to administer the Eucharist or other Sacraments. Peter Damien maintains on the contrary, that the Monks ought not to be excluded from those Functions; and to prove his Assertion, brings several Examples of Monks, who being made Bishops or Priests, have actually administer'd them. He extols the Monastic Order, deriving its original from the Prophets and Apostles; and in the close, cites a Decretal made by Pope Boniface IV. in which Monks are authorized to administer the Sacrament of Penance.

The Twenty ninth is directed to a certain Abbot, whom he reproves for wearing too sumptuous Apparel.

The Thirtieth is written to the Inhabitants of Florence, and more especially to the Monks of that City, who refus'd to communicate with their Bishop, and to receive the Sacraments from his Hands, because they suspected him to be guilty of Simony. Peter Damien makes it appear, that although the Information they brought against him were true, yet they ought not to withdraw themselves from his Communion, till he were legally convicted, nor to refuse to receive the Sacraments administer'd by him; by reason that unworthy Ministers are capable of administering them as well as the worthy.

In the Thirty first, he exhorts the Cardinals to oppose the Covetousness and Concupiscence of the Clergy, which was the source of the greatest part of the Disorders and Calamities that beset the Church.

The Thirty second, is a Moral and Mystical Treatise on Lent or the Forty days Fast, and on the Forty Stations of the Israelites in the Wilderness.

The Thirty third, is a letter directed to the Abbot of Mount Cassin, who had threaten'd that if he did not come to him, he should no longer partake of the Benefit of the Prayers put up in his Monastery. Peter Damien excuses himself, upon account that he was sensible that the time of his Dissolution drew near, and that he was afraid of going in quest after a Monastery, lest he should die without the precincts of a Monastery. He entreats that Abbot not to deprive him of the Advantages that might arise from the Supplications of those of his Order: He enlarges on the Devotions to be perform'd to the Virgin Mary, and produces a great number of Miracles wrought by her Intercession, in favour of those who had

a par-

a particular Respect for her; and amongst others, he says, that she appear'd to his Brother *Peter Damien* a little before his Death. Afterwards he shews, that Alms distributed for the Dead, procure them Consolation, as well as Prayers and Sacrifices. Peter Damien *Car-*
dinal Bp.
shop of
Ostia.

The Thirty fourth, is a Collection of a great number of Miracles, Visions, Apparitions and Historical Passages, relating to the Punishment of evil Actions, and the reward of good, the Torments of Hell, and the deliverance of Souls out of Purgatory.

In the Thirty fifth, after having alledged for a Reason, why the Image of *St. Paul* is usually plac'd on the right Hand and *St. Peter's* on the left; that the former was of the Tribe of *Benjamin*, which signifies the Son of the right Hand; he enlarges on the Commendation of that Apostle.

In the Thirty sixth, he treats of the Eternity, Immenfity, Purity, and more especially of the Omnipotence of God.

In the Thirty seventh, he explains several Difficulties relating to the Holy Scripture, that were propos'd to him.

In the Thirty eighth, he confutes the Opinion of the *Greeks*, concerning the Procession of the Holy Ghost.

In the Thirty ninth, after having commended the Arch-bishop of *Besanson*, for the good Order he had established in his Church, and for having caus'd a Tomb to be prepar'd for himself, he finds fault with the Custom of his Church and of some other Churches of *France*, in which the Clerks and even the Monks, in some places, were permitted to sit, during the Celebration of Divine Service. He is of Opinion, that all those who assist at it, ought to continue standing, till it be perform'd.

In the Fortieth, after having congratulated a certain Bishop, upon the recovery of his Health, he exhorts him not to give way to Passion for the future, and to forgive his Enemies.

In the Forty first, he maintains, That those Persons who make Matrimonial Contracts within the time prohibited by the Church, that is to say, in *Lent*; three Weeks before the Festival of *St. John Baptist*; and from *Advent* to *Epiphany*; ought to be divorc'd, and their Marriage declar'd null: But forasmuch as some, made no scruple to marry at those times, and imagin'd that it was sufficient to abstain from the use of Marriage, to avoid the Ecclesiastical Censures, he confutes that Opinion, by shewing, that it is not carnal Copulation, but the mutual Consent of the Parties that makes the Marriage.

The Forty second contains two Letters, in which he admonishes two several Persons, to perform the Vow that they had made, to enter into a Religious Order; shewing by divers Authorities and Examples, the Obligation they lie under, to fulfill their Vows, who have once made them.

In the Forty third, he exhorts the Monks of Mount *Cassin*, to discipline themselves every Friday.

In the Forty fourth, he gives Moral Explications of the ten Plagues of *Egypt*.

In the Forty fifth, to comfort a tender-conscienced Monk, who was troubled for his Ignorance; he shews that Learning often occasions many Vices, more especially when it is not accompanied with other Vertues, but that downright Integrity is always profitable to Salvation.

In the Forty sixth, he exhorts that Monk, patiently and cheerfully to bear Reprimands and Corrections.

In the Forty seventh, he recommends Chastity to his Nephew *Damien*, and persuades him to receive the Communion every day, to be in a condition to preserve that Virtue. Afterwards he gives him wholesome Instructions to withstand the Temptations of the Devil.

In the Forty eighth, he reproves a Monk, who had still some inclination for delicious Fare and costly Apparel, and admonishes him to fix all his Delight and Repose in God.

In the Forty ninth, he gives a great deal of wholesome Advice, concerning the Spiritual Life to a young Monk his Nephew.

The Fiftieth, is a Moral Instruction, dedicated to the Countess *Blanche*, who had taken a Nun's Habit.

The Fifty first, is directed to a Monk nam'd *Teuzo*, who having left his Monastery, retir'd to a Cell in the middle of the City, and refus'd to entertain *Peter Damien* as well as his Abbot, when they came to Visit him. He exhorts him with a great deal of Charity and Gentleness, to quit that particular way of living and to return to his Duty.

In the Fifty second, he makes divers Moral Reflections, on the Qualities of several sorts of Animals.

In the Fifty third, he shews the Advantages that arise from Afflictions and Adversity.

In the Fifty fourth, he exhorts certain Monks to fast on *Saturdays* in honour of our Saviour's Burial, and makes use of an Apparition to confirm that Custom.

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In the Fifty fifth, he admonishes the Monks of his Order, to fast on the Vigils of the Festivals of the Assumption of the Virgin Mary, of *Christmass*, of the *Epiphany*, of Holy *Thursday*, of *Whitsunday*, of the Nativity of St. John Baptist, and of those of all the Festivals of the Apostles, as also to observe a Fast on all *Saturdays* throughout the Year.

In the Fifty sixth, he commends the Empress *Agnes*, upon account of the singular Modesty and Humility she had shewn in going to Visit the Sepulchre of St. Peter and St. Paul, and makes it appear, that Potentates ought not to take a pride in their Grandeur, nor in the Riches of this World.

In the Fifty seventh, he admonishes Prince *Godfrey*, that he did not use sufficient severity in the punishing of Criminals, and shews how necessary it is, that Princes should be very punctual in the Administration of Justice.

In the Fifty eighth, he demonstrates, That there is no perfect Felicity in this World, and that all profane Sciences are not capable of making us truly Wise or Happy. Therefore he warns *Beniface*, to whom he writes, that if he has not taken a resolution entirely to renounce worldly Wealth and Knowledge; at least, he ought to make use of them only as means for the attaining of the real Possessions and of the true Wisdom.

In the Fifty ninth, he treats of the last Judgment and Antichrist; and shews that it is difficult to discourse appositely on that Subject, but very profitable to meditate seriously upon it. He says, that Antichrist shall reign three Years and a half; that he shall be kill'd on the *Mount of Olives*; and that forty days shall pass from his Death, to the coming of JESUS CHRIST, during which the Persecution shall cease, and the Just, whose Faith has been shaken, shall perform Acts of Repentance: That afterwards the Earth and Air shall be involv'd in universal Flames, which shall purify the Elect. Then he produces ten Signs that ought to precede the Day of Judgment, according to St. *Jerom*.

The Sixtieth and last Tract, contains Allegorical Explications on divers Passages of the Book of *Genesis*.

We have given an account of the *Opuscula* after the Letters, because the greatest part of those Tracts, are in effect only of that nature, and it were more expedient to leave them among the Letters, (as in the first Edition) and to dispose them all according to the Order of time or the Subjects they treat of, than to distribute them in such a manner, as they appear at present. Let us now return to the second Tome that contains *Peter Damien's* Sermons, which are Seventy five in number, disposed according to the Order of the Festivals of the Year, but some of them do not belong to this Cardinal, particularly that of St. *Martin*. The second Sermon of St. *Andrew*; that of St. *Nicolas*; that on *Christmass-Eve*; and that of St. *Stephen* the *Protomartyr*; which are inserted among St. *Bernard's* Sermons, and which were publish'd by Father *Mabilon* in the Edition of the Works of that Saint, under the Name of *Nicolas* Abbot of *Caiyvaux*; as also, those on the Festivals of the Assumption of the Virgin Mary, and of *All-Saints*, the first on *Christmass-Day*, and that on the Dedication of a certain Church, appear to have been compos'd by the same Author.

The Sermons are follow'd by the Lives of St. *Odilo*, St. *Maurus* Bishop of *Cesena*, St. *Romualdus*, St. *Rodolphus* Bishop of *Eugubio*, and the History of the Passions of St. *Flora* and St. *Lucilia*. As for the other Lives of the Saints, taken out of *Surius* by *Peter Damien*, they constitute part of the Sermons.

† A part of the Mass. In the last Tome, are contain'd divers Prayers, Hymns and † Profes attributed to *Peter Damien*, to which are annexed certain Extracts taken out of the Works of that Father, by a nameless Writer who was one of his Pupils, and out of the Rule of the Canons, compos'd by PETRUS de HONESTIS, a Clerk of *Ravenna*, whom some have unadvisedly confounded with *Peter Damien*; since that Rule was dedicated to Pope *Paschal II.* who was not promoted to the Papal Dignity till A. D. 1099. after the death of the latter.

The Treatise of the Reformation of the Bishops and Popes, extant in *Goldsassus*, is not a Work falsely ascribed to *Peter Damien*, as *Posssevinus* imagin'd, but a Fragment of the twelfth Letter of the first Book.

The five Sermons, that Father *Luke Dashery* set forth under the Name of *Peter Damien*, in the seventh Tome of the *Spicilegium*, do not belong to this Author, but rather to St. *Petrus Chrysologus*, as it is own'd by that Father himself, in the end of his Preface to the eighth Tome.

Peter Damien's Character. *Peter Damien* wrote with a great deal of facility and clearness. His Style is Polite and Elegant, full of Figures and agreeable Varieties: He produces divers fine Notions, and gives an admirable turn to his Writings, inso much that some of his Letters are compos'd with all possible Art and Accuracy. He had a *Genius* proper for Negotiations; and was so dextrous in the Management of Affairs, that even those whom he condemn'd or reprov'd, were constrain'd to acknowledge, that he had reason to do it. He deliver'd his Mind with a great deal of freedom, to the Popes and other Persons of Eminency; nevertheless, without failing to shew all the Respect that was due to their Quality. He us'd his utmost endeavours to revive, at least a shadow of the ancient Discipline in that corrupted Age, and to put

put a stop to the Career of the Enormities committed by the Clergy and Monks of his Time. He attain'd to a profound skill in Ecclesiastical Affairs, and more especially in those that relate to the Constitutions and Discipline of the Church. He was also well vers'd in the Knowledge of the Holy Scriptures, but insisted on the Allegorical rather than the Literal Sense of them. He had perus'd the Works of the Latin Fathers, and chiefly those of St. *Augustin* and St. *Gregory*, whose Doctrine and Maxims he thoroughly imbib'd; He argues subtilly about Theological Questions, and Controversial Matters. He shew'd a great deal of Devotion to the Virgin *Mary*, and was a punctual Observer of the Rites of the Church, and of Monastical Customs: But he produces a great number of Visions and Apparitions, which he very easily gives Credit to.

The Works of this Author were published by Father *Constantin Caetan*, a Monk of the Order of Mount *Cassin*, and printed at *Rome*, in three Volumes in the Years, 1606, 1608, and 1615. These three Tomes were re-printed with a fourth at *Lyons*, A. D. 1623. in one single Volume in *Folio*, and afterwards at *Paris* in 1663. not to mention an Edition of his Letters in *Quarto*, set forth by *Nivelle* at *Paris* in 1610.

CHAP. IX.

An Account of the Churches of England from King William the Conqueror, to Henry I. with the Life of St. Anselm Arch-bishop of Canterbury, and an Abridgment of his Works.

THE Churches and Kingdom of *England*, which were in a flourishing condition, and enjoy'd a profound Peace and Tranquility in St. *Dunstan's* time, were miserably distress'd after his Death, (according to his Prediction) with innumerable Troubles and Calamities. The Countries over-run by the Barbarians; the Churches were Pillag'd and set on Fire; the Monasteries were ruin'd; the City of *Canterbury* was Burnt; and *Alphegus* the Arch-bishop was carry'd away Prisoner with the Clergy of that Province. These Calamities were follow'd by the Dissensions and Civil Wars, between King *Edward* the Son of *Ethelred*, and *Godwin* Earl of *Kent* with his Son *Harold*, as well as by a general Barbarity and Corruption of Manners; till at last the Death of *Edward* the Confessor, who left no Issue, completed the ruin of the Kingdom. Affairs being in this posture, *William* Duke of *Normandy* passing over the Sea, subdu'd it in the Year, 1066. having kill'd *Harold* in Battle, who had taken possession of the Throne after the decease of King *Edward*; and caus'd new Laws, as well Ecclesiastical as Civil, to be establish'd throughout his Dominions: He prohibited his Subjects to acknowledge any Pope without his leave, and to receive any Bulls from *Rome* till they were shewn to him: Neither would he suffer the Arch-bishop of *Canterbury*, tho' styl'd Primate of all *England*, to make any Constitutions in his Councils, which were not conformable to his Inclination, and that were not before concerted with him: Lastly, he forbid that any of his Barons, Lords, Ministers of State, or Officers should be excommunicated without his Order. In the fifth Year of his Reign, *Lanfranc*, Abbot of *St. Stephen* at *Caen*, was ordain'd Arch-bishop of *Canterbury*, and went a little while after to *Rome*, with *Thomas* Arch-bishop of *York*, and *Remigius* Bishop of *Lincoln*, to obtain the Pall of Pope *Alexander* II. who receiv'd them with particular marks of his Esteem and Friendship. The next Day, *Lanfranc* accus'd both these Bishops, who accompany'd him, upon bury. account of their illegitimate Ordination; by reason that one was the Son of a Priest, and the other had given a certain Sum of Money to King *William* for his Bishoprick. The effect of this Accusation was, that the two Prelats resign'd their Pastoral Staves and Rings into the Hands of the Pope, who gave these Ornaments back again to them, upon *Lanfranc's* request. This Arch-bishop upon his return from *Rome* with the Pall, took much pains in re-establishing

Lanfranc
Arch-bishop
of Canter-
bury.

ing the Churches of *England*, and maintain'd their Rights and Revenues against the Secular Powers with so great efficacy, that neither King *William I.* nor his Son *William II.* thought fit to make any attempt upon them, as long as he liv'd; but after his Death, the latter caus'd all the Ecclesiastical Revenues belonging to his Deminions to be register'd, and having computed what was requisite for the maintenance of the Monks; re-united the rest to the Demons of the Crown, letting them out to Farm every Year, to those who offer'd most; but in order to get an absolute Power over the Churches, when the Bishops dy'd, he left their Sees vacant, and enjoy'd their Revenues. That of *Canterbury* was vacant above five Years, till King *William* falling dangerously Sick, sent for the Abbot *Anselm*, and invested him with that Arch-bishop against his Will.

St. An-
selm Arch-
bishop of
Canter-
bury.

This Saint was the Son of *Gundulphus* and *Ermemberga*, and was born at *Aosta* on the *Alps*, A. D. 1033. After having compleat'd his Studies, and having travell'd for some time in *Burgundy* and *France*, he embrac'd the Monastick Life (at the Age of 27 Years) in the Abbey of *Bee*, and put himself under the Tuition of *Lanfranc* Prior of that Monastery: when the latter was made Abbot of *St. Stephen* at *Caen*, about three Years after, he was substituted in his room, and in like manner succeeded *Herluin* Abbot of *Bee*, who died in 1078. *St. Anselm* took some Journeys into *England* whilst he had the Government of that Abbey; by which means having given special Proofs of his extraordinary Abilities in this Kingdom, he was chosen Arch-bishop of *Canterbury*, March 6. A. D. 1093. and was consecrated on the fourth Day of *December* following. Then he went to salute the King, and offer'd him the Sum of Five hundred Pounds towards carrying on the War which that Prince undertook against his Brother *Richard*, to recover the Dukedom of *Normandy*. The King at first seem'd to be well satisfy'd with this Present, but some of his Courtiers insisted that it was not sufficient, and that if his Majesty would signify his dissatisfaction never so little to the Arch-bishop, as much more might be got from him: Therefore the King sent him word, That he was unwilling to receive the Money which was proffer'd by him, as being too small a Sum: The Arch-bishop after having entreated him to accept of it, refus'd to give any more, and withdrew from the Court. However, some time after, he went to meet the King at *Hastings* just before his departure for *Normandy*, and deliver'd his mind freely to him, concerning the Reformation of the Churches of *England*, and the necessity of calling a Council for that purpose. The King was not well pleas'd with what he said, and made another demand of Money: but the Arch-bishop refusing even to disburse what he had proffer'd at first, incur'd his high displeasure, and was oblig'd to retire with Precipitation. Upon the return of this Prince, he begg'd leave to go to *Rome*, to receive the Pall from the Hands of *Pope Urban II.* but the King denying his Request, told him, that 'twas not customary in his Kingdom, to acknowledge any other Person as Pope, than him whom he and his Prelates should think fit to approve, and having afterwards held an Assembly of Bishops and Lords for that purpose, it was declar'd therein, that *Urban II.* should not be acknowledged. Whereupon *St. Anselm* having undertaken to vindicate that Pope, all the Prelates except the Bishop of *Rockester* resolv'd, as well as the King, no longer to own him as Primate or Arch-bishop: He prefer'd a Petition that he might have leave to depart out of *England*, but it was rejected; nevertheless a delay was propos'd till *Whitsontide*, which being accepted of by him, he was left at liberty to return to *Canterbury*; yet he was no sooner arriv'd there, but his most faithful Friends and Servants were made Prisoners or Banished.

In the mean while, the King sent two Clergy-men to *Rome*, to endeavour to bring over *Pope Urban* to his Party, and to make himself Master of the Pall: The Pope sent back the Bishop of *Allano* with the two Clerks, who manag'd the business so well, that he persuaded the King to cause *Urban* to be own'd; nevertheless this Legate could not be induc'd to consent to the deposing of *Anselm*. At last the King perceiving himself not to be able to accomplish his design, either to cause him to be depos'd, or to oblige him to do what he requir'd, was reconcil'd with him, by giving him the Pall which *Urban's* Legate had brought for his use. *St. Anselm* liv'd in quiet for some time, whilst the King pass'd over into *Normandy*, which Dutchy was resign'd to him by his Brother *Richard*; but at his return, a resolution was taken to exact a great Sum of Money of the Arch-bishop, who to avoid the Storm, sued for a permission to go to *Rome*; but not being able to obtain it, notwithstanding his reiterated solicitations at three several times, he departed without leave, and embark'd at *Dover*; from whence he pass'd into *France*, and afterwards taking a Journey to *Italy*, went directly to *Rome* in the Year, 1098. where he was joyfully entertain'd by *Pope Urban*, but his Residence in that City being inconvenient by reason of the excessive Heats, he retir'd to a Village near *Capua*, where the Pope soon gave him a Visit, upon his arrival at the Siege of *Capua*, which Place was invested by *Roger Duke of Apulia*. After the raising of the Siege, the Pope held a Council at *Bari*, in which *St. Anselm* assisting, disputed earnestly against the *Greeks*, about the Procession of the Holy Ghost, and entreated the Pope and the Bishops, not to excommunicate the King of *England*. When the Council was concluded, he accompany'd the Pope to *Rome*, and some Days after, the King of *England*, to whom *Urban* had

had writt'n that he ought to re-establiſh St. *Anſelm* in his Metropolitan See, ſent thither an *St. Anſelm* Ambaſſador, who obtain'd a Demurrer till the Feſtival of St. *Michael*. St. *Anſelm* being in-
form'd of the matter, determin'd to go to *Lyons*; but the Pope oblig'd him to ſtay, in order of Canter-
bury. to be preſent in a Council, which was to be held at *Eaſter* in the Year, 1099. Thus he re-
ſided during ſix Months at *Rome*, and was very highly eſteem'd in that City. The Writer
of his Life obſerves, that certain Engliſh Men, who came to viſit him, being deſirous to
Kiſs his Feet as it was uſually done to the Pope's, he would not ſuffer them to do it, and
that the Pope admir'd his Humility in that particular: Laſtly, St. *Anſelm* having aſſiſted in
the Council of *Rome*, A. D. 1099. in which Laicks who took upon them to give Inveſti-
tures, and thoſe Clergy-men who receiv'd them from their Hands, were excommunicated,
he took leave of the Pope, and retir'd to *Lyons*; where within a little while after, he was
inform'd of the Death of *Urban II.* and afterward of that of *William II.* King of *England*,
which happen'd in the Month of *Auguſt* A. D. 1100.

Henry I. his Succeſſor immediately recall'd St. *Anſelm* to *England*, where he was no ſooner
arriv'd, but he had new conteſts with that Prince about the Inveſtitures and the Oaths of
Allegiance and Supremacy, which he refus'd to take. Forasmuch as this Affair was regu-
lated at *Rome*, it was requiſite that the King ſhould make application to that Court, to en-
deavour to cauſe the Reſolution which had been taken there, to be chang'd: However,
St. *Anſelm* refus'd to ordain the Biſhops, who had receiv'd Inveſtiture from the King, and no-
thing could be obtain'd from *Rome*. Afterward this Arch-biſhop being perſwaded by the
King to take a Journey to *Rome* to find out ſome Expedients for the adjusting of that Affair,
went thither accompany'd with an Ambaſſador: Upon their Arrival the Matter was debated
A. D. 1105. in the preſence of Pope *Pafchal II.* to whom the Ambaſſador peremptorily de-
clar'd, That the King his Maſter would ſooner be prevail'd upon to part with his Kingdom, than
with his rights to the Inveſtitures; The Pope reply'd, That he would ſooner loſe his Life than
ſuffer him to retain it. However, at laſt it was agreed upon, That the King of *England*
ſhould enjoy certain Privileges which were in his poſſeſſion, but that he ſhould lay no manner
of claim to the Inveſtitures: Therefore the Excommunication which he was ſuppos'd to have
incurr'd, by granting the Inveſtiture of Benefices, was taken off; but it was ordain'd, That
thoſe Perſons who had receiv'd them from his Hands, ſhould remain excommunicated for
ſome time, and that the giving them Abſolution for that Offence ſhould be refer'd to St. *An-
ſelm*. The Affair being thus determin'd, the Ambaſſador and St. *Anſelm* ſet forward in their
Journey, but when they were arriv'd near *Lyons*, the Ambaſſador declar'd to him in his Ma-
ſter's name, that he was forbidden to return to *England*, unleſs he would promiſe him to
ſubmit to the Cuſtom which prevail'd in that Kingdom, without having any regard to what
had been ordain'd to the contrary by the Pope. St. *Anſelm* reſuſing to enter into ſuch an
Engagement, ſtay'd ſome time at *Lyons*, and having paſſ'd from thence into *Normandy*, at
laſt came to an Accommodation with the King of *England*, on condition that the Churches
which King *William II.* had firſt made ſubject to the Payment of a certain Tax, ſhould be
exempted from it, and that his Maſteſty ſhould reſtore what he had exacted of the Clergy,
and every thing that was taken from the Church of *Canterbury*, during the exile of the Arch-
biſhop. After this Agreement, which was concluded, A. D. 1106. between the King and the
Arch-biſhop at *Bec* Abbey, St. *Anſelm* return'd to *England*, was re-eſtabliſh'd in his Arch-
biſhoprick, and enjoy'd it peaceably till his Death, which happen'd three Years after, in
the 16th ſince his advancement to that Dignity, and the 76th of his Age, A. D. 1109.

St. *Anſelm* is no leſs famous for his Learning, and the great number of his Writings, than
for his Conduct and the Zeal he ſhew'd in maintaining the Rights of the Church. The
laſteſt Edition of his Works is the laſt, publiſhed by Father *Gerberon*, and it is that which
we ſhall follow, being divided into three Parts: The Firſt of theſe containing Dogmatical
Treaſiſes, bears the Title of *Monologia*; that is to ſay, a Treatiſe of the Exiſtence of God,
of his Attributes, and of the Holy Trinity: It is ſo call'd, by reaſon that it is compos'd in
form of the Meditations of a Man, who reaſons with himſelf to find out Divine Truths, and
who explains them accordingly as they are diſcover'd by him. It is a very ſubtil Work, and
contains a great Number of *Metaphyſical* Arguments,

He continues to Treat of the ſame Subject, and obſerves the ſame method of Writing in
the *Proſlogia*, where the Perſon who reaſon'd with himſelf in the firſt Work, making his
Addreſſes to God, Diſcourſes of his Exiſtence, Juſtice, Wiſdom, Immenſity, Eternity, and
of his being the *Summum Bonum* or Sovereign Good. A certain Monk nam'd *Gauſilon*,
having perus'd this Treatiſe, could not approve the Argument which St. *Anſelm* makes uſe
of therein, to prove the Exiſtence of God, taken from the Idea of a moſt perfect Being: *We
have* (ſays he) *at leaſt the Idea of a moſt perfect Being; therefore this Being of neceſſity Exiſts.*
Gauſilon not being able to comprehend this Argument (which ſeems to be a Sophism or meer
Fallacy to thoſe who are not endu'd with a ſound and penetrating Judgment to diſcern the
force of it) wrote a ſmall Tract on purpoſe to refute it, in which he objects every thing that
is moſt ſubtil and plausible, to overthrow this Ratiocination. St. *Anſelm* return'd a very ſolid
Answer, in which he enervates his Adverſary's Objections, and makes it appear, that his Ar-
gument is Rational and Convincing.

The

St. Anselm The Treatise of Faith, of the Holy Trinity, and of the Incarnation Dedicated to Pope **Urban II.** was written against a *French* Clergy-man nam'd *Roscelin* Tutor to *Abaelard*, who undertook to prove, That the three Persons of the Trinity are three different Things; because otherwise it might be said, That the Father and the Holy Ghost were Incarnate. *St. Anselm* being as yet Abbot of *Bec*, began a Treatise to confute this Error; but the Maintainer thereof having abjur'd it in a Council held by the Arch-bishop of *Rheims* in his Province, he left the Work imperfect; yet compleated it afterward in *England*, being there inform'd, that he who broach'd this Error, persisted therein, and declar'd that he abjur'd it, only for fear of being Assassinated by the People. *St. Anselm* at first lays down for a Maxim, That we ought not to argue against that which the Church believes, nor against that which Faith Teaches us, and that we ought not to Reject that which we cannot Comprehend; but that we ought to acknowledge, that there are many things which are above our Understanding. Afterward he relates *Roscelin's* Proposition expressed in these Terms: *If the three Divine Persons be one and the same Thing and not three Things consider'd every one apart, as three Angels or three Souls, nevertheless in such a manner, that they are the same Thing in Will and Power; it follows, That the Father and the Holy Ghost were Incarnate with the Son.* *St. Anselm* declares that this Man admits three Gods, or else that he does not know what he says: He asks him what he means by three Things, and acknowledges, that in one sence it may be said, That the three Persons of the Trinity are three Things, if their Relation one to another be understood by that Term; but that it cannot be so said, if their Substance be understood, which seems to be *Roscelin's* meaning, since he says, That they are Three distinct Things, as three Souls and three Angels: He confutes this Opinion, and shews, that the distinction of the Persons is sufficient to the end that it may be said, That the Son is Incarnate, without inferring, That the Father and the Holy Ghost are so. Afterward he resolves this Question, Why the Son was Incarnate rather than the Father or the Holy Ghost; shews that there is but one Person and two Natures in *Jesus Christ*; and explains the Procession of the Divine Persons.

The Treatise of the Procession of the Holy Ghost against the *Greeks*, is no less Theological than the former: For the Arch-bishop proves therein, That the Holy Ghost proceeds from the Son as well as from the Father, and discusses the principal Questions relating to his Procession.

His Treatise of the Fall of the Devil, is written in form of a Dialogue and the Subject of it is less obscure. He shews, That altho' the Good Angels receiv'd from God, all the Good that was done by them, and even the Gift of Perseverance; yet it cannot be said, That the Bad did not persevere, because God deny'd them that Gift, but because they would not persevere: That the Good Angels were in a capacity of Sinning as well as the Bad; but that having freely preferr'd Righteousness to Unrighteousness, they had as a recompence, the assurance of never swerving from the former: And that the Bad on the contrary, having voluntarily fallen from Righteousness, lost for ever the Good which they had, and put themselves out of a Capacity of ever becoming Righteous. Afterward he treats of the nature of Evil, and proves that it consists only in a privation of Good, and debates some other subtil Questions.

The Treatise which shews, *Why God was made Man*? Discovers its Subject in the very Title, and is more particularly explain'd in the Preface. This Treatise (says he) is divided into two Books; the first of which contains the Objections rais'd by the Infidels, who imagine it to be contrary to Reason, That a God should become Man, with the Answers of the Faithful to their Arguments; and it is shewn therein, That 'tis impossible for any Man to be Sav'd without the Mediation of a God Incarnate. In the second Book 'tis prov'd, That Humane Nature is design'd to enjoy everlasting Life, both in respect of the Soul and of the Body; and that this advantage cannot be obtain'd but by the means of a God-Man.

The Treatise of Original Sin, was compos'd immediately after the preceeding, and in it are discuss'd many Questions about the nature of Sin, and the manner how it is communicated to all the Posterity of *Adam*.

The Treatise of Truth, of the Will, and of Liberty, contains variety of Metaphysical Principles concerning those Matters, to explain their Nature and Kinds. These Discourses are written, in form of Dialogues as well as the preceeding.

In the following Treatise, he enquires into the means of reconciling Free-will with Fore-knowledge, Predestination and Grace. As for Fore-knowledge and Predestination, all his Discourse on those Matters is rambling, and in some places very obscure.

The Subject of the Three next Treatises is less intricate, and the first of them Dedicated to *Valeran* Bishop of *Naumburg*, is about the use of Unleavened Bread; in which the Author maintains against the *Greeks*, that altho' the Eucharist may be administred with Unleavened and Leavened Bread, yet 'tis most expedient to make use of the former. The second is a Letter written by the said *Valeran*, complaining of the great number of Ceremonies used in the administration of the Sacraments, and entreating *St. Anselm* to resolve this Question, viz. Why the sign of the Cross is made on the Bread, and on the Chalice; and why the Chalice

is

is usually cover'd with a Vail or † Pale before the Consecration? In the end he gives him to understand, that he was reconcil'd with Pope *Paschal II.* *St. Anselm* returns him an Answer in the following Treatise, That the variety of Customs and Ceremonies, does not hinder the Unity of the Faith, and alleges certain Mystical Reasons for making the sign of the Cross on the Host, and on the Chalice, and for covering the latter with a Vail.

† A Square
Past board
cover'd
with fine
Linnen.

To these Treatises is annex'd another small Tract, in which he asserts, That Clergy-men, who make Confession of Sins of the Flesh committed privately, may be re-establish'd in the Functions of their Order, after having done Penance. This Piece is only an extract of *St. Anselm's* Letter to the Abbot *William*.

In the Treatise of Marriages forbidden between near Relations, he enquires into the Reasons of that Prohibition, which he extends only to the sixth degree of Consanguinity.

There is nothing relating to Divinity in his Treatise of the Grammarian.

In that of the Will of God, being the last of the Dogmatical, of which the first Part of his Works is compos'd, he explains the different Senses, in which the Term of the Will of God is taken, and the different kinds of Wills that may be distinguish'd in him.

To these Works is to be added a Treatise of Peace and Concord, which is inserted in the end of the Volume; a Piece that is well worthy of *St. Anselm* and which is altogether written in his Style.

The second Part of the Works of this learned Prelat contains the Parænetick and Ascetic Treatises, viz. 1. Sixteen Homelies, the First of which is on the 24th Chapter of Ecclesiastes, and the others on divers Gospels: Indeed the first is only found in the ancient Editions of his Works, and the rest were since added; but they are all of the same Style, and some of them bear *St. Anselm's* Name in certain Manuscripts; so that 'tis very probable, that they all belong to him. 2. An Exhortation to the contempt of Temporal Things, and to the desire of Eternal, publish'd by Father *Theophilus Renaudicus*, which contains wholsom Admonitions compris'd in short and pathetic Sentences. Altho' there be no proof, that this Piece is *St. Anselm's*; nevertheless it is very conformable to his manner of Writing. 3. Advice to a dying Person, which is a Form of assisting Persons at the Hour of Death, bearing *St. Anselm's* Name in certain Manuscripts. 4. A Poem in Hexameter and Pentameter Verses, on the Contempt of the World, which altho' Printed under this Arch-bishop's Name; yet does not bear it in the Manuscripts, but that of *Bernard of Cluny*, and in another, that of *Roger Monk of Bec*: This Poem is follow'd by two other very short Pieces on the same Subject, which appear to be written by the same Author. 5. A Collection of 21 Meditations on different Subjects. 6. Seventy four Prayers. 7. A Psalter in honour of the Virgin *Mary*; that is to say, certain Stanza's of Hymns on the Psalms of her Office, with other entire Hymns for the Canonical Hours, and the Festivals of the Blessed Virgin. This Piece does not bear *St. Anselm's* Name in any Manuscript, and seems to me to be unworthy of so great an Author.

The third Part comprehends *St. Anselm's* Letters distributed into four Books, in the First of which are contain'd those that he wrote whilst he was a simple Monk, which are 77 in Number; in the Second, those that were written by him being Abbot of *Bec*, to the Number of 53; in the Third, those that he compos'd when Arch-bishop; and in the Fourth, 106 Letters which never were as yet Printed. There are also Nine others in the Supplement taken out of Tome IX. of the *Spicilegium* by Father *Luke Dachery*. We shall not here produce the Extracts of all these Letters, it being sufficient to hint, That they are either such as relate to Compliments or particular Affairs, or to Morality and Piety, or to the Monastick Discipline and that of the Churches of England. Besides these Letters but now recited, there are Eight others in the ninth Tome of the *Spicilegium*, which are not compris'd in the four Books of Letters belonging to the Works of this Arch-bishop.

The Works falsely attributed to *St. Anselm* are reserv'd for the Appendix, and the First of these is call'd, *An Illustration or Dialogue concerning Theological Points*; being a Body of Divinity by way of Question and Answer, which bears *St. Anselm's* Name in some Manuscripts, but neither is of his Style, nor conformable to his Doctrin. *Trithemius* attributes a Piece under this Title, to *Honoratus of Autun*.

The Second is a Dialogue concerning the Passion of our Lord, in which the Virgin *Mary* is introduc'd discoursing with *St. Anselm*: It is a supposititious Piece and forged at pleasure.

The Third is the Treatise of the Measure of the Cross, which is a Moral Explication of these Words of Jesus Christ: *If any one will follow me, he must deny himself, and take up his Cross*. 'Tis a Book full of very devout Expressions, in which the Author cites *St. Bernard*, and therefore it cannot belong to *St. Anselm*, who died before that Saint was in a Capacity to write.

The Fourth is a Treatise of the Conception of the Virgin *Mary*, the Author of which explains the Solemnity of the Festival of the Conception: The State of the Question plainly shews, that this Piece is of a later date than the time of *St. Anselm*; since the Author treats of that Festival, which he supposes to be of considerable Antiquity, and yet did not

St. Anselm begin to be instituted till *St. Bernard's* time. There is a certain Manuscript, in which this Treatise is attributed to *Hervetus*, a Monk of the Monastery founded by *Elbo*, in the Village of *Dol* near *Bauges*, who liv'd in the XII. Century.

The Fifth is another Tract in the same Festival of the Conception of the Virgin *Mary*, which is more visibly spurious.

The Sixth is an History of the Passion of *St. Guigner* and his Companions, which is rather a Romance, than a pious and true Narration.

The Seventh is a small Tract on the Monastick Stability, of which *St. Anselm* may well be reputed to be the Author.

The Eighth is a Dialogue about Matters of Religion between a Christian and a Jew, compos'd by *Gislebert* a Monk of *Westminster*, and dedicated to *St. Anselm*.

The Ninth is another Dialogue of the same Nature, compos'd by the Abbot *Rupert*.

The Tenth is a Collection of certain useful Sentences, that are attributed to *St. Anselm* and which are very suitable to his Genius, as well as two other small Tracts that follow them.

The last is a Fabulous Relation of two Miracles falsely ascrib'd to *St. James* the Apostle.

This Edition does not contain the Treatise of the Sacrament of the Altar, imputed in some Manuscripts to *St. Anselm*, which cannot be his, in regard that it comprehends certain Extracts of the Book of Divine Offices, by the Abbot *Rupe*; and which belongs to *William* of *St. Thierry*, according to the Manuscript of *Longpont*, under whose Name it was Printed in the *Bibliotheca Ordinis Cisterciensis*. Neither do we find in the same Edition, the Treatise of the Parts and Actions attributed to God, which are extant among *St. Bonaventuræ's* Works, and among the supposititious Works of *St. Augustin* and *St. Jerom*; because it does not bear *St. Anselm's* Name in any Manuscript, no more than the Tracts of the Image of the *World*, that are inserted among the Works of *Honoratus* of *Autun*, and of which the Authors are unknown.

We do not meet with any Ecclesiastical Writers before *St. Anselm*, who wrote after so Scholastick a manner, nor who have started so many Metaphysical Questions, and argu'd so subtly, as he has done: He is also the First who compos'd long Prayers in form of Meditations: His Letters are written in a plainer Style, but they are less accurate: His Exhortations are simple Homelies, full of mystical Notions, in which there is not much Eloquence, and very little Morality. He does not seem to have been well vers'd in positive Divinity, nevertheless he had perus'd *St. Augustin's* Works, and took out of them many Principles, which he makes use of, in his Theological Ratiocinations.

There are two Gothic Editions of his Works, viz. one *A. D.* 1491. at *Nuremberg*, and the other at *Paris* in 1544 and 1549. They were also Publish'd at *Venice* in the last of these Years, and at *Colen* in 1573. Father *Picard* a Regular Canon of *St. Victor* at *Paris*, set forth an Edition much larger than the former, Printed at *Colen* in 1612. Some time after, Father *Theophilus Renaudens* a Jesuit caus'd one to be Printed at *Lyons* in 1630. And at last Father *Gerberon* a *Benedictin* Monk of the Congregation of *St. Maur*, Publish'd a new Edition much finer and more correct than the preceding, Printed at *Paris* in 1675. which is a signal Proof of his accurate Industry and sound Judgment, whose Merit is well known in the Common-wealth of Learning.

To *St. Anselm's* Works are annex'd those of *Eadmer* a Monk of *Canterbury* and his Pupil; the First of which is the Life of his Tutor, written very largely, and in a very plain Style.

The Second is call'd, *The History of Novelties*, and divided into six Books, of which the first Four contain a Relation of the Contests which *St. Anselm* had with the Kings of *England* about the Affair of the Investitures, and of the Persecutions he suffer'd upon that Account; and the Two last, the History of the Transactions in the Church of *Canterbury* under *Radulphus* his Successor, who was translated from the Bishoprick of *Rocheſter* to the Archbishoprick of *Canterbury*, five Years after *St. Anselm's* Death, and govern'd that Church till *A. D.* 1122.

The Third is a Treatise of the excellent Qualities of the Virgin *Mary*, in which he extols her Nativity, Annunciation, Assumption, the Love that she had for her Son, and the Advantages the procur'd for Men, and ends with a Prayer made to her.

The Fourth is a particular Tract of the four Cardinal Vertues observable in the Blessed Virgin.

The Fifth is a Discourse of Beatitude, or rather of the State of the Blessed in Heaven, which he had heard deliver'd by *St. Anselm*.

The Sixth is a Collection of divers Similitudes and Comparisons that were taken out of *St. Anselm's* Works, or which he had heard from his Mouth.

The Same Author likewise compos'd a Treatise of Ecclesiastical Liberty, and wrote the Lives of *St. Wilfrid* and *St. Dunstan*, and many Letters which are not as yet Published. He died *A. D.* 1121.

C H A P. X.

Of the Ecclesiastical Writers of the Eleventh Age, who compos'd Treatises of Church-discipline or Commentaries on the Holy Scripture.

BURCHARD a German by Nation, a Monk of *Lobes* and the Pupil of *Olbert* Abbot of *Gembours*, succeeded *Franco* his Brother in the Bishoprick of *Worms* A. D. 996. He assisted in the Council of *Selingenstadt* held by *Aribo* Arch-bishop of *Mentz* in 1023. and died in 1026. He compil'd by the help of *Olbert* a Collection of Canons, distributed according to the Matters, and divided into twenty Books, call'd *Decrees*; in which he has copy'd out and follow'd *Regino*, but he has added many things and even committed several Errors which *Regino* never fell into. This Work was Printed at *Colen* in 1548. and the next Year at *Paris*, and at the end of it are annex'd the Canons of the Council of *Selingenstadt*: 'Tis compos'd very Methodically, but without a due choice of Matters; being full of Quotations of the 'false Decretals of the Popes, according to the Custom of that Time.

GODEHARD Abbot of *Tergernsee*, and afterwards Bishop of *Hildesheim*, flourish'd in the beginning of the Century: Father *Mabillon* has Publish'd five Letters written by him, in the fourth Tome of his *Analesta*.

GOSBERT was in like manner Abbot of *Tergernsee*, and Contemporary with the former: Four of his Letters are Publish'd by Father *Mabillon* in the same Place.

GUY ARETIN, Abbot of *La Croix-St. Leufroy*, flourish'd from the Year, 1030. to 1030. and compos'd a new Method for Learning the Art of Musick, call'd *Micrologus*. He likewise wrote a Treatise of the Body and Blood of *JESUS CHRIST* against *Berenger*, which is lost.

ARIBO, the nineteenth Arch-bishop of *Mentz* is plac'd by *Sigebert* and *Trithemius* in the Class of the Ecclesiastical Writers: The former only attributes to him a certain Commentary on the Fifteen gradual Psalms, and the other adds a Letter to *Berno* Abbot of *Richenaw* and some others. He says, That that Arch-bishop held in the Year, 1023. a Council at *Selingenstadt*, with *Burchard* Bishop of *Worms*, and the other Bishops and Abbots of his Province, in which were made very useful Constitutions, and that he died under the Emperor *Conrad*, A. D. 1031.

BERNO, a Monk of *St. Gall*, and afterward Abbot of *Richenaw*, who was contemporary with, and the familiar Friend of *Aribo*, is likewise recommended by *Trithemius*, as a Person not inferior in Knowledge to any of the learned Men of his Time: He was more especially Skilful in the Art of Musick, which was much study'd in that Age, and compos'd many Works, as well in Prose as in Verse. We shall here mention those that *Trithemius* has taken notice of, viz. A very elegant and useful Treatise, Dedicated to *Pilgrin* Arch-bishop of *Colen*, but he does not declare the Subject of it; A Treatise of Musical Instruments; Another of the coming of our Lord, Dedicated to *Aribo*; A Book of the Office of the Mass; one of the Fast of the *Ember-weeks*; one of *Saturdays* Fast; and another of the Time of the Monocord, and several Letters. But *Trithemius* has forgotten to make mention of the Life of *St. Ulric* Bishop of *Augsburg*, compos'd by that Author, and set forth by *Surius*; as also of the Life of *St. Meginrad* Bishop and Martyr, which Father *Mabillon* Publish'd in the second Part of the fourth *Benedictin* Century. *Berno* flourish'd under the Emperor *Henry II.* from A. D. 1014. till 1048. when he died, after having been Abbot during forty Years.

His principal Work is the Treatise of the Office of the Mass, in which he enquires into the Authors of it, and the Original of the Prayers of which 'tis Compos'd. He supposes that in the beginning of the Church, the Mass was not said after the same manner as afterwards; that in the time of the Apostles, no other Prayers were recited but the Lord's Prayer; and that for that Reason *St. Gregory* Pope ordain'd, that the Lord's Prayer should be said over the Host after the Consecration: He adds, That the Canon was not made by a single Person, but that it was augmented from Time to Time; and that the other Parts of the Mass were Establish'd by Popes or by Holy Fathers: Lastly, he Treats in particular, of the *Gloria in Excelsis*, and of the times when it ought to be said; of the Solemnity of the Octaves, of Pen-tecost, of the Office for the *Sundays* in *Advent* and other *Sundays* of the Year; of that of the four *Ember-weeks*; and of other Rubricks of the Divine Office. But it ought to be observ'd, That in this Book, as in other Works of the same Nature, divers Matters of Fact are advanc'd, without sufficient Ground, and even contrary to the Truth of History.

O

BRUNO

Burchard
Bishop of
Worms.Godehard
Bishop of
Hilde-
sheim.Gosbert
Abbot of
Tergern-
see.Guy Aretin
Abbot of
La Croix-
St. Leufroy.Aribo
Arch-bishop
of Mentz.Berno Ab-
bot of Ri-
chenaw.

Bruno Bi-
shop of
Wurtz-
burg.

BRUNO Duke of *Carinthia*, Uncle by the Father's side to the Emperor *Conrad II.* was ordain'd Bishop of *Wurtzbu g.* A. D. 1033. He wrote a Commentary on the *Psalms*, taken out of the Works of the Fathers, with certain Annotations on the Songs of the *Old and New Testament*, on the Lord's Prayer, and on the *Apotles Creed*, as also on those of *St. Athanasius* and *St. Ambrose*. He died, A. D. 1045. being crush'd to Pieces under the Ruins of a House which fell upon him, as he accompany'd the Emperor *Henry III.* who was going to carry on the War in *Hungary*. His Works were Printed at *Colen* in 1494. and inserted in the *Bibliotheca Patrum* of the *Colen* Edition, and in the last at *Lyon*.

John or
Jannelin
Abbot of
Erbre-
stein.

Father *Mabillon*, Publish'd in the first Tome of his *Analec'ta*, the Preface belonging to a Treatise of Prayers, taken out of the Fathers, and Dedicated (as he proves it) to the Empress *Agnes*, the Wife of the Emperor *Henry III.* with certain Extracts of these Prayers, Copied out of an ancient Manuscript of the Monastery of *St. Arnulphus* at *Metz*. The Preface bears the Name of *John Abbot*, and Father *Mabillon* shews that he is apparently *John* nam'd *Jannelin* by reason of the lowness of his Stature, who was sometime Monk of *St. Benignus* at *Dijon*, afterwards Prior of *Fecamp* under *William* Abbot, and at last nominated Abbot of *Erbrestein*, by the Emperor *Henry III.* A. D. 1052. This Author makes mention in that Preface, of four or five other Treatises which he had compos'd, viz. one of the Institution of a Widow; another of the Life and Manners of Virgins; a third of Alms; and a fourth of the Heavenly *Jerusalem* or of Contemplation; the greatest part of those Prayers are also contain'd in the Book of Meditations, attributed to *St. Augustin*.

There are likewise in the same Place, Letters of the same Abbot, written by him when Prior of *Fecamp*: In the Two first, he consents to the Proposal made him by *William I.* King of *England*, that *Vitalis* Abbot of *Bernay*, should be translated to *Westminster*, and that his Brother *Osbern*, a Monk of *Troarn*, should be substituted in his room. By the Third, directed to *Warin* Abbot of *St. Arnulphus* at *Metz*, he requires a certain Monk, nam'd *Benedict*, to be sent back again, who was then in his Abbey.

Warin
Abbot of
St. Arnul-
phus at
Mets.

WARIN returns him a large Answer, complaining of his rude Manner of treating him; and declares, That the Monk whom he demanded, did not belong to his Jurisdiction, by reason that after having taken upon him the Vows of Religion, under the Abbot *William*, he was plac'd by that Abbot in the Monastery of *Gorze*, which he left to go to that of *St. Arnulphus*, with the Permission of the Priors of *Gorze*, and even of the Abbot *William*.

William
Abbot of
St. Arnul-
phus at
Mets.

Warin had for his Successor, in the Abbey of *St. Arnulphus* at *Mets*, *WILLIAM*, who was chosen by *Manasses* Arch-bishop of *Rheims*, to be also Abbot of *St. Remy*. *William* wrote to Pope *Gregory VII.* about the Affair, protesting that he did not accept of that Office without a great deal of Reluctancy and Trouble, and so much the rather, in regard that he had no prospect of discharging it with good success, by reason of the Irregularities that were then Predominant among the Monks of that Monastery. The Pope did not approve that this Abbot should have the Government of two Abbeys at once, yet left him at Liberty to retain both: However, *William* himself soon repented of having had any thing to do with the Abbey of *St. Remy*; for *Manasses*, who only nominated him, to the end that he might Pillage the Revenues of the Monastery, with greater impunity, perceiving that the Abbot would not suffer it, treated him so rudely, that at last he forc'd him to leave it; which *William* did, severely reprehending the Arch-bishop for his Tyrannical and Exorbitant Practices, as it appears from the two Letters which he wrote to him, publish'd by Father *Mabillon* in the first Tome of his *Analec'ta*, with that Abbot's Letter to Pope *Gregory VII.* four other Letters, and a Prayer by the same Author.

Robert de
Tomba-
lene, Ab-
bot of St.
Vigor at
Bayeux.

At the same time liv'd *Robert de Tombalene*, a Monk of *St. Michael's* Mount, and afterwards Abbot of *St. Vigor* at *Bayeux*, who wrote a Commentary on the Canticles, the *Prælegomena*, to which was set forth by Father *Mabillon*, with an Extract of the Work it self, in the first Tome of his *Analec'ta*. This Extract makes it appear, That the Commentary is not much different, from that which is attributed to *St. Gregory* the Great. There is a certain Manuscript without the Author's Name, in the Library of *St. Victor*, and it was publish'd under that of *Radulphus* Abbot of *Fontanelle*, by Father *Honey* of the Order of the Hermits of *St. Augustin*, and Printed by *Peter de Laune* at *Paris*, A. D. 1684. This good Friar apparently had no other Ground to ascribe it to *Radulphus* than the Letter *R*, which he found in his Manuscript, which denoted *Robert* and not *Radulphus*, as he imagin'd.

Anselm
Bishop of
Luca.

ANSELM born at *Martua*, of a noble Family, succeeded *Alexander II.* in the Bishoprick of *Luca*: He receiv'd the Investiture from the Emperor *Henry IV.* and repenting of it some time after, retir'd to the Monastery of *Cluny*, from whence he was re-call'd by *Gregory VII.* to govern his Bishoprick in 1073. Afterwards he was always extremely wedded to the Interests of that Pope, and stiffly maintain'd them against the Emperor and *Guibert* the Antipope: He wrote two Letters against *Guibert*, in Vindication of *Gregory*; and made a Collection of certain Sentences, to shew, That Kings have no Right to be Masters of the Church-Revenues. These Works are referr'd to by *Canisius*, in the sixth Tome of his Antiquities. To him likewise is attributed a large Collection of Canons, of which there are some Manuscript-Copies in divers Libraries; but although it bears his Name in a certain

Manu-

Manuscript of the *Barberine Library*, nevertheless 'tis not probable that it belongs to him; as *M. Balusius* has prov'd, in his Preface to *Antonius Augustinus*: 1. Because the Author of the Life of *St. Anselm*, *Sigebert* and *Trithemius*, have not made any mention of it. And 2. By reason that it contains some Decrees of Popes of a later Date than the Year 1086. which was that of the Death of *Anselm of Lucca*. *Antonius Augustinus* ascribes this Collection to *Hildebert Arch-bishop of Mans*.

Some in like manner attribute to *DEUS-DEdit* Cardinal, with the Title of *St. Eudoxia*, who liv'd under Pope *Victor III.* a Collection of Canons divided into four Books, a Manuscript Copy of which is to be found in the *Vatican Library*. There is also a third Collection, bearing the same date, and call'd *Polycarp*; which was made by another Cardinal of the Church of *Rome*, nam'd *GREGORY*, and of which there are some Manuscript Copies in *M. Colbert's Library*.

BENNO, a German by Nation and Cardinal of the Church of *Rome*, was one of the greatest Adversaries of Pope *Gregory VII.* and wrote two Books against him, full of Reproaches and Invektives, which are compris'd in the Collection made by *Orsinus Gratius*, under the Title of, *Fasciculus rerum Expendarum & Fugendarum*, Printed in 1535. and afterwards set forth by *Goldastus*, in a Collection of Pieces, compos'd in favour of the Emperor *Henry IV.* against Pope *Gregory VII.*

In this Collection, by *Goldastus*, is likewise contain'd a Treatise by *Conrad*, Tutor to *Conrad Henry Bishop of Utrecht*, call'd; *An Apology for preserving the Unity of the Church, and putting an end to the Schism between the Emperor Henry, and Pope Gregory VII.* which is also Printed among the *Historians of Germany*, publish'd by *Freberus*. Indeed some Persons attribute this last Treatise to *Waldramus* of *Naumberg*, and others to *Weneric Bishop of Verceil*, who flourish'd at the same time. *Trithemius* says, That the latter wrote a Letter in the Name of *Thierry Bishop of Verdun*, to Pope *Gregory VII.* in which he admonishes him, as a Friend, of every Thing that (as it was reported) he had acted or alledg'd contrary to the Rules of Justice and Equity, and conjur'd him to put a stop to those Irregularities.

ULRIC, descended of a Family of *Bavaria* at *Ratisbon*, a Monk of *Cluny*, made a Collection of the ancient Customs of that Abbey, in three Books, at the request of *William Abbot of Richenaw*. This Collection is contain'd in the fourth Tome of the *Spicilegium*, by *Father Luke D'Achery*.

BERNARD, a Monk of the same Monastery, was likewise employ'd about that time, in writing on the same Subject; but his Work being not so compleat, *Father Dachery* did not think fit to publish it. But care must be taken, not to confound this Writer with another of the same Name, a Monk of *Corby* in *Saxony*, who flourish'd some time after, and wrote a Book in a very fine Style, but very Satyrical against the Emperor *Henry IV.* which is mention'd by *Sigebert* and *Trithemius*.

There is also a third Author of the same Name, who was a Clerk of the Church of *Utrecht*, and wrote Commentaries on *Theodulus's* Eclogues, of which mention is made in *Sigebert*. To these Authors may be added, certain Writers, of whom *Trithemius* takes particular notice, and whose Works are not as yet come to our Hands.

ÆGILNOTHUS, Arch-bishop of *Canterbury*, famous for his extraordinary Charity, to whom he attributes a Piece in Commendation of the Virgin *Mary*, certain Letters and some other Works, flourish'd (according to his Account) under the Emperor *Conrad the Young*, A. D. 1030.

CAMPANUS OF LOMBARDY, a renown'd Philosopher and Astronomer, was a Man of a subtil Wit, an able School-Divine, well vers'd in the Holy Scriptures and very skilful in the Art of Arithmetick, more especially in the Calendar: For all these commendable Qualities are attributed to him by *Trithemius*, who adds, That he set forth many small Tracts, the reading of which might be of very great use to Bishops, and among which he himself had perus'd the following, viz. a Treatise of Ecclesiastical Numbers; another of the manner of making Sun-dials; a Calendar; and some other Astronomical Works. This Author flourish'd, A. D. 1040.

Sigebert of Gemblours, makes mention of another Scholastick Philosopher of *Liege*, nam'd *FRANCO*, who liv'd in the Year 1060. He compos'd a Treatise of the Quadrature of a Circle; another of the Calendar; and certain Commentaries on the Holy Scripture.

BERTHORius, Abbot of the Monastery of Mount *Cassin*, joyn'd (according to *Trithemius*) the Study of the Holy Scriptures, to that of the Profane Sciences; and after having written, before his Conversion, certain Works relating to Philosophy and Physick; he compos'd, when Abbot, divers Discourses for the Edification and Benefit of the Monks under his Tuition.

ERARD, a *Benedictin* Monk, spent his Time in Preaching and Explaining the Holy Scriptures. *Trithemius* met with certain Commentaries on the whole Pentateuch, and divers Homilies written by this Author.

Adam Abbot of *Perseme*, in the like manner apply'd himself to Preaching: He compos'd many Discourses for the use of his Monks, with several Homilies on the Festivals of the Saints, and on different Subjects, and some Commentaries on the Holy Scripture, of which *Trithemius* makes mention, without having seen any of them. *M. Balufius* has publish'd in the first Tome of his Miscellaneous Works, five Moral Letters by this Author, directed to *Osmund* a Monk of *Mortemer* in *Normandy*.

C H A P. XI.

Of the Authors who wrote Ecclesiastical History, or the Lives of the Saints in the Eleventh Century.

- MEGENFROY, MEGINFROY** or **MEGINFRED**, a Monk of *Fulda*, wrote in the Year 1010. the Life of *St. Emmeran* Bishop of *Ratisbon*, directed to *Arnulphus* Count of *Vogburg*, and afterwards a Monk of the Monastery of *St. Emmeran* at *Ratisbon*, and refer'd to by *Canisius* in the second Tome of his Antiquities. The same Author compos'd Twenty four Books of History, cited by *Trithemius*, in the Life of *St. Maximus* Bishop of *Mentz*, which is in *Surius's* sixth Tome, November 18.
- SYRUS**, a Monk of *Cluny*, and the Pupil of *St. Maicl*, wrote about the same time, the Life of his Tutor, dedicated to *Odito*; which was publish'd with great accuracy by Father *Mabilion*, in the fifth *Benedictin* Century, and with *Aldebaldu's* Addition by the *Bollandists*, in May 11.
- OSBERN** or **OSBERT**, a Monk and Chanter of *Canterbury*, wrote in the beginning of the Century, the Life of *St. Dunstan*, with those of *St. Odo* and *St. Alphegus*. The Life of *St. Dunstan*, was set forth by *Surius*, under the Name of *Osbert*; but that Narration belongs to a later Author, since it was written in *Lanfranc's* Time, and Father *Mabilion* has publish'd the genuine Life of that Arch-bishop by *Osbert*, as well as that of *Odo of Canterbury*, and the Life of *St. Alphegus*, refer'd to by *Bollandus* in April 19.
- TANGMARUS**, a *Saxon*, Dean of *Hildesheim*, compos'd a Relation of the Life of *St. Bernard* Bishop of that City and his Pupil, which was publish'd by *Browerus* and afterwards insert'd in the last Edition of *Surius*. This Author wrote in the Year of our Lord, 1023.
- ARNOLD**, a Canon of *Herfeldt*, wrote the Life of *St. Godehard* Abbot of that Monastery, who succeeded *St. Bernard* in the Bishoprick of *Hildesheim*, *A. D.* 993. and died in 1036. This Author was *Meginfroy's* Pupil, and had seen *Godehard* in his Youth, but he was inform'd of the Passages which he committed to Writing, by a certain old Man, who had spent his Life with that Saint. This Piece was set forth by *Browerus*, with the Life of *St. Bernard*; and these two Lives may well be reckon'd among the most accurate, that were written at that time.
- EBERARD**, made a Narrative of the Life of *St. Harvic* Bishop of *Salzburg*, who died in 1024. He was his Pupil, and wrote a little while after his Death. This Work is insert'd in the second Tome of *Canisius's* Collection.
- ARNULPHUS**, Count of *Vogburg*, and afterwards a Monk of *St. Emmeran* at *Ratisbon*, compos'd two Books in form of Dialogues, of the Life of *St. Emmeran*, which were publish'd by *Canisius*, in the second Tome of his Antiquities.
- ERCHINFROY** or **ERCHINFRED**, Abbot of *Melck* in *Austria*, wrote *A. D.* 1012. an Account of the Life and Miracles of *St. Colman* a Scotch Man, which is cited by *Lambecius*, in his *Bibliotheca*.
- Trithemius* reckons among the Ecclesiastical Writers, of the beginning of this Century, **RUPERT**, Abbot of *Mount Cassin*, whom he much commends; and says, That he compos'd certain Sermons, and some other Works, but we have none of his Pieces in our Possession.
- DITHMAR**, the Son of Count *Sigefroy* and of *Cunegonda*, born in *Saxony*, *A. D.* 976. became a Monk of *St. John* at *Magdeburg*, under the Abbot *Riddagius*; was afterwards made Provost of *Walbeck*, and at last Bishop of *Mersburg* after *Wigbert*, whom he succeeded in 1008. He compil'd seven Books of Historical Chronicles, containing the Occurrences and Transactions under five Emperors, viz. *Henry the Fowler*, the *Otho's*, and *Henry II.* He intermixes in several places, a great deal of Ecclesiastical History, and enlarges in the Commendation of many reverend Bishops of his Time. He died *A. D.* 1018. and his Works were Printed at *Francfort* in 1530. as also among those of the German Historiographers.

ADEMAR, or AIMAR DE CHABANOIS, a Monk of the Monastery of St. Cibar at Angoulême, compos'd a Chronicle of the History of France, which begins A. C. 829. and ends in 1029. with a Catalogue of the Abbots of St. Martial at Limoges; published by Father Labbe in his second Tome of his Library of Manuscripts: He took care to procure the Writing of the Treatise of Offices by Amalarius, and some attribute to him the Supplement to that Work, relating to St. Benedict's Rule, which Father Mabillon inserted in the second Tome of his *Analeſta*, tho' 'tis more probable, that it belongs to Amalarius himself. We have also Ademar's Acrostick Verses, taken out of an Extract that he made of the Lives of the Popes, attributed to Damascus, by the Order of Robert Bishop of Angoulême, which Verses were let forth by the same Father, in the first Tome of his *Analeſta*. M. Balusius has in his Possession, a certain Manuscript Letter, (which he has thought fit to communicate to us) written by this Author, after the first Council of Limoges, held A. D. 1029. in which he assisted, and directed to Jourdain Bishop of Limoges, and to the Abbots and other Clergy-men of that Diocese; as also, to Arnulphus Bishop of Rhodéz, to Thierry Bishop of Metz, to the Empress Cunegunda the Widow of the Emperor Henry, to Conon, to the Emperor Conrad, to William Duke of Guienne, and to Pope John, who is branded therein, as a brutish, choleric and cruel Man. In this Letter, he relates many remarkable Passages that happen'd during the Contest about the Apostolical Dignity of St. Martial Bishop of Limoges, chiefly in reference to Benedict, Prior of the Abbey of St. Michael at Cluse in Piemont, who a little while after the Session of that Council, being arriv'd at a certain Place call'd La Buffiere, in the Province of Lemoisin, on the Festival of the Nativity of the Virgin Mary, publicly gave it out, with a great deal of Heat and Passion, That St. Martial ought not to be reckon'd among the Apostles, and that the Inhabitants of Aquitaine, who look'd upon him to be so, were Asses and ignorant Doters.

This being reported in the Monastery of St. Cibar, by two Monks of that Convent, who were then present at La Buffiere, made so great an impression on the Minds of the Friars, that all, except Aimar and Gubert, embrac'd Benedict's Opinion; which gave occasion to this Letter, in which Aimar treats Benedict very rudely, who nevertheless, (even according to Aimar's Report) was a judicious and learned Person, but extremely Passionate, if we may give Credit in that respect to Aimar, in his own Cause: For it appears, That the Prior inveigh'd against him most bitterly at La Buffiere; accusing him as the Author of that Innovation, which he also term'd Heresie, and affirming that 'twas devis'd by him through Flattery, on purpose to gratifie the Abbot and Monks of Limoges, who had corrupted him with Money. Benedict added, That having disputed with Aimar upon that Point, he had baffl'd him, and had oblig'd him to hide himself. Now Aimar wrote this Letter to refute the Prior's Arguments, declaring what had pass'd at Limoges, between himself and Benedict, whom he censures as an Impostor and Profligate Wretch: He likewise gives an account of the Contest that he had at Angoulême, about the same Affair, with a certain Monk of Revenna, being also an able Physician, nam'd Bernard, who came to La Buffiere with Benedict, and had learnt of him all the Arguments against the Apostleship of St. Martial. But it ought to be observ'd, that this Benedict said, That the Dispute could not be determin'd, but by a general Council of France and Italy, held in the Pope's presence: *Quis ausus fuit Martialem predicare Apostolum, nisi prius grande generale Concilium omnium Episcoporum Gallie & Italie, una cum Papa Romano congregaretur, & ibi esset probatum, si esset aut non esset Apostolus?* And forasmuch as Benedict and a Monk of St. John d'Angely, who likewise maintain'd that Saint Martial was not an Apostle, peremptorily declar'd, That 'twas requisite to make application to the Pope, and to cause the Monks of St. Martial to be forbidden to place him in the Rank of the Apostles, for the future; Aimar replies, "That if the Pope being surpris'd by the Insinuations of envious Persons, should publish such a Prohibition, it would be more expedient to obey God, rather than the Pope of Rome; by reason that no Pope has receiv'd Power to absolve or excommunicate the Holy Apostles, nor to hinder the Church of God from doing well and speaking well: *Si Papa subripiente consilio invidiorum hoc prohibet, tamen obedire oportet Deo magis quam Papæ Romano. Nulli etenim Papæ data est potestas vel absolvendi, vel excommunicandi sanctos Apostolos Dei, vel prohibendi Ecclesiæ Dei a benefaciendo & recte loquendo.* M. Balusius has also divers Sermons made in the Council of Limoges, relating to the Apostolical Dignity of St. Martial, which he supposes to have been written by the same Author.

HUGH, Arch-deacon of Tours, compos'd a small Dialogue between him and Fulbert Hugh Bishop of Chartres, containing an Account of an Apparition of St. Martin, seen by Hervetus Arch-deacon of St. Martin at Tours, in the beginning of this Century, which was Publish'd by con of Father Mabillon, in the second Tome of his *Analeſta*. Tours.

ODORAN, a Monk of St. Peter Le Vis at Sens, is the Author of a Chronicle, which Odoran begins at the Year of our Lord, 675. and ends in 1032. It was Printed in M. Du Chesne's *Monks of St. Peter Le Vis*. Collection of the Historians of France.

ANSELM
Dean of
Nimur.

ANSELM, a Canon of *Liege*, and afterwards Dean of *Namur*, wrote, upon the Request of *Ida Abbot* of *St. Cecilia* at *Colen*, the History of the Bishops of *Liege*, from *St. Theodard*, who liv'd, A. C. 666. to *Wafin*, who succeeded *Richard* in 1041. and died in 1048. It was set forth by *Chapeauville*, in his Collection of the Historians of *Liege*.

Hermannus
Contractus,
Monk of
Richenaw.

HERMANNUS, surnam'd *CONTRACTUS*, by reason that his Limbs were shrunk, the Son of the Count of *Wiringen* in *Suevia*, who was Educated in the Monastery of *St. Gall*, and afterwards became a Monk of *Richenaw*, flourish'd in the middle of the Century, and acquir'd much Skill in divers Languages and liberal Sciences. He compos'd a Chronicle, from the Creation of the World, to A. D. 1052. continu'd by *Bertulphus* of *Cenflance*, to 1065. It was Printed at *Frankfurt*, in 1583. in the Edition of the Historians of Germany, by *Pistorius*; in *Canisius's* Antiquities; and in the last *Bibliotheca Patrum*. To him are also attributed, certain Anthems in honour of the Virgin *Mary*; the *Veni Sancte Spiritus*; and some other † Proses or Hymns. *Tithemius* likewise makes mention of the following Works of this Author, viz. a Treatise of the Science of Musick; another of the Monochord; three Books of the manner of making the Astrolabe; one of its usefulness; one of the Eclipses; another of the Calendar; a Treatise of the Quadrature of a Circle, one of the Discord of Sounds, one of Phylogogomy; and the Lives of divers Saints.

Glaber
Radulphus Monk
of Cluny.
Gualdo
Monk of
Corbie.
Drogo
Monk of
St. Winoch.

GLABER RADULPHUS, a Monk of *St. German* at *Auxerre*, and afterwards of *Cluny*, compos'd in the Year, 1045. an Ecclesiastical History dedicated to *Odilo Abbot* of *Cluny*, which begins at A. C. 900. and ends in 1045. This History being very accurately and faithfully Written, was Printed at *Frankfurt* in 1596. and is contain'd in *M. Du Chesne's* Collection of the Historians of France. He likewise wrote the Life of *St. William Abbot* of *St. Benignus* at *Dijon*, who died in 1031. which is refer'd to by *Bollandus* in January 1.

Helgaud
Monk of
Fleury.
Witpo
Chaplain
to the Em-
peror Hen-
ry III.

GUALDO, a Monk of *Corbie*, wrote in Verse, the Life of *Anscharius Bishop* of *Hamburg*, dedicated to *Adalbert Arch-bishop* of *Bremen*. It is compris'd in the second Tome of the fourth *Benedictin* Century, by Father *Mabillon*.

Ebervin
Abbot of
St. Maurice
at Tolen.
Everhelm
Abbot of
Aumont.

DROGO, a Monk of *St. Winoch*, wrote the Lives of *St. Godelena*, of *St. Oswald King* of *Northumberland*, and of *St. Winoch*: The Two first of these are in *Surius*, and the Third is only to be found in Manuscript.

HELGAUD, a Monk of *Fleury*, wrote A. D. 1050. the Life of King *Robert*, which was publish'd from a Manuscript of *Petrus Pirbeus's* Library, and Printed at *Frankfurt* in 1596. also in *M. Du Chesne's* Collection of Historians.

Guibert
Arch-
deacon of
Toul.
Metellus
Abbot of
Tergensee.

WITPO or WIPPO, Chaplain to the Emperor *Henry III.* compos'd a Relation of the Life and Actions of *Conrad* the Father of that Emperor, which is extant in the Collection of the German Writers by *Pistorius*, and a Panegyrick on *Henry III.* which is Printed in *Canisius's* Antiquities.

EBERVIN or EVERVIN, Abbot of *St. Maurice* at *Tolen* in the Diocese of *Trier*, wrote the Life of *St. Simeon* of *Syracuse* a Monk of *Trier*, who died in 1035. which was dedicated to *Poppo Arch-bishop* of that Diocese, and is refer'd to by *Surius* in June 1.

EVERSHELM, Abbot of *Aumont* in *Hainault*, is the Author of a Life of *St. Poppo* Abbot of *Stavelo*, his Kinsman, cited by *Surius* and *Bollandus* in January 25. He was made Abbot of *St. Peter* at *Ghent* in 1058. and died in 1069.

GUIBERT, Arch-deacon of *Toul*, wrote the Life of Pope *Leo IX.* Publish'd by Father *Simond*, A. D. 1615. and afterwards by *Henschenius* and *Papebrochius* in April 19.

METELLUS, Abbot of *Tergensee*, who flourish'd, A. D. 1060. left certain Eclogues call'd *Quirinales*, in commendation of *St. Quirinus* Martyr, which were set forth by *Canisius* in the first Tome of his Antiquities.

FOLCARD, a Monk of *St. Berthin*, wrote the Life of that Saint, and that of *St. Omer*, both refer'd to by *Surius*, viz. one in September 5. and the other under the 15th Day of the same Month.

GERARD, a *Sacristain* or Vestry-keeper in the Monastery of *Corbie* in *Saxony*, and afterwards Abbot of *St. Vincent* at *Laen*, is the Writer of the Life of *St. Adelard*, publish'd by *Surius* and *Bollandus* in January 2. and by Father *Mabillon* in the first Tome of the fourth *Benedictin* Century. He was afterwards made Abbot of *St. Medard* at *Seissons*, A. D. 1077. but being turn'd out thence, by Queen *Bertha*, he Founded the Monastery of *Sauvemaieur*, in the Diocese of *Bordeaux*, where he died in 1095.

WILLERAN, a Monk of *Fulda*, and afterward Abbot of *St. Peter* at *Mersburg*, compos'd an Epithalamium on the Marriage between *JESUS CHRIST* and the Church, or a Commentary on the Canticles, contain'd in three Books in Prose, intermix'd with Verse: A certain Piece of that nature, was publish'd under his Name in *Latin*, and in the old *Gaulish* Language, Printed at *Leyden*, A. D. 1593.

URSIO, Abbot of *Aumont* in *Hainault*, wrote an Historical Account of the Life of *St. Marcellus* Pope, A. D. 1080.

DESIDERIUS, Abbot of Mount *Cassin*, who was afterwards Pope, under the Name of *Victor III.* being as yet Abbot, compos'd a Dialogue concerning the Miracles of *St. Benedict*.

PAUL,

PAUL, a Canon and Provost of *Benrieden*, wrote in the end of the Century a *Treatise* of the Actions of Pope Gregory VII. and the Life of St. *Herlucia* a Virgin, both published by *Gretzer*, Printed at *Ingolstadt*, and inserted in the Collection of the *Bollandiennen*.

CONRAD, a Monk of the Monastery of *Bruvilliers*, in the Diocese of *Colen*, wrote in the Year 1096. the Life of St. *Wolphein* Abbot of that Abbey, deceased in 1091. which was published by the *Bollandists*, in April 22.

GAUFROY or **GEFFREY DE MALETERRE**, a Norman Monk, composed a History of the Conquests of the Normans, under the Dukes *Robert Guiscard* and *Roger*, in *Apulia*, *Calabria* and *Sicily*. It was Printed separately, and is also to be found among the Historians of *Hispania Illustrata* Printed at *Francfurt*, A. D. 1603.

WILLIAM of *APULIA*, wrote in the end of this Century, at the request of Pope *Urban II.* a Poem on the same Subject, Printed separately at *Paris* in 1652. as also in William the Collection of the Historians of *Normandy*, by *Du Chesne*, and in that of the Historiographers of *Sicily*.

BERTULPHUS or **BERNULPHUS**, a Priest of *Constance*, besides a Continuation of *Hermannus Contractus's* Chronicle, and an History of his Time, from the Year 1053. to the end of the Century, compos'd a Treatise, to shew that the Company of excommunicated Persons ought to be avoided, and some other small Tracts in favour of Pope *Gregory VII.* which were published by *Gretzer* in his Apology for Cardinal *Belarmin*, Printed at *Ingolstadt*, A. D. 1612.

NALGOD, a Monk of *Cluny*, wrote in the end of the Century, the Lives of St. *Odo* and St. *Mayol*, set forth by the *Bollandists*, and by Father *Mabilien*.

OTHO, a Priest and Monk of the Monastery of St. *Boniface* in *Germany*, is the Writer of the Life of that Saint, sometime Arch-bishop of *Mentz*, which was published by *Canisius* in the fourth Tome of his Antiquities, and by Father *Mabilien* in the second Tome of the third *Benedictin* Century.

INGULPHUS, an English Man of the City of *London*, the Son of an Officer belonging to King *Edward's* Court, appli'd himself to Study in his Youth, and acquir'd so great Reputation for his Learning, that *William Duke of Normandy* passing into *England*, brought him back with his Retinue, and made him his principal Minister. He undertook a Journey to the *Holy Land*, A. D. 1064. and returning from thence was admitted into the Monastery of *Fontanelle*, of which he was made Prior soon after, in 1076. *William I.* King of *England* invited him over into this Kingdom, and constituted him Abbot of *Croyland*, from whence he had turn'd out *Wulfstanus*; but *Ingulphus* obtain'd leave to retire from that Abbey, the History of which he compos'd from A. C. 664. to 1091. It was published by Sir *Henry Savile* in 1596. and among the Historians of *England*, Printed at *London* in 1684. This Author died in 1109.

THIERRY, a Monk of St. *Peter* at *Ghent*, and afterwards Abbot of St. *Trudo* in the Diocese of *Lige*, wrote the Lives of St. *Bavo*, St. *Trudo*, St. *Rumold* and St. *Landrada*, published by *Surius*. *Trithemius* says, That he was likewise the Author of a Life of St. *Benedict*, and of an Account of the Translation of his Body, with certain Letters and some other Works in Prose and Verse: He flourish'd A. D. 1050.

ALPHANUS, a Monk of Mount *Cassin*, afterward Abbot of St. *Benedict* at *Salerno*, and at last Bishop of that City, from A. D. 1057. to 1086. is reputed to be the Author of divers Hymns, in Honour of the Saints, and of some other Poetical Pieces, refer'd to by *Ugellus*, in the second Tome of *Italia Sacra*.

AMATUS, a Monk of Mount *Cassin* and Bishop in *Italy*, although 'tis not known of what Church, compos'd four Books in Verse, dedicated to Pope *Gregory VII.* on the Actions of the Apostles St. *Peter* and St. *Paul*, and eight Books of the History of the Normans, which (as they say) are kept in Manuscript in the Library of Mount *Cassin*. He likewise wrote certain Poems in commendation of *Gregory VII.* on the Twelve precious Stones of the Breast-plate of the High Priest; and on the Celestial *Jerusalem*.

HEPIDANNUS, a Monk of St. *Gall*, who flourish'd during a considerable part of this Century, is the Author of a Chronicle which begins at the Year 709. and ends in 1044. It is inserted in the Collection of the Historians of *Germany*, set forth by *Goldastus*, and Printed at *Francfurt* in 1606. He likewise compos'd two Books of the Life and Miracles of St. *Vithrad*, dedicated to *Ulric* Abbot of St. *Gall*, which are refer'd to in the same Place, as also by the *Bollandists*, and by Father *Mabilien*. They were written, A. D. 1072. and this Author might be Dead in 1080.

MARIANUS, a Scotch-man or Irish-man by Nation, related to Venerable *Bede*, (if *Marianus* we may give Credit to *Matthew of Westminster*) was born A. D. 1028. turn'd Monk in 1052. Scotus, pass'd over into *Germany* in 1058. was ten Years a Recluse in the Monastery of *Fulda*, and spent the rest of his Life at *Mentz*, where he died in 1086. He compos'd a Chronicle from the Creation of the World, to A. D. 1083. in which he follow'd *Cassiodorus*. It was continu'd to the Year, 1200. by *Dodechin* Abbot of St. *Dysibod* in the Diocese of *Trier*, and was Printed in several Places, more especially among the German Historians.

Lambert
Monk of
Hirsfeldt.

LAMBERT of **ASCHAFFENBURG** assum'd the Monastick Habit, in the Convent of *Hirsfeldt*, under the Abbot *Meginher*, A. D. 1058. was ordain'd Priest the same Year, by *Lupold* Arch-bishop of *Mentz*; and soon after undertook a Journey to *Jerusalem*, without the Knowledge of his Abbot, from whence he return'd the next Year. He compos'd an Historical Chronology from the Creation of the World, to A. D. 1077. which is only an Epitome of general History to the Year 1050. and a particular History of *Germany* of a competent largeness, from that Year to 1077. This Work is written with a great deal of Accuracy and Elegancy, and there are few German Authors, who have shew'd so much Politeness in their Writings. It was Printed separately at *Tubingen* in 1533. and also among the Historians of *Germany*.

Adam
Canon of
Bremen.

ADAM, a Canon of *Bremen*, in the Year, 1077. compos'd four Books of the Ecclesiastical History of his Church, in which he treats of the original and propagation of the Christian Religion in the Diocesses of *Bremen* and *Hamburg*, from the time of the Emperor *Charlemagne*, to that of *Henry IV.* He has annex'd at the end, a small Treatise of the situation of *Denmark* and other Northern Kingdoms; of the Nature of those Countries, and of the Religion and Manners of the Inhabitants. The whole Work was publish'd by *Lidenbrocius* and Printed at *Hanaw*, A. D. 1579. at *Leyden* in 1595. and afterwards at *Helmstadt* in 1670.

Albert a
Benedi-
ctin Monk
of Metz.
Anselm a
Benedi-
ctin Monk
of Rheims.
Gonthier
Monk of
St. Amand.

Sigebert and **Tribemius** make mention of a *Benedictin* Monk of *Metz*, nam'd **ALBERT**, who wrote certain Works, and among others, an History of his Time, dedicated to the Bishop of that Diocess.

They likewise take notice of another *Benedictin* Monk of the City of *Rheims*, nam'd **ANSELM**, who compos'd an Historical Account of the Voyage of Pope *Leo IX.* to *France*; of the Synods he held there; and of other Affairs transacted by him in that Kingdom. This Piece was call'd Pope *Leo's* Itinerary.

Lastly, **Sigebert** mentions a Monk of *St. Amand*, known by the name of **GONTHIER** or **GONTHERIUS**, who wrote in Verse a Relation of the Martyrdom of *St. Syriacus*.

An Addition of some other Authors who wrote in the Eleventh Century.

Warman
Bishop of
Con-
stance.
Britwol
Bishop of
Winton.
Ingelran
Abbot of
St. Riqui-
er.

WARMAN, Count of *Dillingen*, afterwards Monk of *Richenaw*, and at last Bishop of *Constance*, wrote the Life of *St. Pymin*. He died A. D. 1034.

BRITWOL, a Monk of *Glassenbury* and afterwards Bishop of *Winchester*, wrote the Life of *St. Egwin*, sometime Bishop of the same Diocess, and died A. D. 1045.

INGELRAN, a Monk and afterwards Abbot of *St. Riquier*, compos'd a Poem, divid'd into Four Books, the First of which contains the Life of *St. Riquier*; the Second and Third a Narrative of the Miracles wrought by him; and the Fourth, an Account of the Translation of his Body to the Abbey that bears his Name. Some part of this Poem is inserted in the second Century of the Acts of *St. Benedict*. This Author likewise wrote certain Copies of Verses, in Honour of *St. Wilfran* Arch-bishop of *Sens*, and died A. D. 1045.

BERTHA or **BERTRADA**, a Nun of *Willock* near *Bonne*, the Sister of *St. Wolphemus* Abbot, wrote the Life of *St. Adelaida*, the first Abbess of her Monastery.

GISLEBERT, a Monk of *St. Germain* at *Auxerre*, under the Abbot *Winneman*, compos'd in the middle of the Century, two Books of the Life of *St. Remanus*, an Abbot near *Auxerre*, who is suppos'd to be the same that gave Food to *St. Benedict*, in the Grot of *Subiaco*, of which *St. Gregory* makes mention in his Dialogues. This Piece is contain'd in the first *Benedictin* Century by Father *Mabillon*.

DIODERICUS, a Monk of *Hirsfeldt*, compos'd in the beginning of this Century, a Treatise concerning the Translation of *St. Benedict*, which is inserted in the second Part of the fourth *Benedictin* Century. *Tribemius* falsely attributes to him the Book of the Translation of *St. Benedict*, which belongs to *Adalbert* a Monk, who died A. C. 853.

ANDREW, a Monk of *Fleury*, or of *St. Benedict* on the *Loire*, wrote in like manner, at the same time, a Treatise of the Miracles of *St. Benedict*.

ODO, a Monk of *St. Maur des Fosses*, compleated a Relation of the Life of Count *Burchard*, A. D. 1058.

BOVO, Abbot of *Berthin*, compos'd a Narrative of the Canonization of that Saint, and dedicated it to *Guy* Arch-bishop of *Rheims*. He died A. D. 1069. four Years after having resign'd the Government of his Abbey.

GISLEBLT, a Monk of *St. Amand*, wrote four Books containing an Account of the Life of that Saint, and of the destruction of his Monastery. He died A. D. 1095.

Gislebert
Monk of
St. Amand.

St. WIL-

St. *WILLIAM*, Abbot of *Richenaw*, compos'd two Books concerning the Customs of St. William that Abbey, with some other Works, and died in 1091.

ALBERIC, Cardinal, is the Author of the Life of St. *Dominick* of *Sora*. See *Petrus* of *Richenaw*, *Diacenus*, Cap. 12.

FOOTSALD, a Monk of *Cluny*, wrote the Life of St. *Odilo* his Abbot. Father *Mabilion* designs to publish it more entire, than it has been hitherto, in his Sixth *Benedictin* Century.

WOLFERUS, a Monk of *Altaich*, or rather Canon of *Hildesheim*, left a Relation of the Lives of St. *Gontier* the Hermit, and of St. *Godehard* Bishop of *Hildesheim*. Some have attributed this Piece to *Albain*, by whom it was only Revis'd.

GOTZELIN, a Monk of St. *Berthin* and afterwards of *Canterbury*, compos'd an History of the Life and Miracles of St. *Augustin* the Monk, who converted the English Nation to Christianity, with an Account of the Translation of the same Saint, made in his Time. *William* of *Malmesbury* extols him as the most famous Writer in *England* after *Bede*; especially in reference to the History of the Saints of this Kingdom, many of whose Lives were written by him.

PETER, a Monk of *Maillezais*, wrote the History of his Monastery, and dedicated it to *Godean* Abbot of the same Convent, who flourish'd, A. D. 1070.

WILLIAM, a Monk of *Chiuffi* in *Tuscany*, wrote the Life of St. *Benedict* Abbot of that Monastery in the Eleventh Century.

RAIMOND, a Monk of St. *Andrew* at *Avignon*, compos'd a Relation of the Life of St. *Pens* Abbot of the same Monastery, in the end of that Century.

HEYMO, a Monk of *Richenaw*, is the Author of the Life of St. *William* of *Richenaw*, which is refer'd by *Trithemius* to the Year of our Lord 1091.

GERARD DE VENNA, a Monk of *La Chaife Dieu*, left a Relation of the Life of St. *Robert* Abbot and Founder of that Abbey. This Life not being well written, was revis'd by *Marbedus* Bishop of *Rennes*.

EGIRWARD, a Monk of St. *Burchard* at *Wurtzburg*, made some Additions to the Life of the same Saint.

GAUTIER or *GAUTERIUS*, wrote the Life of St. *Anastafius* the Hermit, who liv'd in the end of this Century, in the Diocess of *Rieux*.

GRIMALDUS, compos'd an Historical Account of the Translation of St. *Felix*, sometime Pupil to St. *Emilian* the Patron of *Spain*.

RUDOLF, a Monk of *La Chaife Dieu*, wrote the Life of St. *Adeilm* the third Abbot of that Monastery, and afterward Prior of St. *John* at *Burgos* in *Spain*, who died in the end of the Century.

NOTCHERUS, Abbot of *Hautvilliers* in the Diocess of *Rheims*, compos'd in the end of the Century, a Narrative of the Translation of St. *Helena*, made in his Monastery.

W. a Monk of *Walfor*, wrote in the middle of the Century, the Life of St. *Hiltrada* a Virgin, which is inserted in the second Part of the third *Benedictin* Century.

To these may be added the nameless Writers of the same Age, who compos'd the following works, viz.

THE Life of St. *Gildas*, firnam'd the Wife, Abbot of *Ruis* in *Bretagne*, written by a NAMELESS Author, who likewise makes mention of certain Saints of the same Monastery, who liv'd in his Time. This Piece is extant in the Library of *Fleury*, and in the first *Benedictin* Century.

A Relation of the Miracles of St. *Martin* at *Vertou*, in the same *Benedictin* Century.

The Life of St. *Bertulf* Abbot of *Renty*, written by a Monk of *Blandin* at *Ghent*, in the first Part of the third *Benedictin* Century.

The Life of St. *Chaser*, which is contain'd in the same Volume.

The Author of the Chronicle of St. *Vincent* at *Vulturno* in *Italy*, in M. *Du Chesne*'s third Tome.

The Life of St. *Odisia* Abbess of *Homburg* in *Alsatia*, which is to be found in the second Part of the third *Benedictin* Century.

An Account of the Miracles of St. *Hubert* Bishop of *Liege*, written by a certain Monk of St. *Hubert*'s Abbey in *Ardenne*, which is in the first Part of the fourth *Benedictin* Century.

A Narrative of the Translation of St. *Cuthbert* Bishop, by a Monk of *Durham*, contain'd in the second Part of the same Volume.

Another of the Life and Translation of the Body of St. *Hugh* a Monk of St. *Martin* at *Autun*, by a nameless Monk. This Piece is in the fifth *Benedictin* Century.

St. William Abbot of Richenaw.
Alberic Cardinal, of Richenaw.
Monk of Cluny.
Wolferus Canon of Hildesheim.
Gotzelin a Monk of Canterbury.
Peter Monk of Maillezais.
William Monk of Chiuffi.
Raimond Monk of St. Andrew at Avignon.
Heymo Monk of Richenaw.
Gerard de Venna Monk of La Chaife Dieu.
Egirward Monk of St. Burchard at Wurtzburg.
Gautier.
Grimaldus.
Rudolf a Monk of La Chaife Dieu.
Notcherus Abbot of Hautvilliers.
W. a Monk of Walfor.
Nameless Authors.

Another of the Translation of the Body of St. *Valery of Flanders*, to the Abbey that bears his Name, by a Monk of the same Convent, which is inserted in the same Volume.

The Life of St. *Simon* Count of *Crepy*, who died, *A. D.* 1082. written by a nameless Author of the same Time.

The Life of St. *Simon* an *Armenian* Hermit, at *Padolirone* near *Munna*.

The Life of St. *Thierry* Abbot of St. *Hubert*, in the Forest of *Ardenne*, who died, *A. D.* 1057.

The Life of St. *Richard* Abbot of St. *Vannes*, deceased in 1046. which was written by a certain Monk of the same Monastery, a little after his Death; although that Abbot was never seen by him.

The Life of St. *Jarn* Abbot of St. *Victor* at *Marseille*, who died *A. D.* 1048.

The Life of St. *Benonius* Abbot of *Lucida* in *Piemont*, who died in 1026. written by one of his Pupils.

A Relation of the Life and Miracles of St. *Gautier* or *Gauzeius*, the first Abbot of St. *Abbasin* at *Pontoise*, deceased in 1094. which was compos'd in like manner by one of his Pupils.

The Life of St. *Guy* Abbot of *Pomposa* in *Italy*, who died *A. D.* 1046.

C H A P. XII.

Of the Greek Ecclesiastical Writers who flourish'd in the Eleventh Century.

Leo the
Gramma-
rian.

LEO, the Grammarian, is the Author of a Continuation of *Theophanes's* Chronicle, from *A. C.* 813. to 1013. which is apparently the Year when he wrote. It was publish'd by Father *Combes*, in the end of *Theophanes's* Works; Printed at *Paris*, *A. D.* 1655.

Alexius
Patriarch
of Con-
stantino-
ple.
Engel-
fippus.

ALEXIUS, a Monk of the Monastery of *Studa*, and afterward Patriarch of the Church of *Constantinople*, which he govern'd from *A. D.* 1025. to 1043. compos'd certain Constitutions relating to Ecclesiastical Affairs, which are refer'd to in the Collection of the *Greek and Roman Law*.

EUGESIPPUS, an Author very little known, compos'd a Geographical Treatise of the Holy Land, publish'd by *Allatius*, in his Collection of the *Greek and Latin* Writers. 'Tis reported that this Treatise was written about *A. D.* 1040.

Theophanes
the Cerame-
an, Arch-
bishop of
Tauromen-
ium.

THEOPHANUS the *Ceramean*, Arch-bishop of *Tauromenium* in *Sicily*, liv'd in this Century, although we have already made mention of him in the Ninth Age, to which he is generally refer'd; but two Reasons invincibly prove, that he belongs to the Eleventh: The first is, That he cites *Metaphrastes*; and the other, that 'tis express'd, That the Homely on *Palm-Sunday*, was made in the Presence of King *Roger*, who could be no other Person but the Count of *Sicily*, whom he styles King and Emperor, according to the usual Custom of the *Greeks*. The Homelies attributed to *Gregory* the *Ceramean*, in some Manuscripts, are not different from those of *Theophanes*; inasmuch, that it must either be an Error of the Transcribers, or else *Theophanes* had two Names. Let the Case be how it will, these Homelies being 72 in Number, are not Contemptible; in which the Author explains the literal Sense of the Gospels, and afterwards enlarges on the Allegorical and Moral; but his Style is plain, without any manner of Ornament, or loftiness of Expression.

Nilus
Doxopatri-
us, Arch-
chiman-
drita.

At the same time likewise flourish'd **NILUS DOXOPATRIUS**, *Archimandrita* or Abbot of his Convent; who by Count *Roger's* Order, compos'd a Treatise of the five Patriarchal Sees, and of the Arch-bishopricks and Bishopricks under their Jurisdiction; as also concerning the Institution of those Patriarchs, their Ranks, Titles, Rights and Privileges. *Allatius* has produc'd many Fragments of this Piece; and it was publish'd entire by *M. Le Moine*, in the first Tome of his *Sacred Varieties*.

Nicetas
Pectoratus
Monk
of Studa.

NICETAS PECTORATUS, besides the above-mention'd Treatise against the *Latins*, compos'd also some other Works; particularly a Treatise of the Soul, of which *Allatius* set forth a Fragment; an Hymn in Honour of St. *Nicolas*; and another in Commendation of *Metaphrastes*, refer'd to by the same Author.

Michael
Psellus
Senator.

MICHAEL PSELLUS, descended of a noble Family in *Constantinople*, made so great Progress in the Studies to which he apply'd himself, that he became one of the most learn'd Men of that Age: He exercis'd the Office of a Senator, and was highly esteem'd by the Emperors: He was one of those Deputies whom *Michael* firman'd *Straucionius*, sent to *Isaac Comnenus* to treat with him, and the latter made use of his Service against *Michael Cerularius*;

larius; afterward he was chosen Tutor to *Michael Ducas*, who was advanc'd to the imperial Throne by his means, A. D. 1071. He follow'd the Fortune of that Emperor; and was oblig'd, when the same Prince was depos'd in 1078. to retire to a Monastery, where he died a little while after. The Greek Writers, who succeeded him, made many *Encomiums* on his profound Skill in all manner of Sciences; more especially *Allatius*, who gives us a very particular Character of him; and says, That none in that Age nor in the following, was ever more successful in inventing; nor observ'd a more regular Method; nor wrote with so admirable Eloquence, and discuss'd Matters so thoroughly; and lastly, that there is no Science, in which he has not written Commentaries, Abridgments or Treatises.

The Printed Works of *Michael Psellus*, are a Paraphrase in Verse on the *Canticles*, dedicated to *Nicephorus Boniata*, which was publish'd in Greek by *Meursius*, and Printed at *Leiden*, A. D. 1617. and in *Latin* at *Venice* in 1573. A Commentary on the same Book, taken out of *St. Gregory Nyssen*, *St. Nilus* and *St. Maximus*, which is extant among *Theodoret's* Works: Certain Questions about the Holy Trinity and the Person of Jesus Christ, Printed at *Augsburg* in 1608. Iambick Verses on the Vertues and Vices: Moral Discourses on *Tantalus* and *Circe*, and an Allegory of *Sphinx*, Printed at *Basil* in 1545. A Dialogue of the Operation of Demons, Printed at *Paris* in 1615. with *M. Gaultuin's* Notes: A *Scholion* or brief Commentary on the *Chaldaick* Oracles, Printed at *Venice* in 1593. and at *Paris* in 1599. A Treatise of the Faculties of the Soul, Printed at *Paris* in 1624. with *Origen's Philocalia*: Annotations on some Passages of *St. Gregory Nazienzen*, publish'd by *Billius*: The Panegyrick and Office of *Simeon Metaphrastes*, set forth by *Allatius*: And a Treatise of the Seven general Councils, publish'd with several Poems by *M. Bisquet*, and Printed at *Paris* in 1632. Not to mention a great number of Books of Philosophy and Commentaries on *Aristotle*, which bear the Name of this Author, and are Printed at several Places.

Allatius likewise produces a Catalogue of many other Treatises written by *Psellus*, which are only extant in Manuscript; particularly, a Treatise against *Eunomius*; an Epitome of the Books of *Moses*; certain Theological Questions; divers Tracts about the Mysteries of Jesus Christ; many Homilies and some Letters: Notwithstanding the high esteem that *Allatius* has for this Author, his Works do not appear to be very useful, nor very learn'd, in respect of Ecclesiastical Matters, nor very eloquent. Although he was no Friend to *Michael Cerularius*, yet he maintain'd the Opinion of the *Greeks* concerning the Procession of the Holy Ghost.

In the end of the same Century liv'd *SIMEON* surnam'd the Younger, Abbot of the *Simeon* Monastery of *Xerocerce*, of whom we have 33 Oration or Sermons on Faith, and on the Christian and Monastick Manners; as also a Pious Treatise call'd, *Hymns of Divine Love*, in measur'd Prose, which the *Greeks* call Politick or Blank Verse; and 228 moral Maxims, which *Jacobus Pontanus* translated into *Latin* from the Manuscripts of the Libraries of *Bavaria* and *Augsburg*, and caus'd to be Printed at *Ingolstadt* in *Quarto*, A. D. 1603. *Allatius* gives us a Catalogue of 79 Homilies, 53 Hymns, and some Instructions by this Author, with the Titles and Beginnings of them: Of the Homilies there are only Fifteen among those of *Pontanus*, and of the Hymns there are Twenty, which *Pontanus* has not publish'd, no more than the Instructions of which he makes mention. These Works are full of Moral and Ascetic Precepts; but there are also certain Maxims of the *Hesychasts* or Quietists: So that perhaps it may not be amiss, here to shew after what manner he lays down those Principles of Quietism, in his third Discourse of Prayer.

" In the first place (says he) three Things are to be Practis'd, in order to attain to what
 " you desire, viz. the Contempt of all Rational and Irrational Creatures, Mortification,
 " and a pure Conscience, free from all manner of Passions and particular Interests. After-
 " wards sitting alone in Tranquility in a Corner of your Cell, do what I am now about to tell
 " you: Keeping your Door shut, lift up your Mind above all Vanities; that is to say,
 " above all temporary and transitory Things, and bowing your Head to your Belly, hold
 " your Breath; seek your Heart in Mind: At first you'll find thick Darkness, but by con-
 " tinuing this practice Day and Night, you will discover Wonders and meet with endless
 " Consolation: For when the Mind has once found out the place of the Soul, it clearly per-
 " ceives things which it never comprehended before; it discerns Air round about the Heart,
 " and becomes altogether Luminous and full of Wisdom: And when a Man is arriv'd to
 " that height of Perfection, if any evil Thought intervenes, it is expell'd and immediately
 " dis-appears, before it can make any Impression; so that the Mind being exasperated drives
 " away the Devil: You may learn the rest with God, by preserving Jesus Christ in your
 Heart.

This is the Model of Quietism fram'd by that Monk, who talks of nothing for the most part in his System of Divine Love, but Divine Illuminations and Lights, Divine Unions, Essential Unions with God; the Transformation of our Members into those of *Jesus Christ*, and other Matters of the like Nature. However it must be acknowledg'd, That otherwise the Works of this Author are full of most excellent Maxims, solid Principles, and very useful Instructions for promoting the Spiritual Life. There are also two other small Tracts by the same Author, viz. one of the alteration and impressions which the Elements make on the

Bodies and Souls of Men; and the other, of the manner of God's Omnipresence in all Places, and how his Light is dispers'd every where. The same Method of Writing, and the same Principles are observable in these Pieces: But *Simon* was cast into Prison in the end of his Life, for reproving the Emperor too freely (as some say) or as others will have it, upon account of his Erroneous Doctrins. He is also reputed to have first broach'd the Error of those Greek Monks, who imagin'd, That the Light which appear'd on Mount *Tabor*, was the uncreated and eternal Light of the Divine Majesty; and that all Happiness consisted in the Contemplation of it.

JOHN, Arch-bishop of *Euchaïta* in *Paphlagonia*, compos'd in the middle of this Century, certain Poetical Pieces in Iambick Verse, on the principal Histories of the Festivals of the Year, Printed at *Eton*, A. D. 1610. As also a Relation of the Lives of *St. Eusebius* and *St. Dorotheus* the Younger; some Extracts of which are produc'd by *Allatius*, in his Book of the Agreement of the Greek and Latin Churches, concerning Purgatory.

JOANNES THRACESIUS SCYLITZES, † *Curopolata*, who flourish'd under *Alexis Comnenus*, wrote a Continuation of *Theophanes's* History, from the Year 813. to 1081. when *Alexis Comnenus* was advanc'd to the imperial Dignity. It was Printed at *Venice* in Latin, of *Galius's* Translation; and *Peter Goar* publish'd it in Greek, at the end of *Cedrenus's* Chronicle, part of the same History by *Scylitzes*, which begins at A. D. 1057. and ends in 1081.

GEORGIUS CEDRENSUS, a Monk, flourish'd in like manner in the end of the Century, and wrote Annals or an Epitome of History, from the beginning of the World to the Year 1057. It is only a Collection of divers Authors, more especially of *George the Synclerus*, whose Chronography he Copied out from the Creation of the World, to the Reign of *Diocletian*; of *Theophanes*, from *Diocletian* to *Michael Curopolata*; and of *Joannes Thracensis Scylitzes*, afterward *Curopolata*, to his time. In a word, his whole History is taken out of the Works of several Writers, the Extracts of which he has drawn up without much Judgment or Skill, in the Art of Critick. These Annals were Translated by *Xylander*, and Printed at *Basl*, A. D. 1566. and afterward at *Paris* in the Royal Printing-House, with the Notes of *Habut* and *James Goar*, in 1647.

CONSTANTINUS LICHODES, who succeeded *Michael Cerularius*, A. D. 1058. in the Patriarchal See of *Constantinople*, compil'd certain Synodal Constitutions, which are contain'd in the Collection of the Greek and Roman Law, as well as a Synodal Decision of *Michael Cerularius* about Marriages, to the seventh Degree of Consanguinity; and some other Fragments of Constitutions by the same Patriarch, relating to forbidden Marriages.

JOHN XIPHILIN, of *Trebisend* or *Trapezus*, a Monk of Mount *Olympus*, succeeded *Constantin Lichudes*, A. D. 1066. and died in 1078. We have still in our Possession his Homily on the Crofs, or on the third Week of Lent, cited by *Gretzer*, and certain Decrees about Marriage insert'd in the Collection of the Greek and Roman Law. 'Tis also reported, That there are to be seen in some Libraries, certain Homilies by this Patriarch, on all the Sundays of the Year; and some have imagin'd him to be the Author of the Epitome of *Dion Cassius's* History, but the latter assures us himself, That he was his Nephew, and that he compos'd that Abridgment under the Emperor *Michael Duca*.

SAMONAS, Arch-bishop of *Gaza*, flourish'd (as 'tis suppos'd) in the end of this Century, and wrote a small Tract in form of a Dialogue, between Himself and a *Saracen*; in which he proves, That the Bread and Wine in the Eucharist, are chang'd into the Body and Blood of *Jesus Christ*. This Piece is extant in the *Bibliotheca Patrum*; but 'tis more probable, that that Arch-bishop did not live till the Thirteenth Century.

NICOLAS, Bishop of *Metone*, is also refer'd to the Eleventh Century: He compos'd a Treatise of the Body and Blood of *Jesus Christ*, like that of *Samonas*, against those who doubted that the Consecrated Bread and Wine, were really his Body and Blood: But there is yet a much greater probability that this Author belongs to the Twelfth Century. He likewise compos'd three Treatises of the Procession of the Holy Ghost against the *Latins*, of which some Manuscript-Copies (as we are inform'd by *Allatius*) are preserv'd in the *Vatican Library*: His Treatise of the Eucharist is in the *Bibliotheca Patrum*.

THHOPHYLLACT, Arch-Bishop of *Acria* in *Bulgaria*, flourish'd under the Emperors *Romanus Diogenes*, *Michael Duca* and *Nicephorus Botoniata*. He took a great deal of pains in explaining the Holy Scripture, by making an Abridgment of *St. Chrysostom's* Commentaries, and after that manner compos'd his Commentaries on the four Gospels, on the Acts of the Apostles, on *St. Paul's* Epistles, and on four of the lesser Prophets, viz. *Habakkuk*, *Jonas*, *Nahum* and *Hosea*.

These Commentaries were Printed in Latin at *Paris*, A. D. 1554. and at *Basl* in 1570. The Commentaries on the Gospels were Printed in Latin at *Antwerp* in 1564. in Greek at *Rome* in 1542. and 1568. and in Greek and Latin at *Paris* in 1562. The Commentaries on the Acts, were Printed in Greek and Latin at *Colen* in 1568. The Commentaries on *St. Paul's* Epistles, were Printed in Latin at *Rome* in 1469. at *Antwerp* in 1564. at *Colen* in 1531. and at *Paris* in 1552. as also in Greek and Latin at *London* in 1536. Lastly, The Commentaries on the

the four lesser Prophets were Printed at *Paris* in 1549. and 'tis reported that there is extant an entire Manuscript Commentary on all the lesser Prophets, in the Library of *Augsburg*; *Maurus* has publish'd 75 Letters by this Author in *Greek*, Printed at *Leyden* in 1617. which were afterward translated into *Latin* by *Marinerius*, and Printed at *Co'en* in 1622. *Gretser* likewise set forth under *Theophylact's* Name, a Discourse of the Crois, and Father *Poussin* another Treatise, which is an Institution dedicated to *Constantin Porphyrogeneta*. *Joannes Vercus* has cited certain Passages of the same Arch-bishop, relating to the Procession of the Holy Ghost, against the *Latins*; and 'tis reported that there is to be seen in the Library of the Duke of *Bavaria*, a Manuscript Treatise by him, concerning the Differences between the *Greeks* and *Latins*, and a Discourse on the Emperor *Alexis Comnenus*. *Theophylact's* Commentaries are very useful for the Literal Explication of the Holy Scriptures.

NICETAS SERRON, a Deacon of the Church of *Constantinople*, and afterward Arch-bishop of *Heraclea*, Cotemporary with *Theophylact*, wrote a Commentary on *St. Gregory Nazianzen's* Homilies, which is inserted in *Latin* among the Works of that Father: To him likewise is attributed a *Catena* on the Book of *Job*, Printed in *Latin* at *Venice* in 1557. and at *London* in 1637. which nevertheless may be rather appropriated to *Olympiodorus*, than to this Author; but 'tis probable that the Commentary on the Poems of *St. Gregory Nazianzen*, Printed at *Venice* in 1563. under the name of *Nicetas the Paphlagonian*, belongs to this *Nicetas of Heraclea*.

NICOLAS, Sirnam'd the *Grammarians*, chosen Patriarch of *Constantinople*, in the Year 1084. wrote a large Letter to the Emperor *Alexis Comnenus* to prove, That 'tis not lawful to take away Bishopricks from the Metropolitans. He likewise made certain Constitutions about Marriage, which are to be found with this Letter, in the Collection of the *Greek* and *Roman Law*.

PETER, Deacon and *Chartophylax* or Keeper of the Records of the Church of *Constantinople*, made, *A. D.* 1090. his brief Answers to certain Cases that were propos'd to him: They are in like manner compris'd in the Collection of the *Greek* and *Roman Law*.

Among all these Authors may be reckon'd, a certain Jew of *Africa*, nam'd *Samuel of Morocco*, converted to the Christian Religion; who compos'd a small Tract to prove, That the Messiah was come; in which he gives us to understand, that he wrote a thousand Years after the Destruction of the Temple of *Jerusalem*: This Piece was Printed at several times separately, and is extant in some Collections of Authors.

Nicetas
Serron,
Arch-bishop
Heraclea.

Nicolas
the Gram-
marian,
Patriarch
of Con-
stantino-
ple.
Peter
Charto-
phylax,
of the
Church of
Constanti-
nople.
Samuel of
Morocco,
a converted
Jew.

CHAP. XIII.

Of the COUNCILS held in the Eleventh Century.

HAVING already given an Historical Account of divers Councils, treating of other Ecclesiastical Affairs transacted in this Century, we shall now proceed to do the same thing, in reference to those of which we have not hitherto had occasion to make mention.

The Councils of France.

IN the Year of our Lord, 1017. certain concealed Hereticks were discover'd, who spread abroad detestable Doctrins and committed no less infamous Actions; and this Discovery of was first made by a *Norman* Lord nam'd *Arefastus*: He had a Clergy-man in his House, who going to *Orleans* to hold Conferences with the Learned of that City, met two other Clerks, one nam'd *Stephen*, Professor of School-Divinity in *St. Peter's* Monastery, and the other *Lisim*, Clerk of the Convent of *St. Croix*, who were then in great repute for their Learning and Piety. He Convers'd with them for some time, till they communicated their Errors to him, and afterward returning to *Normandy*, acquainted his Patron with their Tenets, who disclos'd the matter to Duke *Richard*. Whereupon the Duke gave notice of it to King *Robert*, and at the same time sent *Arefastus* with his Chaplain in order to discover and convict the Hereticks. *Arefastus* pass'd through *Chartres*, to know of *Fulbert* what Measures were most expedient to be taken in this Case; but not meeting with him, he consulted *Eorard*, a Doctor of Divinity and Prebend of the Church of *Chartres*, who advis'd him to give himself up to Prayer, to receive the Holy Communion, and to fortify himself every Day with the sign of the Crois, before he enter'd into Conference with those Hereticks; not to contradict what he heard them say, and feigning to be their Disciple, to make a Discovery of all their Errors. He follow'd this Advice, and having associated himself with them several

several times, was inform'd by them, " That they did not believe that JESUS CHRIST was born of the Virgin *Mary*, nor that he died for the Salvation of Mankind, nor that he was bury'd and rose again: And that they maintain'd, That Baptism did not procure the remission of Sins; that the Consecration by the Priest did not continue the Sacrament of the Body and Blood of our Lord; and that it was unprofitable to make Prayers to the Holy Martyrs and Confessors. Afterward *Arefastus* having interrogated them about the Salvation which they hop'd to be partakers of, they inform'd him, That at certain Hours of the Night, they were wont to meet together in a particular Place, every one being furnish'd with a Lamp, where after having invoc'd the *Demons*, they perpetrated infamous Villanies, and even burnt the Children born of their incestuous Copulations, whose Ashes they reserv'd to be given to sick Persons as a kind of *Viaticum*.

King *Robert* being arriv'd at *Orleans* with some Bishops, caus'd this Herd of Miscreants to be apprehended and *Arefastus* among them, by whose Testimony they were Convicted, and their Errors were refuted by the Bishops: But upon their refusal to abjure their Heresy, they were depriv'd of their Ecclesiastical Habits and all burnt in a House, except one single Clerk and a Nun, who were Converted. These Circumstances are thus related in an ancient History of the Council of *Orleans*, refer'd to by Father *Luke Dachery*, in the second Tome of his *Spicilegium*; and *Glaber* a Contemporary Historian, relates them almost after the same manner as to the matter of Fact, except that he makes no mention of *Arefastus*; but he attributes to them some other Errors, viz. " That they deny'd the Holy Trinity, affirm'd the World to be Eternal, and believ'd that sensual Pleasures are not to be punish'd in the future State, and that good Works are unprofitable. This Author adds, That the Persons burnt upon that Account, were thirteen in Number.

The Synod of Arras, held in the Year, 1025.

*The Synod
of Arras,
in 1025.*

SOME time after there appear'd in *Flanders* another Sect of Hereticks, which was likewise Condemn'd in a Synod held at *Arras*, A. D. 1025. on the Festival of *Christmas*, by *Gerard* Bishop of *Cambray* and *Arras*; for both these Cities had then but one Bishop. *Gerard* residing some Days in the latter, News was brought him, that certain Persons were arriv'd from *Italy*, who introduc'd a new sort of Heresy, which ruin'd the Gospel Ordinances, and the Discipline of the Church; and that these Miscreants making profession of perfect Righteousness, gave it out, That that alone was sufficient for the Justification of a Person, and that there was no other Sacrament in the Church for the attaining of Salvation.

Upon this Report, *Gerard* caus'd a strict search to be made after those, who were suspected to be maintainers of this Heresy; inasmuch, that they were apprehended by the Governor's Order, and even brought before the Bishop, who being taken up at that instant with other Affairs, after he had examin'd them for some time concerning their Doctrin, and perceiv'd them to be in an Error, caus'd them to be confin'd during three Days, and order'd a Fast to be kept the next Day, by the Clerks and Monks who were there present, that Almighty God might be implor'd to give Grace to those Miscreants to acknowledge their Errors. On the third Day, being *Sunday*, he held a Synod compos'd of the Abbots, Archdeacons, Monks and other Clergy, and caus'd the Prisoners to be brought forth in the presence of the People: Then, after having made a Speech to the Assembly, he demand'd of the Prisoners, what their Doctrin was, and who were their Teachers: They reply'd, That they were the Disciples of an *Italian* nam'd *Gandulphus*, who had instructed them in the Commandments of the Gospel, and of the Apostles; that they receiv'd no other Scripture, but that they observ'd that very strictly. The Bishop having heard it reported, That they abhor'd Baptism; that they rejected the Sacrament of the Body and Blood of JESUS CHRIST; that they gave it out, that Pennance was altogether unprofitable; that they despis'd the Churches; that they condemn'd lawful Marriages; that they did not acknowledge any Eminency in the Confessors; and that they affirm'd, That none ought to be honour'd except the Apostles and Martyrs; he thought fit to interrogate them, and to give them Instructions about those Points. As to the first, they own'd, " That their Master had Taught them, That provided that they practis'd the Precepts of the Gospel; that they renounced the Vanities of the World; that they did not follow their Passions; that they got their Livelihood by the Labour of their Hands; that they did no injury to any; and that they exercis'd Charity toward those, who were animated with the same Zeal; it was not necessary to receive Baptism; that if the performance of these Duties were neglected Baptism would be unprofitable, and that altho' 'twere granted that it had some efficacy; yet it was now become altogether useless and of none effect for these three Reasons, viz. 1. Upon account of the irregular Practices and Conversation of the Ministers. 2. Because the Sins which might have been remitted by Baptism, are committed again by Professours during the whole Course of their Lives. 3. In regard that Infants are Baptis'd, who have neither Faith nor free Will; who cannot desire Baptism, nor know

" know what is meant by Faith or Free Will ; neither can the Profession of others avail them any thing.

The Bishop reply'd upon that Article, " That altho' JESUS CHRIST was perfectly Righteous, yet he condescended to receive Baptism from St. John ; That he instituted it for the regeneration and the remission of Sins ; That in this Sacrament the Holy Ghost operates invisibly in the Soul, what is done outwardly by the Water, on the Body : That altho' it be administer'd by worthy or unworthy Ministers, nevertheless it is always effectual ; because it is the Holy Ghost who Sanctifies, and the Iniquity of a Man cannot hinder the effect of the operation of God : That whilst the Minister outwardly sprinkles the Body, the Soul is inwardly purify'd by the operation of the Holy Ghost : That afterward Holy Unction is administer'd to the Infant, for its farther Sanctification after Baptism ; by reason that as Sin is remitted by Baptism, so Unction sanctifies the Person after Baptism : That the Imposition of Hands was also added, to procure the Descent of the Holy Ghost : That the necessity of Baptism is prov'd by the Doctrine of the Gospel and of the Apostles : That how Holy or Innocent soever, the Life of a Man may be, yet he cannot be Sav'd without receiving this Sacrament : That Baptism takes away both original and actual Sins, and re-establishes Man in the same State of Uprightness, in which he was created, altho' it does not render him immortal : That the Example of the Man Sick of the Palsy, whom our Saviour cur'd, having regard to the Faith of those Persons, who brought him into his Presence ; and that of the *Canaanitish* Woman, who by Faith obtain'd a Cure for her Daughter, give us to understand, that the Faith of those who present an Infant to be Baptis'd, may stand it in some stead. Lastly, he demanded of them, for what reason, they express'd so great contempt of the Sacraments of the Church, who were so punctual in observing the Ceremony of washing their Feet ? Neither does he insist less on the second Article, concerning the Mystery of the Eucharist, of which he explains the Effects, proving the real Presence of the Body and Blood of JESUS CHRIST, and answering the Objections that was made about the impossibility, that the same Body should be present in divers Places, to which purpose he relates a great number of Miracles.

These Hereticks being convinc'd by his Discourse, acknowledg'd their Error, and sued for a Pardon : The Bishop gave them some hopes of obtaining their Request, and proceeded to the other Points of Discipline, to which they had no regard, viz. those that related to the Churches, Altars, Sacred Orders, Unction, Exorcisms, Belis and Funeral Rites. After having vindicated the Customs of the Church as to these Matters, he endeavour'd to prove against them, the usefulness of Penance for the Living, and that of Prayer, good Works and Sacrifices for the Dead. He shews, " That lawful Marriages is not forbidden by the Ordinances of the Gospel : That the Confessours ought to be honour'd as well as the Martyrs : That the singing of Psalms is not only allow'd of, but also commendable : That a due Veneration ought to be had for the Cross, by referring that Worship to JESUS CHRIST : That the use and adoration of the Images of our Saviour, and of the Saints is profitable ; because the sight of them represents their Actions, and puts us in mind of their Virtues. He concludes with discoursing of the usefulness and distinctions of Sacred Orders, and about the necessity of the Grace of JESUS CHRIST.

Upon the conclusion of this Discourse, the Hereticks, who were present, declar'd, That they acknowledg'd the Truths, which the Bishop of Arras had explain'd to them ; inasmuch that a Form of a Confession of Faith contrary to the Errors which were refuted by that Prelate, was immediately drawn up and recited by him and the rest of the Clergy : Afterward they caus'd it to be explain'd in the Vulgar Tongue, by an Interpreter in favour of these Hereticks, who did not well understand the *Latin* : Then they approv'd and sign'd it, and were dismiss'd in Peace after having receiv'd Benediction from the Bishop. The said Gerard himself compil'd the Acts of this Synod, and Dedicated them to one of his neighbouring Bishops whose name is mark'd by the Letter R prefix'd at the beginning of the Epistle which he wrote to him, and who is apparently *Reginald of Liege*. These Acts were publish'd by Father *Luke Datchery*, in the thirteenth Tome of his *Spicilegium*, and may well be esteem'd as one of the finest Monuments of those times.

The Council of Bourges, held in the Year, 1031.

*A*IMO, Arch-bishop of Bourges, held a Council on the first day of November, A. D. 1031. The Council in that City, in which assisted the Bishops of *Puy en Velay*, *Clermont*, *Alby*, *Cahors* and of Bourges Mande, with the Abbot of *Micy* and several others. Pope *John's* 18th Letter was read concerning the Affair of St. *Martial's* Apostleship ; proper means were sought for, to put a stop to the Civil Wars and to establish Peace in the Kingdom, and the following Constitutions were re-quis'd.

The First ordains, That the Commemoration of St. *Martial* shall be made among the Apostles, and not among the Confessors.

The

The Second, That the Priest shall not keep the Body of Jesus Christ, consecrated under the same Hosts longer, than from one Sunday to another.

The Third imports, That the Bishops shall not receive any Presents upon account of Ordinations, nor even their Officers, who were wont to take somewhat for Registering the Names of those Persons, who were propos'd for Ordination.

The Fourth, That none shall obtain an Arch-deaconry, who is not a Deacon.

The Fifth, That Priests, who cohabit with their Wives, shall only be Readers or Chanters for the future; and that Deacons and Sub-deacons shall not be suffer'd to keep either Wives or Concubines.

The Sixth, That the Bishops shall oblige them to take an Oath to that purpose, at their Ordination.

The Seventh enjoyns, That all those who are employ'd in the Ministerial Functions, shall have Ecclesiastical Tonfure; that is to say, their Beards shav'd, and the Crown made on their Heads.

The Eighth, That the Sons of Deacons and Sub-deacons, shall not be admitted into the Clergy.

The Ninth, That Slaves shall not be ordain'd Clerks, till they have obtain'd Freedom of their Masters.

The Tenth, That such Persons shall not be look'd upon as the Sons of Clergy-men, as were born after their Fathers quitted the Ecclesiastical State, and return'd to that of Laicks.

The Eleventh, That the Bishops shall declare at the time of Ordination, that they excommunicate those who shall presume to present to them any Sons of Clergy-men or Slaves to be ordain'd, and that Persons under such Circumstances, who have got their Ordination by surprise, shall be depos'd.

The Twelfth, That nothing shall be exacted for the Administration of Baptism and Penance, nor for burying the Dead; nevertheless that it shall be permitted to receive whatever the Faithful shall think fit to bestow Voluntarily upon those Occasions.

The Thirteenth orders, That the Priests shall have the Offerings, and the Funeral Torches, which are presented to them, but that the Paschal-Taper shall remain to give Light to the Altar.

The Fourteenth, That Linnen Cloths which have serv'd to cover dead Bodies, shall not be laid on the Altar.

The Fifteenth, That no publick Meetings shall be held on Sundays for the Management of Secular Affairs, unless they be call'd to perform Works of Charity, to oppose the Insults of Enemies, in case of danger, or to transact Business upon some other emergent Occasion.

The Sixteenth ordains, That those Persons who leave their Wives, except upon account of Adultery, shall not marry others as long as the former are living, nor the Women other Husbands in the like Cases.

The Seventeenth, That no Man shall take to Wife a Relation to the sixth or seventh Degree of Consanguinity.

The Eighteenth, That none in like manner shall be permitted to Marry his Kinsman's Wife.

The Nineteenth, That no Man shall give his Daughter in Marriage to any Priest, Deacon or Sub-deacon, nor to their Sons.

The Twentieth, That none shall Marry their Daughters.

The Twenty first imports, That Lay-men shall not enjoy Ecclesiastical Benefices.

The Twenty second, That Laicks shall not put Priests in their Churches without the approbation of the Bishop.

The Twenty third, That those Ecclesiastical Persons, who renounce their Clerkship or Ministerial Functions, shall be separated from the rest of the Clergy.

The Twenty fourth, That Monks, who quit their Habit, shall be depriv'd of the Communion of the Church, till they have resum'd it; and if the Abbots or Monks refuse to readmit them, they shall reside with the Clerks in Churches or in other Monasteries, wearing the Habit of Monks and observing the Monastick Rule.

The Twenty fifth, That neither the Canons nor Monks shall pass from one Church or from one Monastery to another, without a License from the Bishop or Abbot.

After the Session of this Synod, *Aimo* made a Declaration, That *St. Martial* should be stil'd an Apostle in all the Church-Offices.

The Council of Limoges held in the Year, 1031.

The Council of Limoges in 1031.

THE same Question was debated at large in the Council of *Limoges*, assembled eighteen days after in the Church of that City, where the greatest part of the Prelates who had assisted in the Council of *Bourges*, were present, with *Foundain* Bishop of *Limoges*, *Isambert* of *Poitiers*, *Arnold* of *Perigueux*, *Rohon* of *Angouleme* and some others. There were only two Sessions, viz. the first on the 18th day of *November*, and the other on the 19th. In the former after many Debates, the Apostolical Dignity was confirm'd to *St. Martial*.

In the second, after having observ'd, that different Customs might be in use in several Churches, the Constitutions made in the Council of *Bouges* were read; and the second concerning the renewing of the Host every Sunday was alter'd, because 'twas judg'd sufficient that they should be renew'd Twelve times a Year. Afterward the Affair of the Abbey of *Beaulieu* was propos'd, which was possess'd by a secular Abbot: He was Summon'd to the Synod, and after he had consented that it should be reform'd according to the Rule, 'twas ordain'd that the Bishop of *Limoges* should place a regular Abbot therein, before the Festival of *Christmas*. This gave occasion to treat of the Monastick Regularity in the Council: The Bishop of *Limoges* was very well satisfied with the Conduct of the Abbots and Monks of his Diocess, and only complain'd of one Abbot, who had suffer'd a certain Vicount, excommunicated by the Bishop and deceased without Absolution, to be interr'd in his Church: The Abbot vindicated himself; alledging, That it was done without his Knowledge by the Souldiers of that Vicount, who bury'd him themselves; but that as soon as he was inform'd of the Matter of Fact, he caus'd his Corps to be dug up, and to be laid without the consecrated Ground. The Bishop of *Cabors* related an Accident of the like nature, which happen'd in his Diocess. Then the Prelates of the Council proceeded to find out Means to oblige the great Lords and Noblemen to make Peace one with another, and Excommunication and Suspension from Divine Service were propos'd to that end. The Monks of *St. Martial* had their Custom confirm'd of Administ'ring Baptism on the Festivals of *Easter* and *Whitsuntide*; and the Abbots had a Privilege granted them to have a Chaplain and three Deacons assisting at their Celebration of Mass, on the solemn Festivals: The Canons against incontinent Clergy-men and Simoniaical Practices were reviv'd; and the time of Ordination was fix'd on the four *Ember-Weeks*. Upon a Remonstrance, that divers Persons excommunicated by their Bishops for notorious Crimes, went to *Rome* and receiv'd Absolution from the Pope; the Bishop of *Puy en Velay* reported, that some Years ago, the Count of *Clermont* being excommunicated by the Bishop, for leaving his lawful Wife to Marry another, made a Journey to the Court of *Rome*, where he obtain'd Absolution of the Pope, who had no notice of the Sentence of Excommunication pass'd against him: That the Bishop having made a Complaint, the Pope return'd for Answer, That he ought to blame himself for what had happen'd, by reason that he never gave him any Information that the Count was excommunicated; the Pope added, That if he had known it, he would have confirm'd the Bishop's Sentence, because he makes Profession to assist his Brethren in every thing, and not to oppose them; that he should be very sorry, to hear of any Schism or Mis-understanding between him and them; and that therefore he abrogated and made void the Pennance and Absolution, which he had granted to that excommunicated Person, by whom he was surpriz'd, and who ought to expect nothing but a Curse, till he has made Satisfaction and has been duly absolv'd by his Diocesan.

This Narrative makes it appear, That these sorts of Absolutions were often surreptitiously got of the Popes, as it may be further evinc'd from another Passage of the like nature, which happen'd at *Angoulême*; where a certain excommunicated Person, who could not obtain Absolution, by reason that he was unwilling to make Satisfaction, presented to his Bishop a Letter from the Pope, in which he intreated him to admit the said Person to the Pennance which he had enjoy'd: The Bishop, without being surpriz'd, reply'd, That he did not believe that that Order came from the Pope, and that it should not be serviceable to the Offender, who should remain under the Sentence of Excommunication, till he had accepted of and done the Pennance, that should be impos'd on him by himself or by his Arch-deacon by his Order. Upon these considerations, the Bishops unanimously declar'd, That the Pope had indeed a Right to confirm, augment or diminish the Pennance enjoy'd an Offender by his Diocesan, or even to impose it on those, whom the Bishops should nominate for that purpose; but that he had no Power either to impose Pennance or to grant Absolution, in respect of an excommunicated Person, without consulting the Diocesan. And that it was his Office, rather to confirm than to disannul the Sentences of the other Bishops; in regard that if the Members ought to follow their Head, the Head also ought to take care not to oppress the Members: The Acts of this Council are very large, and contain a great number of Matters of Fact, Authorities and Arguments, relating to the Affair of *St. Martial*, which are of no very great Moment.

Divers Councils held in France, A. D. 1040.

MANY other Councils were conven'd at the same time in divers Provinces of *France*, particularly in *Aquitaine*, *Burgundy* and *Lyonnois* for the re-establishing of Peace and Church-Discipline. Effectual Means were chiefly sought for therein, to put a stop to the Civil Wars, publick Robberies and Outrages that were committed, more especially in reference to the Church-Revenues and Clergy. It was ordain'd in all these Councils, that the People should abstain from eating Flesh on *Fridays* and *Saturdays*, and from drinking Wine on *Fridays*; that those who were desirous to be exempted, for some lawful Cause, should be oblig'd to maintain their indigent Persons on those days; and that in consideration of this Abstinence,

Divers Councils held in France, in 1040.

Offenders should be discharg'd from other Pennances, provided that they bound themselves by an Oath to observe it. However some Bishops oppos'd this Constitution, and among others Gerard Bishop of *Cambray*, who maintain'd, That that Yoke ought not to be laid equally on all People, because there were some who were not able to undergo it, by reason of the weakness of their Bodies; neither perhaps did their Transgressions deserve so severe a Chastisement, and there were others, in respect of whom, this Satisfaction is not proportioned to the heinousness of their Offences: That it were more expedient to follow the Canonical Rules in the imposing of Pennances; and that much less ought the People to be constrain'd by an Oath to observe this Abstinence; since that were by such means to expose them not only to the hazard of breaking a Commandment, but also of incurring Perjury. The same Prelate did not think fit that the Bishops should be concern'd in Military Affairs, and the bearing of Arms; saying, *That it is the Province of Kings to take cognizance of those matters, and not that of Clergy-men.*

'Tis a thing very observable, that a great number of Bodies of Saints and abundance of Relicks were brought into those Councils, and that 'twas generally believ'd, that many Miracles were wrought therein: There were also held at the same time divers other particular Councils, either for the dedicating of Churches, or for the granting of Privileges to Monasteries, or for the determining of private differences among the Bishops, about the limits of their Diocesses, or to put an end to other Contests, which are mention'd by the Writers of that Time, but do not deserve to be insist'd upon in this Place.

The Council of Rheims held in the Year, 1049.

The Council of Rheims in 1049.

HERIMAR, Abbot of *St. Remy* at *Rheims*, having invited over *Leo IX.* to consecrate his new Church, that Pope arriv'd there in the Month of *October* A.D. 1049. accompanied with the Arch-bishops of *Trier*, *Lyons* and *Bezançon*, and the Bishop of *Perre*, and after having perform'd the Ceremony, and that of the Translation of the Body of *St. Remy* to this new Church, he held a Council therein, which continu'd during some Days: It was compos'd of the Arch-bishops of *Rheims*, *Trier*, *Lyons* and *Bezançon*; of the Bishops of *Soissons*, *Terouane*, *Senlis*, *Metz*, *Langres*, *Contances*, *Lisieux*, *Bayeux*, *Auranches*, *Verdun*, *Nevers*, *Angers*, *Nantes* and *Perre*, and of a Bishop of *England*, with divers Abbots and other Clergy-men, to the number of Fifty. *Peter* Deacon of the Church of *Rome* open'd the Council, declaring, *That it was requisite to treat about the reformation of many Abuses which had crept into the Churches of France, particularly Simony, the seizing of Churches by Laicks, forbidden Marriages, the Apostacy of Clerks and Monks, &c.* But above all things, he admonish'd the Bishops to declare under pain of an *Anathema*, whether they were ordain'd for Money or otherwise: The Arch-bishops of *Trier*, *Lyons* and *Bezançon*, protested that they were not, but the Metropolitan of *Rheims* desired time to return an Answer: Among the Bishops there were only Four, who were not able to clear themselves, viz. those of *Langres*, *Nevers*, *Contances* and *Nantes*. The Abbots being ask'd the same Question, many of them protested themselves innocent, and others own'd their Fault by their silence. The Abbots of *Poisiers* was accus'd of Incontinency by the Bishop of *Langres*, and not having sufficiently clear'd himself, was depos'd. In the end of this Session, it was prohibited under the penalty of an *Anathema* to attribute the Title of Universal Primate of the Church to any but the Bishop of *Rome*.

The next Day, the Arch-bishop of *Rheims* after having had a private Conference with the Pope and some other Prelates, entreated the Bishop of *Senlis* to speak in his favour, who accordingly declar'd that the Arch-bishop was not guilty of *Simony*; but the Pope order'd that he should clear himself by Oath; whereupon he sued for longer time, which was granted, on condition that he should appear in a Council to be held at *Rome* in the middle of *April* in the following Year. The determination of the Cause that was depending between that Arch-bishop and the Bishop of *Toul*, about the Abbey of *Monfrier-Randy*, was refer'd to the next Day. Afterward certain Clerks of the Church of *Tours*, brought an Accusation against the Bishop of *Dol* for assuming the Quality of Arch-bishop, and withdrawing himself with the seven Bishops of *Bretagne* from the Jurisdiction of the Metropolitan of *Tours*: It was order'd that he should be summon'd to the Council of *Rome*, in the Month of *April* following. Then the Bishop of *Langres* was accus'd of *Simony*, of bearing Arms and committing Murders, of tyrannizing over his Clergy, and of perpetrating other more notorious Crimes: One of his Clerks depos'd that the said Bishop took away his Wife, whom he had whilst he was as yet a Lay-man, and after having abus'd her, made her a Nun: A certain Priest gave in evidence, that he caus'd him to be kept in Custody under a Guard and to endure much hardship, on purpose to extort Money from him. The Bishop of *Langres* demanded Counsel, and made application to the Arch-bishops of *Lyons* and *Bezançon*: The latter going about to plead for him, falter'd in his Speech, and the other acknowledg'd, that the Bishop had expos'd the sacred Orders to Sale, and exacted a Sum of Money of that Priest, but deny'd that he caus'd him to be misus'd.

On

On the third Day, the Bishop of *Langres* not daring to appear, and being summon'd thrice, and fought for to no purpose, was at last excommunicated. The Bishop of *Nevers* own'd, that his Relations had given a Sum of Money for his Bishoprick, but that he was altogether ignorant of what they had done; nevertheless he declar'd, that he design'd to leave it, and even at the same time laid down his Crozier-Staff at the Pope's Feet, who caus'd him to take it up again, after he had taken an Oath, that that Money was paid without his knowledge. Then an ancient Copy of a Privilege granted to the Church of *Rheims* was read, which made it appear, that the Abbey of *Monfieur Remy* belong'd to its Jurisdiction, and it was accordingly adjudg'd to that Church. The Bishop of *Coutances* confess'd, that his Brother had laid out a Sum of Money to get him advanc'd to the Episcopal Dignity; but having taken an Oath, that it was done without his knowledge, he was declar'd innocent. The Bishop of *Nantes* was not so favourably treated; for having own'd that he succeeded his Father in his Bishoprick, after having disburs'd a certain Summ of Money, he was depos'd, and only permitted to exercise the Office of a Priest. Lastly, a Sentence of Excommunication was denounc'd against the Prelats who were summon'd to this Council but did not appear, and the following Constitutions were agreed upon, *viz.*

1. That none shall be promoted to Ecclesiastical Dignities, but by the election of the Clergy and People.
2. That none shall buy or make Sale of the Sacred Orders, Ecclesiastical Offices or Altars.
3. That Laicks shall not retain Spiritual Livings.
4. That none but the Bishop or some Person deputed by him shall be empower'd to levy any Sums of Money within the Precincts of the Churches.
5. That nothing shall be exacted for Burying the Dead, or for administering the Sacraments of Baptism and the Lord's Supper.
6. That Clergy-men shall not bear Arms, nor go on Warfare.
7. That no Clerk nor Lay-man shall lend Money upon use.
8. That the Monks and Clerks shall not quit their Profession.
9. That none shall offer violence to Clergy-men as they are Travelling.
10. That there shall not be suffer'd any manner of oppression of the Poor.
11. That no Man shall take to Wife any of his near Relations.
12. That it should be prohibited to leave a lawful Wife, in order to marry another.

Lastly, all those Persons were excommunicated, who should protect or hold correspondence with the new Hereticks of *France*, the Sodomites and certain Lords, who had contracted forbidden Marriages and assaulted some Bishops and other Clergy-men.

The Council of Tours, held in the Year, 1060.

THE Custom being now introduc'd that the Councils for the reformation of Church-discipline, should be held in the presence or by the authority of the Legats of the See of *Rome*; *The Council of Stephen* Cardinal and Legat of Pope *Nicolaus II.* call'd one *A. D.* 1060. at *Tours*, in which it was ordain'd, *Tours in 1060.*

1. That all those Persons who give Money for any Ecclesiastical Dignity, shall be depriv'd of it for ever.
2. That if any Bishop or Patron confer Benefices for Money, the Clerks shall be allow'd to oppose their Proceedings and to have recourse to the Arbitration of the neighbouring Bishops; nay, even to Appeal from them to the See of *Rome*.
3. That no new Benefice can be sold, nor any Church-Revenues alienated.
4. That none shall purchase any Spiritual Livings of Lay-men.
5. That the same Person cannot enjoy two Benefices in different Churches.
6. That the Bishops, Priests and Deacons, who knowing the Prohibition made by Pope *Nicolaus*, do not forbear the Exercise of their Ministerial Functions, when they have been engag'd in a scandalous Conversation with Women, or who shall refuse to desist for the future, after having receiv'd information of that Prohibition, shall be depos'd without a possibility of re-attestation.
7. That Clergy-men, who bear Arms, shall be depriv'd of their Benefices and Dignities.
8. That Laicks, who presume to sell or dispose of the Church-Revenues shall be excommunicated.
9. That those Men who marry their Kinswomen, or those Women who keep an unchast Correspondence with their Kinsmen, and refuse to leave them, or to do Penance, shall be excluded from the Communion of the Faithful and turn'd out of the Church.
10. That those Monks who quit the Monastick State, shall likewise be separated from the Communion of the Church as Apostats.

The Council of Soissons, held in the Year, 1092.

ROSCELIN, a Clerk of the Church of *Compiègne*, and a very able Logician, gave it out *The Council of Soissons* in the end of the Eleventh Century, That the three Divine Persons of the Holy Trinity were three Things: This Opinion was condemn'd in a Council held at *Soissons*, *A. D.* 1092. un-
Q 2
der 1092.

Roscelin
Clerk of
Church of
Com-
piegne.
Theobald
a Clerk of
the Church
of Etam-
pes.

der *Raynald* Arch-bishop of *Rheims*, and confuted by *St. Anselm*, by *Ives of Chartres*, and even by *Abaelard*, who is reputed to have been his Pupil. *Roscelin* was oblig'd to make an abjuration of his Error in that Council, but afterward he did not forbear to maintain it obstinately, and for that reason was banish'd from *France* and *England*. *THEOBALD*, a Clerk of the Church of *Etampes* likewise wrote a Letter against him, on another Subject, viz. to shew, That the Sons of Priests may be admitted into the Clergy.

Divers Councils held in Normandy.

The Council of Rouen, conven'd, A. D. 1050.

The Coun-
cil of
Rouen, in
1050.

MAUGIER, Arch-bishop of *Rouen*, held a Council in that City, A. D. 1050. with *Hugh* Bishop of *Evreux* and *Robert of Coutances*, in which he drew up a Letter directed to the Bishops and Faithful of his Province, containing the following Constitutions, viz.

1. That the Articles of Faith, compris'd in the Creed of the Catholick and Apostolick Church, ought to be firmly adher'd to.
2. That no Presents shall be made to Princes, nor to their Officers for the obtaining of Bishopricks.
3. That the Bishops shall not covet to be translated from one See to another, out of a Principle of Ambition.
4. That the Monks shall not cause themselves to be made Abbots for Money.
5. That one Bishop shall not dispossess another, nor one Abbot another.
6. That the Bishops shall not exact any thing for Ordinations.
7. That their Officers, that is to say, their Arch-deacons or Secretaries shall not in like manner demand any thing upon that account.
8. That no Person shall be ordain'd who is not of a competent Age, and who has not made a sufficient progress in Learning.
9. That a Bishop shall not ordain a Clerk of another Diocess without the permission of his Diocesan.
10. That the Bishops shall not bestow the Revenues, Lands and Benefices of the Clergy on Laicks.
- 11, 12 and 13. That Clergy-men shall not endeavour to supplant one another.
- 14, 15 and 16. That nothing shall be exacted for the Holy Chrism, nor for the Consecration of Churches, nor for the Administration of Baptism.
17. That on the eight days, during which new Baptized Persons wear the † *Aube*, they shall be oblig'd only to offer their Wax-Tapers and the Linnen with which their Heads were cover'd, by reason of the Holy Chrism.
18. That the Penance impos'd on Offenders, shall neither be augmented nor diminish'd for Money.
19. That the new Baptized Persons shall spend eight days in wearing the *Albes*, and holding lighted Tapers in the Church, where they were baptized.

† A sort of
Vestments
worn by
Popish
Priests.

The Council of Lisieux, held A. D. 1055. and that of Rouen in 1063.

The Coun-
cil of
Lisieux in
1055.

THE Arch-bishop of *Rouen*, under whom the preceding Council was held, was depos'd, A. D. 1055. in another Council conven'd at *Lisieux*, in the presence of *Stephen* Bishop of *Sion* in *Switzerland*, the Pope's Legat, which consisted of the Bishops of that Province. He was accus'd of having robb'd his Church, of consuming its Revenues in unprofitable Expenses, and of dissipating part of them to Largeesses only to satiate his Ambition: He was also suspected to be guilty of infamous Crimes, and was censur'd for not shewing a due Respect to the See of *Rome*: He was apparently culpable, but that which chiefly brought upon him this Condemnation, was the Displeasure of Duke *William* his Nephew, who was incens'd against him, because he had excommunicated that Prince upon account of his Marriage with the Princess *Matilda* his Kinswoman, the Daughter of *Baldwin* Count of *Flanders*, and favour'd the Party of Duke *Argues* his Brother: Therefore the Duke banish'd him immediately after his Condemnation, to the Isle of *Guernsey*, and caus'd *Maurillus*, a Monk of *Fecamp*, to be substituted in his room. The latter was zealous in endeavouring to re-establish the Church-Discipline and to reform the Corruption of Manners: To which purpose he call'd divers Synods, and made some Constitutions. In that which was held by him at *Rouen*, A. D. 1063. for the Dedication of the Cathedral Church, the building of which was compleated at that time, he publish'd a Confession of Faith against *Berenger's* erroneous Opinion, of which we have made mention elsewhere.

The Coun-
cil of
Rouen, in
1063.

The

The Council of Rouen held, A. D. 1072.

MAURILLUS, dying A. D. 1069. Duke William caus'd John de Bayeux, Bishop of Avranches, to be chosen to supply his Place, and sent Lanfranc on purpose to Rome, to get that Election confirm'd by the Pope. This Arch-bishop held a Council at Rouen in 1072. *The Council with his Suffragans; in which after having reviv'd the Creeds of the Councils of Nice, Constantinople, Ephesus and Chalcedon, they set forth Twenty four Canons, relating to Church-Discipline, 1072.*

The First imports, That the Bishop shall perform the Consecration of the Holy Chrism and of the Oils, after the Hour of † None, having at least twelve Priests for his Assistants.

The Second, That the Arch-deacons shall not content themselves, only with receiving some few Drops of the Chrism and consecrated Oil, to be mixt with the other Oil; as it is commonly practis'd in some Places by an Abuse, but that they shall present all their Chrism and Oil to the Bishop to be consecrated by him. *† One of the Popish Canonical Hours.*

The Third, That the Deans, being clothed with *Albes*, shall distribute the Chrism and consecrated Oil with Reverence, and keep them in well stop'd Vessels.

The Fourth ordains, That none shall celebrate Mass without the Communion.

The Fifth, That the Priests shall remain Fasting and Cloath'd with the Albe and Stole, when they go about to administer Baptism, unless in Case of necessity.

The Sixth, That the *Viaticum* or Holy Water, shall not be kept above eight days; and that Hosts already consecrated, shall not be consecrated a second time.

The Seventh, That to confer Confirmation, 'tis requisite that the Bishop and those Persons who receive it should be Fasting, and that Tapers be lighted.

The Eighth, That sacred Orders shall be conferr'd in the Evening on *Saturdays* or Sunday Morning, if *Saturday's* Fast were not broken.

The Ninth, That the Fasts shall be exactly observ'd during the *Ember-Weeks*.

The Tenth, That Clerks who have caus'd themselves to be ordain'd by surprize, shall be depos'd.

The Eleventh, That those who have receiv'd Crowns with Benediction, and presume to quit them, shall be excommunicated, till they have made Satisfaction; and that Clerks who are desirous to be ordain'd, shall repair to the Bishop on *Fridays* for that purpose.

The Twelfth enjoyns, That vagabond Monks, or such as have been turn'd out of their Monastery for some Misdeameanour, shall be constrain'd by the Bishop's Authority to return to them; but if the Abbots refuse to re-admit those whom they have expell'd, they shall be oblig'd to give them Alms, and to maintain them.

The Thirteenth, That no Merchandise shall be made of Spiritual Livings.

The Fourteenth, That no Marriages shall be solemniz'd privately, nor after Meals; but that the Bride-groom and Bride being Fasting, shall be bless'd by a Priest in like manner Fasting; and that before he proceed to marry them, enquiry shall be made, whether the Parties be not Relations in the seventh Degree of Consanguinity.

The Fifteenth declares, That Priests, Deacons and Sub-deacons, who are marry'd, cannot enjoy any Church-Revenues, nor dispose of them themselves, or by others.

The Sixteenth, That a Man cannot marry a Widow, with whom he is suspected to have convers'd scandalously, in her Husband's Life-time.

The Seventeenth, That a Man, whose Wife is vail'd a Nun, cannot take another, as long as she is living.

The Eighteenth, That a Woman cannot marry again, till she be certainly assur'd of her Husband's Death.

The Nineteenth orders, That Clerks who have committed enormous and publick Sins, shall not be restor'd to their Dignities, till after a long course of Penance.

The Twentieth, That if any Clergy-man be guilty of a Crime, for which he ought to be depos'd, his Diocesan shall summon such a number of his Colleagues, as is requir'd by the Canons; that is to say, six for the deposing of a Priest, and three for that of a Deacon; and that those who cannot assist in Person, shall be permitted to send their Deputies to supply their Place.

The Twenty first, That during the time of Lent, none shall take any Repast before the * Hour of None.

The Twenty second, That on *Saturday* the Vigil of *Easter-Festival*, the Office shall not be begun before the Hour of None, by reason that it is the Nocturnal Office, which belongs to *cal. Easter-Sunday*, and that no Mass ought to be said during the two preceding days. ** One of the Canonical.*

The Twenty third, That if any Festival happens to fall on a day, when it cannot be celebrated, it shall be transferr'd to another within the Octave.

The Twenty fourth, That the solemn and general Baptism of adult Persons, shall be administered only at *Easter* and *Whitsontide*, and not even on the Festival of the *Epiphany*, unless in Case of necessity; but as for Infants, they may be Baptiz'd at all times.

*A Quarrel
between
the Arch-
bishop of
Rouen,
and the
Monks of
St. Owen.*

In the following Year, there happen'd a notable Quarrel between *John de Bayeux* the Arch-bishop, and the Monks of the Abbey of *St. Owen* at *Reuen*: It was a Customary thing for the Metropolitan of that City, to celebrate a solemn Mass in their Church on the Patron's Festival: Arch-bishop *John* having made them stay somewhat longer than ordinary, they began the Office without him; but he arriv'd when the Hymn call'd *Gloria in excelsis* was ended; and being incens'd, because they did not wait for him, he excommunicated all the Monks, caus'd the divine Service to cease, and the Abbot of *Seer*, who was officiating, to depart from the Altar. By this means a great Tumult was rais'd, during which one of the Monks or one of their Servants got up into the Steeple, rung the Alarm-bell, and cry'd out from the top of the Tower, That the Arch-bishop was come to take away the Relicks of *St. Owen*: Whereupon the People were gather'd together; some with Hatches, and others with Staves; ran in crowds to the Church; and broke in furiously; whilst others climb'd upon the Vaults: The Arch-bishop terrify'd with the danger, retir'd toward the Church-doors, caus'd them to be shut, and made a Rampart of Seats and Benches against those who were in the Church. In the mean while his Attendants fell foul upon the Monks with Candlesticks and Staves, and the Monks on the other side, defended themselves as resolutely; till at last the Sheriff of the City being inform'd of this Tumult and of the danger, to which the Arch-bishop was expos'd, came with his Guards and rescu'd him out of the Hands of the Rabble: The latter immediately wrote to King *William* about the Affair, and the Monks did the like on their side. This Prince order'd, that the Arch-bishop should reconcile the Church, and upon his refusal, caus'd it to be done by the Bishop of *Auranches*; nevertheless, to give Satisfaction to the Arch-bishop, some of the Monks were put into Prison, and others were dispers'd in divers Monasteries.

The Council of Rouen, held, A. D. 1074.

*The Council
of
Rouen, in
1074.*

IN the Year 1074. the same Arch-bishop *John*, held another Council at *Rouen* with his Suffragans, in which he publish'd Fourteen Canons.

The First imports, That to extirpate Simony, 'tis forbidden to buy or sell any sort of Benefice, whether it be an Abbey, Arch-deaconry, Deanery or Cure of Souls, and to exact any thing for admission into Orders.

The Second, That Abbeyes shall only be bestow'd on those who are well vers'd in Matters of Church-Discipline, by the means of a continu'd practice of it for several Years.

The Third, That the ancient Constitution shall be observ'd, which prohibits to entertain any Clerk, without a Letter of recommendation from his Diocesan.

The Fourth, That several Orders shall not be receiv'd on the same day.

The Fifth, That the Sub-deacons, Deacons and Priests, shall not be ordain'd but upon making a solemn Profession, according to the Injunctions of the Council of *Toledo*.

The Sixth, That Monks or Nuns, who have fallen into any publick notorious Enormity, shall be excluded for ever from the exercise of their Functions.

The Seventh enjoyns, That the Monks and Nuns take care exactly to observe *St. Benedict's* Rule.

The Eighth, That Clergy-men who are ordain'd, shall be instructed in those things which are express'd in the Eighth Canon of the Eighth Council of *Toledo*.

The Ninth, That Christian Burial shall not be deny'd those Persons who die suddenly, if they do not actually lie under the guilt of some notorious Crime: nor to Women with Child, or newly brought to Bed.

The Tenth, That no Credit shall be given to the Depositions of those Persons, who under a colour of a scruple of Conscience, declare that they have had to do with the Sisters or Relations of their Wives, to have a pretence to leave them, unless they bring sufficient Proof of the Matter of Fact.

The Eleventh, That they shall likewise be oblig'd to the same thing, who give it out that they did not receive all the inferior Orders, when they were ordain'd Priests, on purpose to get an opportunity to quit the Sacerdotal Functions.

The Twelfth, That Clergy-men degraded for their Misdeameanours, shall not have the liberty to lead a secular Life, as Laicks.

The Thirteenth, That those Persons whose Marriage is declar'd Null, because it was contracted with near Relations, shall live continently till they be married to others.

The Fourteenth, That the Christians shall not have any *Jews* for their Slaves, nor any *Jewish* Women for their Nurses.

Some time after, this Arch-bishop of *Reuen* falling Sick of a Palsey, King *William* the Conqueror demanded a License of *Gregory VII.* to substitute another Clerk in his room. This Pope gave orders to *Hubert* Sub-deacon of the Church of *Rome* his Legat, with the Bishops and Abbots of the Province, and the Clergy of the City of *Rouen*, to enquire whether *John de Bayeux* their Metropolitan were really capable any longer to perform the Episcopal Functions, and in case it appear'd so, that they should exhort him to consent to the Election of another

Arch-

Arch-bishop; but if his Distemper hindred him from giving such Consent, they might proceed to the Choice of a Person worthy of being advanc'd to that Dignity. Upon mature deliberation, *John* being found incapable was oblig'd to make a Resignation in due form, and retir'd to one of his Country-Houses: The King caus'd *William* Abbot of *St. Stephen* at *Caen*, the Son of *Radbod* Bishop of *Sees* to be chosen to supply his place. Pope *Gregory* disapprov'd this Election, because he was the Son of a Priest; but notwithstanding his Prohibition, *William* was ordain'd, *A. D.* 1079. whilst *John* was as yet living, who died some time after.

The Council of Lillebonne, held, A. D. 1080.

WILLIAM I. firam'd the Conquerour, King of *England* and Duke of *Normandy*, caus'd a Council of the Prelats of *Normandy* to be held at *Lillebonne* in his presence, *A. D.* 1080. *William* Arch-bishop of *Rouen* presided in this Synod, and divers Constitutions were made therein, against those who married their Relations; against Clergy-men, who had Wives; to prohibit Simoniack Practices and Exactions for the performance of Ecclesiastical Functions; concerning the restitution of Revenues usurp'd from the Churches; the Rights of Bishops and Arch-deacons; the maintenance of Priests to serve the Churches that belong to Monks; and about the Punishments to be inflicted on Criminals and the Infringers of the Ecclesiastical and Civil Laws.

The Councils of the Province of Aquitaine.

The Council of Narbonne, held in the Year, 1054.

GEFFREY, Arch-bishop of *Narbonne* held in that City, *A. D.* 1054. a Council consisting of ten Bishops, and made a large Ordinance concerning the Laws of Peace and Truce; in which he marks the Days on which it is forbidden to make War, as also the Persons and Goods that ought to be free from Insults, even in the time of War, who are more especially Clergy-men, Husband-men and Merchants; with the Effects belonging to their respective Qualities,

The Council of Toulouse, held, A. D. 1056.

POPE *Victor* II. having given Orders to *Rambaldus* Arch-bishop of *Arles*, and to *Pontius* Arch-bishop of *Aix*, his Vicars, to call a Council for the extirpation of *Simony*, and the restoration of Ecclesiastical Discipline: They met together, *A. D.* 1054. at *Toulouse*, with *Isoul* in the Arch-bishop of *Narbonne*, and divers other Bishops of *France*, and drew up thirteen Canons.

In the First it is Decreed, That those Persons who receive Ordination for Money, shall be degraded from their Dignity, as well as they who ordain'd them.

In the Second, That a Bishop, Abbot or Priest shall not be ordain'd till the Age of thirty Years, nor a Deacon till he has attain'd to that of Twenty five.

In the Third, That nothing shall be taken for the Dedication of Churches.

In the Fourth, That nothing shall be given to obtain Ecclesiastical Benefices.

In the Fifth, That they who turn Monks with a design to get the Government of an Abbey, shall never be promoted to that Dignity.

In the Sixth, That the Abbots shall govern their Monks according to *St. Benedict's* Rule, and that they shall not suffer them to enjoy any private Estate, nor to hold a Provostship or Superiority without their consent.

The Seventh enjoyns Priests and Deacons to lead a single Life.

The Eighth, That Lay-men shall not have any Spiritual Livings.

The Ninth, That the Estates and Goods of deceased Persons shall not be pillag'd, but that they shall be dispos'd of, according to their last Will and Testament.

The Tenth ordains, That the Churches shall be oblig'd to pay the accustomed Duties to the Episcopal See, and that those that do not pay any, shall allot the third part of their Tithes and the Oblations, for the use of the Bishops and Clerks.

The Eleventh, That in the Churches which belong to the Jurisdiction of Noble-men, the third part of the Tithes, and the Offerings shall be reserv'd for the Priests and Clerks, who officiate therein.

The Twelfth denounces a Sentence of Excommunication against Adulterers and incestuous Persons, as also against those who are found guilty of Perjury.

The Thirteenth orders the like Sentence to pass upon those who hold Correspondence or Converse with excommunicated Persons, unless to reprove or admonish them.

The

The Councils of Germany.

The Council of Dortmund, held in the Year, 1005.

THE COUNCIL of **DORTMUND** in 1005. IT is related by *Dithmar* the Historian, that a great Council was held at *Dortmund* in *Westphalia* July 7. A. D. 1005, in which the Emperor *Henry II.* complaining of the Irregularities in reference to Church-Discipline, induc'd the Bishops to revive the Ecclesiastical Laws, and to endeavour to reform the Exorbitances and corrupt Manners of the Clergy and Laity, by making divers useful Canons: But the Acts and Constitutions of this Council are lost.

The Council of Selingenstadt, held, A. D. 1023.

THE COUNCIL of **SELINGENSTADT** in 1023. **ARIBO**, Arch-bishop of *Mentz*, held in the Year, 1023. a Council at *Selingenstadt*, compos'd of *Burchard* Bishop of *Worms*, *Vernarius* Bishop of *Strasburg*, *Bruno* of *Augsburg*, *Eberhard* of *Bamberg* and *Meginhard* of *Wurtzburg*, in which these Bishops made the following Constitutions, viz.

The First ordains, That Abstinence from eating Flesh shall be observ'd fourteen Days before the Festival of *St. John*, as many before that of *Christmas*, and on the Vigils of the Epiphany, of the Festivals of the Apostles, of the Assumption of the Virgin *Mary*, of *St. Lawrence* and of all the Saints.

The Second fixes the *Ember-Weeks*.

The Third denotes the time, when the solemnization of Marriages is forbidden, viz. from *Advent* till after the Epiphany, and from *Septuagesima* till after *Easter*, as also on the above specified Days of Abstinence, as well as the Vigils of the solemn Festivals.

The Fourth imports, That a Priest who has drunk plentifully after the Cock-crowing in the Summer, or even in Winter, shall not be allow'd to say Mass the next Day, unless in case of necessity.

The Fifth prohibits Priests to celebrate above three Masses in one Day.

† A Consecrated Lin- The Sixth forbids under pain of an *Anathema* that *† Corporals* should be thrown into the Fire to put a stop to the Conflagration.

men Cloth on which the Chalice and Host are set in the Popish Churches. The Seventh ordains, That if two Persons suspected to have committed Adultery together, one confesses the Crime, and the other denies it, the Party who owns it shall be put to Penitence, and the other shall clear himself by taking his Trial.

The Eighth forbids the carrying of Swords into the Church, except the Sword of State.

The Ninth prohibits Meetings in the Church-yards.

The Tenth condemns the Custom of some Laicks, and more especially of certain Ladies, who contented themselves only to hear every Day the Gospel *In principio*, or to cause the Masses of the Trinity and of *St. Michael* to be said in their presence; and ordains, That this shall not be done for the future, but in the proper time: Otherwise if any Persons be desirous to hear a particular Mass, being mov'd by a singular Veneration for the Holy Trinity, and not by any superstitious Conceit; they shall hear a Mass for the Day, or one for the consolation and safety of the Living, or one for the Dead.

The Eleventh imports, That the first degree of Consanguinity shall be reckon'd from the Cousins German.

The Twelfth, That the Houses of Laicks which are contiguous to Churches shall be pull'd down, and that none shall be built in the Courts belonging to them, except those of Priests.

In the Thirteenth, Lay-men are forbidden to consign their Churches to Priests, without the consent and approbation of the Bishop or of his Grand Vicar.

The Fourteenth imports, That two Persons being accus'd of having committed Adultery together, which they deny; if either of the Parties desire that they may both undergo a Trial, and if one be cast, they shall both be reputed guilty.

The Fifteenth enjoins, That the publick Fasts appointed by the Bishops shall be observ'd, or else that they shall be redeem'd by allotting a certain Largess for the sustenance of poor People.

The Sixteenth, That none shall take a Journey to *Rome*, without a Licence from the Bishop or his Grand Vicar.

The Seventeenth, That no Priest shall retrench any thing from the Forty Days Fast imposed on Penitents.

The Eighteenth is against those who being guilty of enormous Crimes, refuse to receive Penance from their Diocesan, upon a presumption, that going to *Rome*, the Pope will forgive all their Sins: The Council declares, That this Indulgence shall stand them in no stead, and

and that they ought at first to receive a Penance proportioned to the heinousness of their Offences, after which they may go to *Rome* with the permission and recommendatory Letters of their Diocesan.

In the Nineteenth, Penitents are prohibited to Travel during the forty Days of their Fast. The Twentieth forbids Priests to admit into the Church, such Persons as are not allow'd to enter therein, by reason of their Crimes, without having receiv'd an Order from the Bishop.

These Canons are follow'd with a Form of Ceremonies to be observ'd, and Prayers to be said during the Session of a Synod.

The Council of Mentz, held, A. D. 1069.

SIGEFROY or **SIGEFRID** Arch-bishop of *Mentz* succeeded *Luitbold*, A. D. 1059, and govern'd that Church till 1084. He held a Council in 1069, at *Mentz*, in which the *Emperor Henry IV.* made a Proposal to divorce his Wife, by reason that he could not have any Issue of her Body. *Sigefrid* inclin'd to his Opinion; but *Peter Damien* the Pope's Legat being arriv'd, and having prevented the Divorce, the Arch-bishop wrote to *Alexander II.* that he had prohibited the Emperor from divorcing his Wife, under pain of Excommunication; but that this Prince having alledg'd, that he could not have carnal Copulation with her, and the Empress having own'd her impotency, he found himself oblig'd to consult the Holy See, about so extraordinary a Case; that he was unwilling to pass Judgment on the Affair in a Council, which was call'd upon that occasion, till he had receiv'd his Answer; and that he entreated him to send his Legats to examine and decide the matter in *Germany*.

The Council of Mentz, A. D. 1071.

THE same Arch-bishop held another Council at *Mentz*, A. D. 1071. to enquire into the Ordination of *Charles* nominated to the Bishoprick of *Constance*: He was accus'd of Simony, and the Pope forbid *Sigefrid* to ordain him Bishop; nevertheless the Emperor peremptorily requir'd it, and wrote to the Pope about the Affair, who refer'd the examination to the Arch-bishops of *Colen* and *Mentz*. Whereupon they summon'd a Council, but the Emperor would not suffer it to be held, and took a resolution to send *Charles* to *Rome*, to the end that the Pope might take cognizance of the matter and ordain him Bishop. *Sigefrid* prevented the Pope, and entreated him not to consecrate *Charles*, but if he found him Innocent, to send him back to him and to his Collegues, to receive Ordination from them. The Pope refusing to determine this Affair at *Rome*, sent him back to be examin'd in his own Country, and it was refer'd to the Council which *Sigefrid* held at *Mentz* in the Month of *August*, A. D. 1071. The Arch-bishops of *Salzburg* and *Trier* with nine Bishops of *Germany* assisted in this Synod, in which, Matters were debated during four Days between *Charles* and his Adversaries, till at last *Charles* fearing lest he should not be able to carry the Point, declar'd that he would not be Bishop contrary to the Inclination of those whom he was to govern, and deliver'd up his Ring and Crozier into the Emperor's Hands. The Acts of this Council, which were sent to the Pope and *Sigefrid's* Letters are still extant.

The Council of Erford, A. D. 1073.

IN the Year, 1073. there happen'd a difference between *Sigefrid* and the Clergy of *Thuringen*, about the Tithes of that Province, which this Arch-bishop claim'd as his Right, and which were contested with him by the said Clergy, more especially by the Abbots of *Erford*, *Fulda* and *Herfeldt*. The matter was debated in an Assembly held at *Erford* in the same Year, and determin'd by the Emperor to the advantage as *Sigefrid*, who wrote about it to *Hildebrand*, and to Pope *Alexander*. The History of this Council is written by *Lambert*, and we still have *Sigefrid's* two Letters, in the last of which, he makes mention of the Outrages committed against the Arch-bishop of *Trier*, declaring that he was taken away by force, extremely abus'd, and at last shamefully put to Death.

The Councils of England.

The Council of Aenham, held in the Year, 1010.

KING Ethelred call'd a Council about the Year, 1010. in which *Elphegus* Arch-bishop of *Canterbury* and *Ethelred* Arch-bishop of *York* assisted, and made a great number of Constitutions concerning the Reformation of Manners and Church Discipline; Rules

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that

that ought to be follow'd by the Clerks and Monks; the Celebacy of Priests and other Clergy-men; against superstitious Practices and Incontinency; about the Rights of Churches, particularly *St. Peter's Pence*, the Tribute of funeral Torches, which was paid thrice a Year, that of Burials, &c. concerning the Festivals and Fasts that ought to be observ'd, viz. the great Festival of the Virgin *Mary*, preceded by a Fast; and the Festivals of the Apostles in like manner preceded by their respective Vigils, except that of *St. James* and *St. Philip*, when a Fast is not to be kept, by reason of the Paschal Solemnity; the Fast of the four *Ember-Weeks*, and that on all *Fridays*: Concerning the time, in which Marriages are forbidden to be solemniz'd, that is to say, the solemn Festivals; the *Ember-Weeks*; from *Advent* to the *Octave of the Epiphany*, and from *Septuagesima*, to the end of the Fortnight after *Easter*: About the Interval that ought to be observ'd by Widows before they marry again, which is the space of a Year: Lastly, concerning frequent Confessions; the receiving of the Communion; and divers other Points of Morality. For the Ordinances of this Council contain many excellent Instructions and very prudent Exhortations: Forasmuch as it was held under *Elphegus* Archbishop of *Canterbury*, it must needs be between the Year of our Lord, 1006. and 1013. There are two different Editions of the Acts of the Council of *Aetham*.

The Laws of the Kings Ethelred and Canut.

King
Ethelred
and King
Canut's
Laws.

THE same King *Ethelred* publish'd A. D. 1012. certain Laws, among which are some relating to Ecclesiastical Affairs; particularly, about the payment of *Peter's Pence*; to oblige all the Faithful to Fast three Days before the Festival of *St. Michael*; concerning the Prayers which ought to be said in the Churches for the State, and about Alms-giving.

King *Canut* in like manner in the Year, 1032. caus'd divers Laws to be proclaim'd which relate to Church-Affairs, viz. concerning the exterior Religious Worship; the Peace of the Churches; the respect due to Clergy-men; unlawful Marriages; the payment of Tithes, *Peter's Pence* and other Tributes; the observation of Festivals, Sundays and Days of Abstinence; the Functions and Manners of the Clergy and of the Faithful; and against Irregularities, Abuses and Misdemeanours. These Laws are full of moral Maxims and pious Exhortations: There are also some others of the like nature enacted by King *Edward III.*

The Council of London, held in the Year, 1075.

The Council
of London
in
1075.

IT WAS a long time since any Councils were held, or any Constitutions made relating to Church-discipline in *England*, when *Lanfranc* was ordain'd Arch-bishop of *Canterbury*, neither could such an Assembly be summon'd for some time after, because the King would not suffer any to be conven'd without his permission. At last he held a National Synod at *London*, A. D. 1075. in which *Thomas* Arch-bishop of *York* assisted and eleven Bishops of *England*, with the Bishop of *Constantinople*, who was admitted to the Council, because he had a considerable Estate in this Kingdom: There were also present 21 Abbots in this Council, in which it was first ordain'd, That all the Bishops should take their Places according to the antiquity of their Ordination, except those who had a peculiar Privilege upon account of the Dignity of their Sees; and after having sought for those who might lay claim to such a Privilege in *England*, it was determin'd that the Arch-bishop of *York* should be plac'd on the right Hand of the Metropolitan of *Canterbury*; the Bishop of *London* on the left, and the Bishop of *Winchester* next the Arch-bishop of *York*; and that in the absence of the latter, the Bishop of *London* should sit on the right Hand of the Arch-bishop of *Canterbury*, and the Bishop of *Winchester* on the left. Afterward it was decreed, That all the Monks should live according to *St. Benedict's* Rule; that they should take care to instruct the Youth, and that they should not have any private possessions: Then three Episcopal Sees which were erected in Towns, were translated to Cities, according to the Tenor of the third Constitution, and the ancient Injunctions were reviv'd, which prohibited to receive a Clerk who was subject to the Jurisdiction of another Bishop, without Letters of recommendation from his Diocesan, and to marry a near Kinswoman. Simoniack Practices, Witchcraft and Pagan Superstitions were likewise forbidden, and the Celebacy of the Clergy was strictly enjoin'd.

The Council of Winchester, held, A. D. 1076.

The Council
of Win-
chester
in 1076.

IN a Council held the next Year at *Winchester*, *Lanfranc* caus'd divers Canons to be drawn up against Persons guilty of Simony; for the celebration of Provincial Councils; the subjection of Clerks to their Bishops, and the payment of Tithes; concerning the administration of the Sacraments and divers other Points of Discipline, among which the following are more especially remarkable, viz.

That

That the Altars ought to be made of Stone : That the Mass cannot be celebrated with Beer or Water : That Divine Service shall not be perform'd in Churches till they be Consecrated by the Bishops : That none shall be bury'd in the Churches : That the Bells shall not be rung during the Canon of the Mass : And that the Chalice shall not be made of Wax nor Wood. Constitutions were also made about the time of Penance for divers Crimes.

The Council of London, held, A. D. 1102.

Arch-bishop *Lanfranc* continu'd to celebrate divers other Councils in *England* in his Lifetime, the Canons of which are not as yet come to our Hands ; but after his Death, much time pass'd ere any could be conven'd, and *St. Anselm* his Successour in vain importun'd the Kings of *England* to that purpose, till at last he held a solemn Synod at *London*, The Council of London, in 1102. A. D. 1102. the Constitutions of which were transmitted to us by *Eadmer* : The Arch-bishop of *Tork* and twelve Bishops of *England* assisted in this Council, and made the following Constitutions.

By the first, they condemn'd Simony, and depos'd several Abbots, who were convicted of that Crime.

The Second forbids Bishops to exercise the Functions of Civil Magistrates, and enjoyns them to wear Habits suitable to their Profession.

In the Third, it is prohibited to let out Arch-deaconries to Farm, or to confer them on any other Persons than Deacons.

The Fourth revives the Constitutions about Celibacy.

In the Fifth, Clergy-men are forbidden to undertake the Management of secular Affairs, or to sit as Judges in Criminal Causes, and to drink in Victualling Houses or Places of publick Resort : They are also enjoyn'd to wear Habits of one single Colour, and to have their Crowns shav'd.

The Seventh declares, That Tithes ought only to be paid to the Churches.

The Eighth is a Prohibition to build new Chappels without the consent of the Bishops, and without raising a sufficient Fund for the Maintenance of the Priest and Church.

In the Ninth, Abbots are prohibited to bear Arms, and enjoyn'd to reside in their Monasteries, with their Monks.

The Tenth prohibits that Monks should administer Penance without the consent of their Abbot, and that Abbots should impose it on other Persons than those, who are under their Tuition.

In the Eleventh, Monks are forbidden to hold Farms ; to stand as God-fathers ; to get Churches into their Possession without the consent of the Bishops ; or to take the Revenues of those that are granted to them, without allowing a competent Maintenance for the Priests who serve in them, and a sufficient Fund for the keeping them in repair.

The Twelfth declares the Promises of Marriage, made without Witnesses, to be Null, if it be deny'd by one of the Parties.

The Thirteenth enjoyns the Cutting of the Hair short, so that part of the Ears and the Eyes may be discover'd.

The Fourteenth prohibits Marriages, to the seventh Degree of Consanguinity.

The Fifteenth forbids to bury the Dead without the Bounds of their Parish, unless the accustomed Duties be paid to the Curate ; and to honour their Memory, without the Bishop's Authority.

In the Sixteenth, it is prohibited to make Merchandise of Men, by selling them for Slaves as it was often practis'd. Lastly, Sodomy is forbidden under very severe Penalties, and this Case is reserv'd to the Cognizance of the Bishops. These Constitutions were confirm'd by the Authority of the See of *Rome*.

In the Year 1108. *St. Anselm* held another Council at *London*, in which he made Ten very rigid Canons against Priests and Deacons, who were marry'd or liv'd incontinently. The Council of London, in 1108.

The Councils of Spain.

The Council of Leon, held in the Year, 1012.

Few Councils were call'd in *Spain* in this Century, by reason that part of that Kingdom was then under the Dominion of the *Moors*. However, King *Alphonfus* held a notable Assembly at *Leon*, A. D. 1012. in which the Bishops drew up Seven Canons. The Council of Leon, in 1012.

The First imports, That Ecclesiastical Affairs shall be first treated of, at the opening of the Synods.

The Second, That the Churches shall peaceably enjoy such Revenues as are left them by last Wills and Testaments, and that the Clergy-men shall pass Judgment as to their validity.

The Third, That Abbots, Abbeſſes, Monks and Nuns, shall be subject to the Jurisdiction of their Diocesan Bishop.

The Fourth ordains, That none shall seize on the Church-Revenues.

The Fifth, That the King's Officers shall Prosecute those who have kill'd a Clergy-man.

The Sixth, That after having dispatch'd Ecclesiastical Affairs, the Bishops shall proceed to the Examination of those of the Kingdom.

The Seventh, That none shall buy the Estate of a Vassal of the Church, and he who has done it, shall lose the Money he gave for the Purchase.

These Decrees are follow'd with Forty others for the advantage of the State, some of which nevertheless have reference to the Preservation of Ecclesiastical Revenues.

The Council of Coyaco, held, A. D. 1050.

The Council of Coyaco, in 1050.

SINCE the time of King *Alfonſus*, we do not find that any Ecclesiastical Constitutions were made in *Spain*, till the Reign of *Ferdinand I.* King of *Castile*, who being desirous to revive the ancient Church-Discipline, which was for so long time disus'd, call'd a Council in the Year 1050. at *Coyaco*, a Castle in the Diocese of *Oviedo*, where the Bishop of that City assisted, together with Eight other Bishops of *Spain*; and the following Constitutions were ratify'd by them.

The First ordains, That the Bishops shall govern their Diocesses, and perform their Ecclesiastical Functions with their Clerks, according to the Order of the Church.

The Second, That the Abbots and Abbeſſes shall likewise govern their Monasteries according to *St. Benedic't's* Rule, and shall be subject to the Bishops; and that they shall not admit any Religious Persons of another Monastery, without the permission of their Abbot or Abbeſs.

The Third, That the Churches and Clergy shall be under the Jurisdiction of the Bishops, and not under that of Laicks: That the Churches shall not be divided, but that they shall be supply'd with Priests and Deacons, and furnish'd with Service-Books and Ornaments; so that there may be no need of Wooden or Earthen Chalices: That the Habits of the Priests during the Celebration of the Mass, be the *Amiſt*, the *Abe*, the *Cincture*, the *Stole*, the *Chasuble* and the *Maniple*; and those of a Deacon, the *Amiſt*, the *Albe*, the *Cincture*, the *Stole*, the *Dalmatic* and the *Maniple*: That the Altar be intirely made of Stone, and consecrated by the Bishop: That the Host be altogether of pure Wheat and without any Defect: That the Wine be likewise Pure, and the Water Clean; the Altar decently adorn'd and cover'd with a white Linnen Cloth, with a *Corporal* above and below the Chalice: That the Priests and Deacons shall not bear Arms; but that they shall always have the Crown of their Head and Beards shav'd: That they shall not keep any Women in their Houses; unless their Mother, Sister, Aunt or Mother-in-Law: And that they shall teach Children the Creed and the Lord's Prayer.

The Fourth imports, That Persons guilty of Murder, Adultery, or any other sort of Uncleanneſs, shall be oblig'd to do Penance; and if they refuse to submit to it, they shall be separated from the Church and the Communion.

The Fifth, that those whom the Arch-deacon presents for Ordination, in the *Ember-Weeks*, shall be well vers'd in the Psalter, the Hymns, the Canticles, the Epistles, the Gospels, and the Prayers: That the Priests shall not be present at Weddings to eat among the Guests, but only to give the Benediction: That the Clerks and Lay-men, who partake of the Funeral Banquets, eating the Bread of the Deceased, shall do some good Work for their Souls, and that they shall invite the Poor and the Sick to these Banquets.

The Sixth, That all the Christians shall go to Church, on *Saturday* Evening and on *Sunday* Morning; that they shall assist on that day at the Masses and the whole divine Service; that they shall do no servile Work, nor undertake any Journeys except for Devotion sake, or to bury the Dead and visit the Sick, or to put in Execution some private Order receiv'd from the Prince, or to defend themselves against the *Saracens*: And that the Christians shall not keep any Correspondence with the *Jews*.

The Seventh, That the Counts or chief Magistrates shall govern the People with Justice; shall admit upon a Tryal, only the Evidence of Eye or Ear Witnesses; and shall severely punish false Witnesses.

The Eighth, That Justices shall be administer'd in the Kingdoms of *Leon*, *Gallicia*, *Asturia* and *Portugal*, according to *Alphonſus's* Law, and in *Castile*, according to those of *Sanchez*.

The Ninth declares, That the Triennial Prescription shall not take place, in reference to the Churches.

The Tenth, That he who has manur'd Land or cultivated a Vineyard, shall gather the Fruits with a Priviso, till the Point be debated by the Parties concern'd about the Propriety.

The

The Eleventh imports, That all the Christians shall Fast on *Fridays*.

The Twelfth, That those who have taken Sanctuary in the Churches; nay, even within thirty Paces of the Church, cannot be taken away from thence by Force.

The Thirteenth, That the Subjects of the Kingdom shall be obedient to their Prince, as they were to *Alphonfus* and *Sanchez*. These Constitutions were made in the Presence, and by the Authority of King *Ferdinand* and Queen *Sanchia*.

The Council of Elna in Rouffillon, held, A. D. 1065.

TO these Councils may be join'd an Assembly of Bishops and Counts, held in the Year 1065. at *Elna* in the County of *Rouffillon*, where the Episcopal See of *Perpignan* was formerly fix'd: Divers Constitutions were made in this Council, for the Preservation of Church-Revenues, and more especially that which was call'd, *The Truce of God*. The Council of Elna in Rouffillon,

C H A P. XIV.

Observations on the Ecclesiastical Affairs of the Eleventh Century.

THE Study of Divinity, which was neglected in the preceeding Age, was reviv'd in this Century; and many Persons made publick Lectures of it in the Schools of the Cathedral Churches or of the Monasteries. In the beginning, they contented themselves (according to the ancient Method) to relate the Explications of the Fathers on the Holy Scriptures, and Points of Doctrin were only treated of by the way, and when some remarkable Occasion induc'd them to do it. But in the end of this Century, they began to make Divinity-Lectures on the Doctrinal Points of Religion; to propose divers Questions about the sacred Mysteries; and to resolve them by the Principles of Ratiocination and according to the Logical Method. This was the Original of Scholastick Divinity, which became in a little after, the principal and almost only Employment of those, who studied Matters of Religion. The Study of Divinity in the Eleventh Century.

Some of those, who follow'd this Method, relying too much on their nice Ratiocinations, and departing from the plain manner of Discourfing us'd by the ancient Fathers of the Church, advanc'd some erroneous Propositions. In this Century, *Roscelin*, who was Professor of Divinity at *Compiègne*, started a Proposition about the Holy Trinity, which gave offence to every Body; viz. *That the three Divine Persons were three Things*; nevertheless 'tis not probable, that he design'd to maintain the Error of the *Trithemites*, or to admit three different Substances in God; and one may reasonably suppose, that by those *three Things*, he understood only three subsisting and distinct Persons, altho' of the same Nature.

But altho' no new * Heresie sprung up in this Age about the Mysteries of the Trinity and the Incarnation, yet there were divers in respect of the Sacraments and Church-Discipline. We have shewn that in the beginning of the Century, certain Hereticks were discover'd at *Orleans* in *Flanders*, and at *Toulouse*, who deny'd the real Presence of the Body of *Jesus Christ* in the Eucharist; the necessity of Baptism, and the efficacy of the Sacraments; who reject'd the Worship of Saints and Crosses, and the Use of Images; who condemn'd lawful Marriages, and censur'd the most part of the Ceremonies of the Church. Some time after, *Berengarius* divulg'd his Opinions about the Sacrament of the Eucharist, which were condemn'd in divers Councils. The Controversies that were debated in this Century, between the Greek and Latin Churches, have regard only to Points of Discipline, and particularly to the use of Unleavened Bread in the Communion. *Lutheric* Archbishop of *Sens*, is wrongfully accus'd of having deny'd the real Presence of the Body of *Jesus Christ* in the same Sacrament, in the beginning of this Century; and 'tis falsly suppos'd that he was reprov'd by King *Robert* upon that account: For *Helguad* does not say, that he embrac'd that Opinion, but only that he was wont to make use of the Eucharist, to try whether Persons were unworthy or not, by saying to those to whom he was ready to administer that Sacrament, *If you are worthy to receive it, draw near and take it*: And that King *Robert* found great Fault with this Expression, and reprov'd him very sharply for it; but that *Leutheric* turn'd the Reprimand to his own Advantage.

* We have not thought fit in this Translation, any where to omit the Words of the Author; who being of the Church of Rome, relates many things as Heresies, which the Protestants esteem not so: Wherefore we doubt not but the discreet Protestant Reader will always use his own Judgment.

Of the
Rights of
the Popes
and of the
Church of
Rome.

The Quarrels that broke forth between the Popes and the Emperors, caus'd very great Confusions and Disorders in the Church and the Western Empire. During these Commotions, the Popes took an occasion to establish their Temporal Sovereignty, in *Rome*, and endeavour'd to make themselves independent of the Emperors. *Gregory VII.* extended his Pretensions yet farther, and us'd his utmost Efforts to persuade the World, that he was rightful Sovereign of the whole Universe, as well in Civil as in Ecclesiastical Affairs: He was the first of the Popes, who attempted directly to dispossess the Emperor and the Kings of their Dominions, and imagin'd that he had a right to dispose of them in favour of whomsoever he should think fit to advance to that Dignity. As for the Spiritual Supremacy, he carry'd it beyond its due Bounds, and abrogated almost the whole Authority of the Bishops, and the Liberties of particular Churches. The great number of Legats of the See of *Rome* sent abroad on all sides, and the Power which they assum'd to themselves, did not a little contribute to ruine the Authority of the Ordinaries, and was extremely chargeable to the respective Churches: The Dignity of the Cardinals was augmented to the detriment of that of the Bishops, and they began to have the greatest share in the Election of Popes, and in the Management of the Affairs of the Church: The Arch-bishops were oblig'd to receive the Pall, before they were permitted to exercise the Functions of their Order; and to conclude, the Court of *Rome*, under divers Pretences, got the Cognizance and Determination of all manner of Ecclesiastical Affairs.

Divers
Points of
Discipline
concerning
the Clergy.

The Simoniack Practices, Marriage and Concubinage of Clergy-men were express'd, and their Career at last quite stop'd by the means of a vast number of Decrees: Some to palliate Simony, thought fit to distinguish the Temporal Revenue of Benefices from the Spiritual; and maintain'd, That in giving Money for a Benefice, they did not commit Simony, because they purchas'd only the Temporalities. This gave occasion to determine, That it was Simony, to buy the Revenues annexed to Church Livings, the Functions of which were Spiritual: The famous distinction of three sorts of Simony, *ab officio, a manu, a lingua* was in vogue at that time: *St. Gregory* was the first who made the Remark, and it was reviv'd by *Gregory VII.* The Laicks who had Tithes in their Possession, were mov'd by a scruple of Conscience to restore them; but they often bestow'd them on Monks, and apply'd them to the Founding of Monasteries: The Bishops oppos'd this Practice, and ordain'd that they cannot be given to Monasteries without the permission of the Diocesans and of the Pope: However, the Monks did not forbear to retain those that they had in their Possession, nor even to accept of others, when offer'd to them. The Elections of Bishops were still in use; but the Princes often nominated them, or caus'd those to be chosen whom they thought fit to promote, and sometimes the Popes took care to provide them, or ordain'd those who were elected, when the Metropolitan refus'd to do it.

The Emperors and Kings still had the Power of granting the Investiture of Bishopricks and Abbies; and this Right was not contest'd with them till about the end of the Eleventh Century: The Plurality of Benefices began to be in use, and was condemn'd by divers Constitutions: A great number of Monks were promoted to the Episcopal Dignity, and some Bishops left their Bishopricks to retire to Monasteries, after having obtain'd a Licence from the Pope. Many Bishopricks were made Metropolitan Sees, and many others were newly erected. The Arch-bishop of *Lyon* was instituted Primat of *France*: In the end of the Century, the Bishopricks of *Arras* and *Cambray* were separated, and the Episcopal Sees of *Gascogne*, which had lain for a long time vacant, were fill'd up again. The Sons of the Clergy were declar'd unworthy to be admitted into Holy Orders; nor this Decree was not generally receiv'd, nor without opposition: For in many Places, the admission into the Monastic State, or into the Order of Regular Canons, remov'd that Obstacle. A great number of Churches, Abbies and Monasteries were then founded, and almost all the old Churches were demolish'd, to build new ones.

The Discipline of the Church, relating to Penance, was not so strict nor so severe as in the preceding Century; for the Pilgrimages, the Absolutions fetch'd from *Rome*, the Redemptions, the Disciplining Whip and the Crusades, contributed much to the Abolishing of that Injunction: Private Confession was more especially recommended. The Sentences of Excommunication were so frequent, that they became contemptible; and they were extended not only to Persons actually excommunicated, but also to those who convers'd or kept correspondence with them, even to the third Generation; a Practice which can scarce be met with in any other Age of the Church. The ancient severity of the Canons, which ordain, That Clergy-men guilty of notorious Offences, more especially of Simony, should be suspended from their Office for ever, was no longer observ'd; but they were generally re-establish'd in the Functions of their Orders, and restor'd to their former Rights, by the means of certain particular Ceremonies.

Remarks
on the Scour-
ging, Disci-
pline and
Fasts.

The use of the Disciplining Whip, unknown to all Antiquity, began in the end of this Century, having had its Opposers and Maintainers; the Custom of doing Penance for another, was likewise introduc'd at that time. The Fasts on the four *Ember-Weeks* were strictly observ'd; but the *Ember-Week* of the Summer-Quarter, was not as yet fix'd; for some took it to be the second Week of the Month of *June*, and others refer'd it to the Week immediately

mediately following *Whit-Sunday*. Divers Councils ordain'd abstinence from Flesh on *Saturdays*, and from Flesh and Wine on *Fridays*: In the former Ages of the Church, 'twas customary to fast on *Fridays* and *Saturdays*, till the Hour of † *Nine*: The Church of *Rome* was † *One* of wont to keep a Fast on *Saturdays* instead of *Wednesdays*: The Churches of *France* for a long the Canonical time, observ'd the Fasts of *Wednesday* and *Friday*, but that Custom was abolish'd; neither was cal Hours. any regard had even to abstinence on those days. A Constitution was made to that purpose in this Century, for *Friday* and *Saturday*, although it met with some Opposition.

The Priests were forbidden to celebrate above on Mass in a day, unless in case of necessity, *Obscrv-* or when 'twas requisite that one should be said for a deceased Person; for then they were al- rious on the lowed to say such a Mass, and that of the day: Some sorts of Penance were impos'd on Priests who let fall an Host through Carelessness: In some Churches, 'twas customary to give a consecrated Host to the Priests on the day of their Ordination, with which they communicated during forty days. This Question was debated at that time, viz. Whether it were lawful for a Priest to celebrate Mass, without being attended with divers Assistants, and when he officiated in that manner, whether he ought to say, *Dominus vobiscum*? All the Faithful were obliged to receive the Holy Communion at *Easter*, and it was still usually administer'd in all the Churches, under both Kinds: However, in some, the consecrated Bread was steep't in the Wine; and perhaps the Canon of the Council of *Clermont*, which ordains, That both the *Species* should be receiv'd separately, was made against that Custom.

The general Commemoration of all the Dead, the next day after the Festival of all Saints, was instituted in the end of this Century: *Odilo* Abbot of *Cluny*, enjoy'd it to his whole Order; and this Custom was introduc'd into the Church a little while after. It was ordain'd in the Council of *Clermont*, That the Office of the Virgin *Mary* should be said every *Saturday*, and there arose Disputes about the Festival of her Annunciation, viz. whether it ought to be celebrated on *March 25.* or on *December 18.* but it was usually refer'd to the former: Some other Questions of less importance were likewise started, and hotly debated, particularly, That about the Apostolical Dignity, attributed to *St. Martial*. The *Benedictines* of the Abbey of *Fleury*, and those of *Mount Cassin*, had a long Contest for the Body of *St. Benedict*, the Founder of their Order, and the Monks of *St. Dennis* and of *St. Emmeran* at *Ratisbon*, in like manner contended for that of *St. Dionysius* or *Dennis* the *Areopagite*.

The Monastick State, receiv'd very considerable Accessions and advantages in the Eleventh *Observa-* Century. The Congregation of *Cluny* was much augmented by a vast number of Monaste- ons on the ries newly founded, and by the great Revenues, with which it was endow'd; but the en- Monastick crease of Riches occasion'd Remissness of Discipline; caus'd Ambition to be predominant, and Life. immers'd the Monks in Secular Affairs. A serious reflection on these Irregularities induc'd many Persons to embrace a more austere sort of Monastick Life, and more conformable to that which is enjoy'd in *St. Benedict's* Rule, and gave occasion to the founding of several new Orders, who all made profession to follow the same Rule made by *St. Benedict*; altho' they had their peculiar Customs. Thus *St. Romuald* founded that of the *Camaldolites* in *Italy*, in the beginning of the Century. He became a Monk, A. C. 971. at the Age of 20 Years in the Abbey of *Classe* in the Diocess of *Ravenna*, but perceiving the Disorders in which his Monastery was involv'd, and considering that the engagement of the Monks in Secular Affairs, was the cause of their Irregularity, he put himself under the tuition of a certain Reverend Hermit nam'd *Marinus*, who resided in the Territories of *Venice*, and embrac'd the Hermetick Life, which he re-establish'd in the Western Countries. Their Institution was not to live alone, as the ancient Hermits, but to dwell together in the same place separated from other Men, and in distinct Cells, under the Government of the same Superiour, and observing the same Rule: These sorts of Monasteries were anciently call'd *Laur*, and *St. Romuald* founded a very great number of them in *Italy*: One of the most famous, was that which was built on *Mount Apennin* near *Arezzo*, in a Place which was given them by a certain Person nam'd *Mandol*, from whence the Order took the name of *Camaldoli*: *St. Romuald* liv'd 100 Years after he had taken upon him the Vows of Religion, and saw his Order in a flourishing Condition. *Peter Damian* in like manner instituted a Congregation of Hermits of the same kind: These Hermits practis'd great Austerities, and are reputed to have done very extraordinary things. *John Gualbert* of *Florence* having likewise quitted his Monastery to lead a more regular course of Life, retir'd to *Vall Ombrosa*, and their laid the Foundation of a new Religious Society.

The Order of the *Carthusians* was instituted, A. D. 1086. by *Bruno*, a Native of *Colen*, *The Order* and Canon of *Rheims*, who repair'd, with Six of his Companions to the Solitude of *Char-* tressne, which was assign'd to them by *Hugh* Bishop of *Grenoble*. Some time after, two Gentlemen of *Vienne* nam'd *Gaston* and *Girond*, having devoted their Persons and Estates to the relief of those who being seiz'd with the Distemper commonly call'd *St. Antony's* Fire, came to implore the Intercession of *St. Antony* at *Vienne*, where the Body of that Saint was translated from *Constantinople* by *Jocelin* D'Albon, in the time of King *Lothaire* the Son of *Lewes* D'Outremer, gave occasion to the Institution of the Order of *St. Antony*, which was compos'd at first of certain Lay-men, and afterward of Monks, who made Profession of *St. An-* *tony*.

The Cistercian Order. *St. Augustin's Rule.* In the Year, 1058. *Robert* Abbot of *Molesme* retired to *Cîteaux* in the Diocels of *Chalon sur Saône*, with 21 Monks of his Convent, to practise *St. Benedict's Rule* with greater strictness: His design being approv'd by *Gautier* Bishop of *Chalon*, and by *Hugh* Arch-bishop of *Lyons*, he built a Monastery in that Place, which was endow'd by *Eudes* Duke of *Burgundy*; but he had not long the Government of it, for Pope *Paschal II.* enjoin'd him, the next Year, to return to *Molesme*. The other Monks continu'd at *Cîteaux*, under the tuition of *Alberic*, and this Reform was approv'd by the Pope, *A. D.* 1100. *Stephen Harding*, who succeeded *Alberic* in 1109. brought this Order to its full perfection, inasmuch, that it became very numerous and obtain'd great Reputation. About the same time *Robert D'Aroselles* Arch-deacon of *Rennes*, having receiv'd a Mission from Pope *Urban II.* to Preach to the People, by that means gather'd together a great multitude of Persons of both Sexes, and caus'd many Cells to be built for them in the Forest of *Frontevault*, at the distance of three Leagues from *Saumur*. Afterward he shut up the Nuns in a separate Apartment, and in the Year of our Lord, 1100. made a great Monastery, which was govern'd by him till the end of his Life; but before he died, he caus'd *Petrenilla de Chennille* to be chosen Abbess, *A. D.* 1115. and conferr'd on her, both the Government of the Nuns, and of the Monks of that Order.

Of the regular Canons. The regular manner of living in common, peculiar to the Carons, which was instituted in the Ninth Century, was now almost every where abolish'd; nevertheless some Bishops reviv'd it in their Chapters, and it was re-establish'd in the end of the Century in another form: For then certain Religious Houses were founded, in which Clergy-men, who were desirous to lead a more regular course of Life, retir'd thither, to live in common, without having any manner of private Property. These last Canons were different from those of the Ninth Century. 1. In regard that the former had Benefices annex'd to Churches, and were oblig'd to officiate in them; whereas there were many among these who had not any peculiar Church-Living. 2. Because the former were wont to live in common, of the Church-Revenues, but they might also retain those of their private Patrimony; whereas these were oblig'd to renounce them, as well as the Monks. 3. Upon account that the others were at liberty to quit that course of Life; whereas these last profess'd to live always after the same manner, and they were positively forbidden to do otherwise. The latter Canons liv'd in common, under an Abbot, Superiour or Provost, and made profession, as the Monks, of Poverty, Constancy and Obedience; altho' they were not as yet bound by an express Vow; neither were they only employ'd in serving the Church or Monastery, where they resided, but they were also taken sometimes out of their House, to receive a Cure, and to exercise other Ecclesiastical Functions. *Joes* afterwards Bishop of *Chartres*, establish'd this strict Reform in the Monastery of *St. Quentin*, *A. D.* 1078. Afterward that Religious House supply'd *France*, with many other Convents of regular Canons, and in the beginning of the following Century, the Congregations of *St. Rufus* and *St. Norbert* were instituted; inasmuch, that the Order of regular Canons, became very numerous, and extended very far within a short space of Time.

Chronological TABLES,

And other Necessary

INDEXES and TABLES.

A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1001	Silvester II.	III.	VI.	Basil and Constantin. XXVI. The Re- volt of the Romans a- gainst Otto whoretires to Rome.		St. Fulbert be- comes Professor of Divinity in the School of the Church of Char- tres.
1002	IV.	Otto dies in the Month of Jan. Henry I. Duke of Bavaria is put in his place by the Princes of Germa- ny, and crown'd at Menz by the Archbishop. I.	XXVII.			Burchard Bi- shop of Worms.
1003	V. Sylvester II dies May 12. John XVI. firm'd the Lean, who is cho- sen in his place possesses the See of Rome only during 5 Months, and John XVII. suc- ceeds him.	II.	XXVIII.	Almost all the old Churches are demolish'd to build new ones.		
1004	I.	III.	XXIX.	Leutheric Archbishop of Sens is reprov'd by King Robert for making use of the Eucharist as a Trial.		
1005	II.	IV.	XXX.		A Council at Dortmund in Westphalia.	
1006	III.	V.	XXXI.	Alphegus Archbish. of Canterbury goes to Rome to fetch the Pall. The erecting of the Bishoprick of Bam- berg in the Council of Francfurt.	A Council at Francfurt on the Mayn.	

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A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1007	IV.	VI.	XXXII.	St. Fulbert succeeds <i>Rodulph</i> in the Bishoprick of <i>Chartres</i> .		
1008	V.	VII.	XXXIII.	<i>Wigbert</i> Bishop of <i>Mersburg</i> dying, <i>Diethmar</i> is chosen to succeed him in that Bishoprick.		
1009	VI. <i>John XVII</i> dies in the Month of <i>July</i> . <i>Ser- gius IV.</i> is substituted in his room in the mon. of <i>August</i> .	VIII.	XXXIV.	The Eastern and West. Churches still maintain'd a kind of mutual Communion one with another. The Church of <i>Jerusalem</i> is destroy'd by the Prince of <i>Babylon</i> , and afterward re-establish'd. <i>Adelbold</i> is chosen Bishop of <i>Utrecht</i> .		
1010	I.	IX.	XXXV.	The Tryal of the Archbishop of <i>Hamburg</i> at <i>Rome</i> , about a certain held at <i>Ren-</i> Parochial Church.	A Council held at <i>Ren-</i> <i>ham</i> in Eng- land in this Year.	<i>William</i> Abbot of <i>St. Benignus</i> at <i>Dijon</i> . <i>Godehard</i> Bp. of <i>Hildesheim</i> . <i>Gosbert</i> Abbot of <i>Tergessee</i> . <i>Meginfroy</i> Monk of <i>Fulda</i> . <i>Ercinfroy</i> Abbot of <i>Melck</i> .
1011	II.	X.	XXXVI.			<i>Syrus</i> Monk of <i>Cluny</i> . <i>Osbert</i> or <i>Osborn</i> Chanter of <i>Canter-</i> <i>Adelbold</i> Bp. of <i>Utrecht</i> . <i>Rupert</i> Abbot of <i>Mount Cassin</i> . <i>Diethmar</i> Bp. of <i>Mersburg</i> .
1012	III. <i>Sergius IV</i> dies <i>May</i> 13. A Schism af- ter his death be- tween <i>Benedict</i> VIII. and <i>Gregory</i> , during which the former retired to the Emperor <i>Henry I.</i>	XI.	XXXVII.		A Council at <i>Lean</i> in <i>Spain</i> . The Laws of <i>Estebred</i> King of Eng- land.	
1013	<i>Henry</i> marches to <i>Rome</i> , re-establishes <i>Be- nedit</i> , and is crown'd Emp. the next year in the month of <i>May</i> .	XII.	XXXVIII.			<i>Leo</i> the Gram- marian.
	II.					A Coun-

<i>A. D.</i>	<i>Popes.</i>	<i>Western Emperors, and Kings of France and Italy.</i>	<i>Eastern Emperors.</i>	<i>Ecclesiastical Affairs.</i>	<i>Councils.</i>	<i>Ecclesiastical Writers.</i>
1014	III.	XIII.	XXXIX.		A Council held at <i>Pa-</i> <i>via</i> after that year.	
1015	IV.	XIV.	XL.			
1016	V.	XV.	XLI.			
1017	VI.	XVI.	XLII.	The Heresy of the <i>Manichees</i> re- viv'd in <i>France</i> , and suppress'd by King <i>Robert</i> . A Shower of Blood in the Pro- vince of <i>Aquitaine</i> .	A Council at <i>Orleans</i> against the <i>Manichean</i> Hereticks.	<i>Guarlin</i> or <i>Gaufrin</i> Archbi- shop of <i>Bourges</i> .
1018	VII.	XVII.	XLIII.			The Death of <i>Dichmar</i> Bishop of <i>Mersburg</i> .
1019	VIII. <i>Benedict</i> goes to <i>Bamberg</i> in <i>Germany</i> .	XVIII.	XLIV.	<i>Sergius</i> Patriarch of <i>Constantino-</i> <i>ple</i> , who succeeded <i>John</i> , dies, and <i>Eustachius</i> is substituted in his room.		
1020	IX.	XIX.	XLV.			<i>Tangmarus</i> Dean of <i>Hildeheim</i> .
1021	X.	XX.	XLVI.			
1022	XI.	XXI. The Em- peror <i>Hen-</i> <i>ry</i> arrives in <i>Italy</i> .	XLVII.			<i>Guy Aretin</i> Ab- bot of <i>Craix-</i> <i>Saint Leufroy</i> .
1023	XII.	XXII. <i>Henry</i> re- turns to <i>Germany</i> .	XLVIII.		A Council at <i>Selingen-</i> <i>stadt</i> .	<i>Brivo</i> Archbi- shop of <i>Mentz</i> .
1024	<i>Benedict</i> dies in the end of the Month of <i>Feb.</i> and <i>John</i> xviii. succeeds him. I.	The death of <i>Henry</i> . <i>Conrad</i> is chosen Em- peror in his stead. his Brother succeeds him. I.	XLIX.	An Embassy of the <i>Greeks</i> to <i>Rome</i> to obtain a Grant of the Pope that the Church of <i>Constantinople</i> may be styl'd the Catholick or Uni- versal Church. The French Prelates oppose their Proceedings, and <i>William</i> Abbot of <i>St. Benignus</i> at <i>Dijon</i> writes a Let- ter to <i>John</i> XVIII. to divert him from his Design.		<i>William</i> Abbot of <i>St. Benignus</i> at <i>Dijon</i> .
1025	II.	II.	L. <i>Basil</i> dies and <i>Con-</i> <i>stantin</i> reigns alone.	<i>Alexius</i> is advanc'd to the Patri- archal Sec of <i>Constantinople</i> .	A Council at <i>Arras</i> .	
1026	III.	III.	I.			The death of <i>Bur-</i> <i>chard</i> Bp. of <i>Verms</i> <i>Con-</i>

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1027	IV.	IV. Conrad is crown'd Emperor at Rome.	II.			The death of Adelbold Bishop of Utrecht.
1028	V.	V.	III.			The death of St. Fulbert Bishop of Chartres.
1029	VI.	VI.	Constantin dies, and Romanus is chosen to supply his place. I.	Robert King of France holds an Assembly of Bishops at Orleans, for the Dedication of the Church of St. Aignan, which he had built.	A Council at Limoges.	
1030	VII.	VII.	II.			Berno Abbot of Richenaw. Ademar, or Aimar de Chabanois Monk of S. Cibar. Hugh Arch-deacon of Tours. Arnulpbus Monk of Emmeran.
1031	VIII.	VIII.	III.	Hugh Monk of Cluny is made Bishop of Langres. Canus King of England takes a Journey to Rome, where he is honourably receiv'd by the Pope and the Emperor, and obtains certain Privileges for his Subjects. The Pope's Letter, which attributes the Quality of an Apostle to St. Martial. St. Martial is plac'd among the Apostles in the Councils of Bourges and Limoges. The Abbey of Beaulieu usurp'd by a Secular Abbot, is reform'd by the Council of Limoges.	A Council held at Bourges, Nov. 1. A Council at Limoges the 18th day of the same Month.	Odoran a Monk of St. Peter le Vir. Agelnothus Archbishop of Canterbury. Eberard St. Harvic's Pupil. The death of Aribio Archbishop of Mentz.
1032	IX.	IX.	IV.			The Laws of Canus King of England.
1033	X.	X. Pope John dies Nov. 7. gives instructions, and redi IX. a establishes young Pope John Child, the who was Son of Al-beric Count of Frefcati is subiti-	V. Conrad arrives in Italy, and re- dies IX. a establishes young Pope John Child, the who was Son of Al-beric Count of Frefcati is subiti-	The death of Burchard Archbishop of Lyons. Odilo Abbot of Cluny refuses to accept that Archbishoprick, and the Pope blames him for it in a Letter. Bruno, Uncle by the Father's side to the Emperor Conrad, is ordain'd Bishop of Wurzburg.		

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
		rured in his room.	France, Ju-ly 20. Henry I. his Son succeeds him.			
1034	I.	XI.	<i>Romanus</i> dies April 11. being poison'd and afterward strangl'd, by the Order of <i>Zoe</i> his Wife, who causes <i>Michael</i> the Paphlagonian her Favourite, to be plac'd on the Throne. I.			
1035	II.	XII.	II.	The death of <i>Simeon</i> of <i>Syracuse</i> a Monk of <i>Trier</i> .		
1036	III.	XIII. <i>Conrad</i> marches into <i>Italy</i> .	III.	<i>Drogon</i> is made Bishop of <i>Tereouane</i> .		The death of <i>Godehard</i> Bishop of <i>Hildesheim</i> .
1037	IV.	XIV.	IV.			
1038	V.	XV.	V.	<i>Pandulphus</i> Duke of <i>Capua</i> is oblig'd to submit to the Emperor <i>Conrad</i> .		
1039	VI.	<i>Conraddies</i> June 5. and <i>Henry</i> III. his Son succeeds him.	VI.			<i>Eusebius</i> . <i>Bruno</i> Bishop of <i>Wurtzburg</i> .
1040	VII.	I.	VII.		Divers held this year in <i>France</i> .	<i>Glaber Radulphus</i> a Monk of <i>Cluny</i> . <i>Arnold</i> Canon of <i>Herfeldt</i> . <i>Campanus</i> of <i>Lombardy</i> .
1041	VIII.	II.	VIII. <i>Michael</i> dies in the Month of <i>Decemb.</i> and <i>Zoe</i> causes <i>Michael</i> <i>Calephas</i> to be put in his place.	<i>Lanfranc</i> receives the Monastick Habit from the hands of the Abbot <i>Herluin</i> , in the Abbey of <i>Bee</i> .		
1042	IX.	III.	I. <i>Michael</i>			

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
				<i>Calephas</i> is expell'd, and <i>Constantin Monomachus</i> being substituted in his room, marries <i>Zoe</i> .		
1043	X.	IV.	I.	<i>Alexius</i> Patriarch of <i>Constantinople</i> dying, <i>Michael Cerularius</i> is chosen in his stead.		
1044	The Romans expel <i>Benedict</i> accused of divers Crimes, and put <i>Sylvester III.</i> Bp. of <i>St. Savine</i> in his place. <i>Benedict</i> acknowledging himself unworthy of the Papal Dignity, resigns it in favour of <i>Gregory VI.</i> on condition that he should enjoy the Revenues which the See of <i>Rome</i> receiv'd from <i>England</i> .	V.	II.			
1045	II.	VI.	III.			
1046	<i>Henry</i> Emperor of <i>Germany</i> deposes <i>Gregory 6th</i> by Pope and causes <i>Suidger</i> Bp. of <i>Bamberg</i> to be chosen Pope on <i>Christmas-Eve</i> , who takes the name of <i>Clement II.</i> <i>Gregory VI.</i> voluntarily abdicates the Popedom in a Synod, and is banish'd. <i>Sylvester III.</i> is sent back to his Bishoprick of <i>St. Sabina</i> .	VII.	IV.		Councils held at <i>Rome</i> for deposing the Popes <i>Benedict IX.</i> <i>Sylvester III.</i> and <i>Gregory VI.</i>	
1047	I. <i>Clement II.</i> dying Oct. 2. <i>Benedict IX.</i> got Possession of <i>S. Peter's</i>	VIII.	V.	<i>Hildebrand</i> accompanies <i>Gregory VI.</i> in his Exile, and retires to at <i>Cluny</i> . <i>Eusebius Bruno</i> made Bishop of <i>Angers</i> . A Letter written by Pope <i>Clement II.</i> to <i>Jehn</i> nominated Archbishop of	A Council held at <i>Rome</i> against <i>Perjury</i> .	

A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
		Chair a 3d time, and kept it 8 months longer.		Salerno, in which he approves his Translation to the Bishoprick of <i>Pes- si</i> , as also to that Archbishoprick, and grants him the Pall.		
1048	The Em- peror sends from Ger- many <i>Poppo</i> Bishop of <i>Brescia</i> , who is made Pope under the name of <i>Damasus II.</i> but he dies 23 Days after his Consecra- tion.	XI.	VI.	<i>Theoduin</i> is ordain'd Bishop of <i>Liege</i> . <i>Geffrey</i> Count of <i>Anjou</i> and <i>Agnes</i> his Wife, give the Church of all Saints in the Suburbs of <i>Angers</i> , to the Abbey of <i>Vendeme</i> . <i>Hildebrand</i> leaves the Abbey of <i>Cluny</i> , of which he was Prior, and accompanies <i>Bruno</i> Bishop of <i>Toul</i> to <i>Rome</i> .		
1049	<i>Bruno</i> Bp. of <i>Toul</i> , who as- sum'd the name of <i>Leo IX.</i> was chosen <i>Febr. 13.</i> 5 months after the death of <i>Damasus</i> , I.	X.	VII.	Pope <i>Leo</i> confirms by a Bull the Privileges of <i>Cluny</i> Abbey. He causes the Body of <i>St. Remy</i> gainst <i>Simo-</i> of <i>Rheims</i> to be translated to the ny. Church of that Abbey, which was also dedicated by him. He approves, in a Letter, the Translation of <i>John</i> from the Bishop- rick of <i>Frescati</i> to that of <i>Porto</i> . <i>Arnold</i> Abbot of <i>Poitiers</i> , accused of Incontinency by the Bishop of <i>Langres</i> , was depos'd in the Coun- cil of <i>Rheims</i> . <i>Hugh</i> Bishop of <i>Langres</i> charged year, or in with divers Crimes, was likewise depos'd and excommunicated in that Council; but having attended the Pope to <i>Rome</i> , and having done Pen- nance, he was restor'd to his former Dignity some time after. <i>Rudicus</i> Bishop of <i>Nantes</i> , was also degraded for succeeding his Father in his Bishoprick, by the means of Simoniack Practices. The Contest between the Archbp. of <i>Rheims</i> and the Bp. of <i>Toul</i> , about the Abbey of <i>Monstier-Rendy</i> , was determin'd in favour of the former, in the same Council.	A Council at <i>Rome</i> a- gainst <i>Simo-</i> ny. A Council at <i>Pavia</i> . A Council at <i>Rheims</i> , <i>Octob. 3.</i> A Council at <i>Mentz</i> , held in the end of this year, or in the beginning of the next.	
1050	II.	XI.	VIII.	<i>Berengarius</i> or <i>Berenger</i> is accus'd and condemn'd in divers Councils held this Year. He and his Fol- lowers are constrain'd to retract their Opinions under pain of death in the Council of <i>Paris</i> . <i>Lanfranc</i> is oblig'd to give an ac- count of his Doctrin, in the Coun- cil of <i>Rome</i> , and he there makes a Confession of Faith. His Doctrin is approv'd in the Council of <i>Verceil</i> . A Confirmation of the Privileges of <i>Corbey</i> Abby by the Pope.	A Council at <i>Rome</i> . A Council at <i>Brionne</i> . A Council at <i>Verceil</i> , <i>Septemb. 1.</i> A Council at <i>Paris</i> , <i>Nov. 19.</i> A Council at <i>Coyaco</i> . A Council	<i>Anselm</i> Dean of <i>Namur</i> . <i>Hermannus Cen-</i> <i>tractus</i> a Monk of <i>Richenau</i> . <i>Theophanes</i> the <i>Ceramean</i> . <i>Nilus Doxopatrius</i> . <i>Gualdo</i> Monk of <i>Corbey</i> . <i>Drego</i> Bishop of <i>Tereuane</i> . <i>Helgaud</i> Monk of

A.D.	Pope.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
					at Rouen. A Council at Siponte.	Fleury. Wippo the Empe- ror's Chaplain. Eberwin Abbot of St. Maurice. Evershelm Abbot of Aumont. Guibert Arch- deacon of Toul. Anselm a Bene- dictin Monk.
1051	III.	XII.	IX.	Pope Leo's Letter, confirming to John Archbishop of Salerno, the Right of a Metropolitan.		Berenger's Letter to Lanfranc, and his Treatise a- gainst him. Theoduin Ep. of Liege's Letter a- gainst Berenger. Adelman a Clerk of Liege, and afterward Bishop of Brescia, writes to Berenger about his Opinion. Reciprocal Letters be- tween Ascelin and Berenger. John Archbishop of Eu- chaita.
1052	IV.	XIII.	X.	The Pope confirms the Privileges of the Abbey of St. Sophia at Bene- vento. John, surnam'd Jeannelin, is no- minated Abbot of Erbrestin by the Emperor Henry III. Marianus Scotus turns Monk.	A Council at Mantua, disturb'd by Tumult.	John Jeannelin Abbot of Erbre- stein. Hepidannus a Monk of St. Gall. The death of Hugh Bishop of Langres.
1053	V. Leo IX. makes war with the Normans of Apulia, who take him Prisoner, and convey him to Bene- vento.	XIV.	XI.	A Letter written by Michael Ceru- larinus Patriarch of Constantinople in his own Name, and under that of Leo Archbishop of Acris, against the Latin Church. This Patriarch causes the Churches of the Latins in Constantinople to be shut up, and takes away from all the Latin Abbots and Monks, who refus'd to renounce the Ceremonies of the Church of Rome, the Mona- steries which they had in that City. The Pope being set at liberty by the Normans of Apulia, grants them all the Territories which they had subdu'd, and those that they might obtain by Conquest, from the Greeks and Saracens. A Contest between the Churches of Grado and Aquileia for the Metropolitan Right, determin'd in the Council of Rome, in favour of Grado. The Pope's Letter to the Bishops of Venice and Istria, confirming that Right.	A Council at Rome.	

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1054	Leo IX. dies Apr. 15. and the Papal See continues vacant during a whole year. Hildebrand goes to meet the Emperor, to demand Gebhart Bishop of Eichstadt, who was made Pope the next year under name of Victor II.	XV. Constantin Monomachus dies, and Theodora Porphyrogeneta governs the Empire.	I.	Pope Leo's Letters, which confirm the Metropolitan Right of the Church at Carthage, over all those of Africa. The Pope sends Legats to Constantinople to treat about the Reunion of the Greek and Latin Churches. Pope Leo's Letters on that Subject to the Emperor Constantin, and to Michael Cerularius Patriarch of Constantinople. A Contest between the Legats and that Patriarch. An Answer by Cardinal Humbert the Pope's Legat, to the Letter of Michael Cerularius and Leo of Acra. Nicetas Pefforatus, a Monk of Seuda, composes a Tract against the Latin Church. Cardinal Humbert's Answer to that Piece. Nicetas makes a Recantation, and burns his Writings. A Sentence of Excommunication denounc'd by the Legats against Michael Cerularius. The Patriarch in like manner excommunicates the Legats by a publick Edict, and raises a Sedition which obliges the Emperor to deliver up their Interpreters, who are misus'd and put in Prison.	A Council at Narbonne.	Humbert Cardinal. Nicetas Pefforatus a Monk of Seuda. Dominick Patriarch of Grado. Peter Patriarch of Antioch.
1055	II.	XVI.	II.	Berenger abjures his Opinions in the Council of Tours, in the presence of Hildebrand. Maugier Archbishop of Reuen is at Lyons. depos'd in the Council of Lisieux, and Marrillus a Monk of Fecamp put in his place.	A Council at Florence. A Council at Lyons. A Council at Tours against Berenger. A Council at Lisieux.	
1056	II. Pope Victor goes to Germany, where he was invited by the Emperor Henry III.	XVII. The Emperor Henry dies Oct. 3. end of the year, and his Son, Michael, aged only 5 years, succeeds him, and is at first put under the Tuition of his Mother, who obtains the Administration of the Government.	III. Theodora dies in the year, and Michael, whom she had made Emperor, is a little before, reigns alone.		A Council at Toulouse.	

A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1057	Victor dies at Florence July 28. and Frederick Abbot of Mount Cassin is chosen in his place, on the Festival of S. Stephen, whence he took the Name of Stephen IX.	I.	Michael abdicates the Imperial Throne and leaves it to Isaac Comnenus.	Pope Victor's Letter, which confirms and augments the Privileges granted to the Church of <i>Selva-Blanche</i> . Frederick is made Abbot of Mount Cassin; a little after, Cardinal; and at last Pope. I. <i>Alphonse</i> Abbot of St. <i>Benedict</i> at <i>Salerno</i> , is ordain'd Archbishop of that City. A Letter by which Pope Stephen IX. re-unites the Bishoprick of <i>Melli</i> , which was sometime divided. Peter Damian is made Cardinal and Bishop of <i>Ostia</i> by that Pope.	A Council at Rome.	Peter Damian <i>Alphanus</i> .
1058	Stephen dies at Florence, March 29. The Count of <i>Frescati</i> and <i>Gregory</i> of <i>Lateran</i> , cause <i>Mincius</i> Bishop of <i>Veletri</i> to be chosen Pope, who assumes the name of <i>Benedict</i> . Cardinal <i>Humbert</i> and many others refuse to own his Authority. Gerard Bp. of Florence is chosen, and this Election is approv'd by the Emperor Henry.	II.	II.	Pope Stephen sends Legats to <i>Constantinople</i> , who return without pursuing their Journey, having receiv'd Information of his death. Michael Cerularius is turn'd out of the Patriarchal See of <i>Constantinople</i> , and <i>Constantin Lichudes</i> is substituted in his room. <i>Evershelm</i> is made Abbot of St. Peter at <i>Ghent</i> . <i>Marianus Scotus</i> an English Monk passes into Germany, where he continues ten years a Recluse, in the Monastery of <i>Fulda</i> . Lambert of <i>Aschaffenburg</i> assumes the Monastick Habit at <i>Hirfeld</i> under the Abbot <i>Meginber</i> ; in a little while after is ordain'd Priest by <i>Lupold</i> Archbishop of <i>Meuz</i> , and undertakes a Journey to the Holy Land without the knowledg of his Abbot, from whence he returns the next year.		
1059	II. Gerard is ordain'd Bp. of Rome in the beginning of Jan. and takes the name of Nicolas II. I. <i>Mincius</i> renounces the Papal Dignity, and is suspended for ever from Ecclesiastical Functions.	III.	III. Isaac resigns the Imperial Dignity to <i>Constantin Ducas</i> , and retires to a Monastery.	A Privilege granted to the Nunery of St. <i>Felicitas</i> near Florence. The Election of Popes reserv'd to the Cardinals in the Council of Rome. Berenger abjures his Opinions in that Council, and makes a Confession of Faith. Peter Damian is sent Legat to the Month <i>Milan</i> to reform the Clergy, who publicly us'd Simoniack Practices. The Bishop of <i>Trani</i> is depos'd in the Council of <i>Melfi</i> . <i>Sigefroy</i> or <i>Sigifred</i> succeeds <i>Luitbold</i> in the Arch-bishoprick of <i>Meuz</i> .	A Council at Rome. A Council at <i>Melfi</i> . A Council in at Benevento, held in the beginning of August.	
1060	II. Henry I. King of France, causes his	IV.	II.	St. <i>Anselm</i> embraces the Monastick Life in the Abbey of <i>Bec</i> .	A Council at <i>Tours</i> .	<i>Guirmend</i> Archbishop of <i>Aversa</i> . <i>Durand</i> Abbot of <i>Troarn</i> . <i>Franco</i> a Philosopher.

A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
		Son Philip to be crown'd at Rheims, May 22. dies in the end of this year.				pher of Liège. Warin Abbot of St. Arnulphus at Metz.
1061	III.	V.	III.			Michael Pselus. Alberic a Monk of Mount Cassin. Merellus Abbot of Tergersee.
	The death of <i>Nicolas II.</i> in the Month of July. <i>Anselm</i> Bishop of <i>Lucca</i> is elected three Months after, and ordain'd Pope under the name of <i>Alexander II.</i> The Emperor <i>Henry</i> , incens'd by reason that he was chosen without his knowledg. causes <i>Cadaleus</i> Bishop of <i>Parma</i> to be proclaim'd Pope, who endeavours to make himself Master of the City of <i>Rome</i> ; but being repuls'd, was oblig'd to return to <i>Parma</i> the next year.					
1062	I.	VI.	IV.			
1063	II.	VII.	V.	A Contest between <i>Peter</i> Archbishop of <i>Florence</i> and his Monks. at <i>Rome</i> . The Pope sends the Pall to <i>Peter</i> Archbishop of <i>Dalmatia</i> . at <i>Rouen</i> . <i>Lanfranc</i> is made Abbot of the Abbey of <i>St. Stephen</i> at <i>Caen</i> , newly founded, and <i>St. Anselm</i> succeeds him in the Office of Prior of <i>Bee</i> Abbey. at <i>Challon</i> . <i>Maurillus</i> Archbishop of <i>Rouen</i> holds a Synod for the Dedication of the Cathedral Church of that City, which was newly built. A Confession of Faith publish'd in that Synod against <i>Berenger's</i> Opinions. A Privilege granted by the Pope to the Abbey of <i>Vendome</i> . <i>Peter Damian</i> the Pope's Legat in <i>France</i> , determines in the Council of <i>Challon</i> , the Differences between the Bishop of that City, and the Abbey of <i>Cluny</i> , about the Privileges of the same Abbey, which are confirm'd in the Council.		
1064	III.	VIII.	VI.	Guibert, Grand Lord of <i>Parma</i> and Chancellor to <i>Henry</i> Emperor at <i>Mantua</i> , of <i>Germany</i> , is ordain'd Archbishop of <i>Ravenna</i> .		
	<i>Cadaleus</i> causes some Disturbances. <i>Alexander</i> is own'd as lawful Pope					

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
		in the Council of Mantua, and pardons Cadalous, who dies a little while after				
1065	IV.	IX.	VII.	The Herefy of the Nicolaitans condemn'd in two Councils held at at Rome. Rome.	A Council at Rome. Another Council at Rome. A Council at Elna in Roussillon.	Laufranc.
1066	V.	X.	VIII.	John Xiphylin is chosen Patriarch of Constantinople, instead of Constantin Licbudes. The Charters of Edward King of England for authorizing the Confirmation of the Privileges of the Church of Westminster, which was granted by the Popes Leo IX. and Nicolas II. William Duke of Normandy passes over into England, and defeats Harald who had taken Possession of the Throne, after the death of King Edward.		
1067	VI.	XI.	IX.	Constantin Ducas dies, leaving 3 Children and his Wife Eudoxia, who takes upon her the Administration of the Government.		
1068	VII.	XII.	II.	Peter Damian is sent Legat into Germany, to hinder the Emperor Henry from divorcing Bertha his first Wife. Marianus Scotus, who liv'd as a Recluse in the Monastery of Fulda, goes to Mentz to end his Life there in the same Quality.		
1069	VIII.	XIII.	II.	The death of Maurilius Archbishop of Rouen. Laufranc refuses to accept of that Archbishoprick, which is obtain'd by John de Bayeux Bishop of Auranches. Laufranc goes to Rome, to cause that Translation to be ratify'd, and to get the Pall for the same Archbishop. The Emperor Henry endeavours to get himself divorc'd from Bertha in the Council of Mentz, but is oppos'd by Peter Damian the Pope's Legat.	A Council at Mentz.	The death of Evershelm Abbot of Aumens.
						Laufranc.

A. D.	Popes.	Western Emperors, - Eastern and Kings Emperors. of France and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1070	IX.	XIV.	III.	<p><i>Lanfranc</i> is oblig'd to accept of the Archbishoprick of <i>Canterbury</i>. at <i>Windsor</i>.</p> <p>The Pope gives leave to <i>Gebehard</i> Archbishop of <i>Salzburg</i>, to erect a Bishoprick in his Province.</p>	Benno Cardinal.
1071	X.	XV.	<p>IV. <i>Romanus</i> <i>Diogenes</i> is taken Prisoner by the <i>Turks</i>, and <i>Michael</i> the Son of <i>Constantin</i> <i>Ducas</i> is pro- claim'd Emperor. <i>Diogenes</i> being deliver'd, has his Eyes put out by <i>Michael's</i> Order, and dies a little while after.</p>	<p><i>Charles</i>, nominated by the Empe- A Council ror <i>Henry</i> to the Bishoprick of <i>Con-</i> at <i>Mentz</i>. <i>stance</i>, not being able to get Ordina- A Council tion by reason of <i>Simoniack</i> Pra- held at <i>Win-</i> <i>ches</i>, resigns his Ring and Crozier- chester this staff to the Emperor, in the Council year.</p>	Theopylact.
1072	XI.	XVI.	II.	<p><i>Peter Damian</i> is sent by the Pope A Council to <i>Ravenna</i>, to take off the Excom- at <i>Rouen</i>. munication denounc'd against that City, by reason of the Contests which the Bishop of that Diocese had with the See of <i>Rome</i>.</p>	<p><i>Hepidannus</i> writes two Books of the Life and Miracles of St. <i>Wiborada</i>.</p>
1073	XII.	XVII.	III.	<p><i>William</i> Archbishop of <i>Auche</i>, and A Council <i>Pontius</i> Bishop of <i>Beziers</i>, are depos'd at <i>Erford</i>. by <i>Gerald</i> Cardinal of <i>Ostia</i>, the Pope's Legat, for having voluntarily communicated with certain Persons, who lay under a Sentence of Ex- communication.</p> <p>Pope <i>Alexander</i> confirms the Set- tlement of a Convent of Regular Canons, made by <i>Altman</i> Bishop of <i>Passaw</i>.</p> <p><i>Dominic</i> Patriarch of <i>Venice</i> is de- puted by Pope <i>Gregory</i> to negotiate at <i>Constantinople</i>, about the Re-union of the Greek and Latin Churches.</p> <p>Pope <i>Gregory's</i> Decree against Per- sons guilty of <i>Simony</i>, and against Clerks who marry or keep Concu- bines.</p> <p>Letters written by the same Pope to the Bishops and Princes, about putting that Decree in execution.</p> <p>Other Letters by <i>Gregory</i> against <i>Godfrey</i> Archbishop of <i>Milan</i> and the Bishops of <i>Lombardy</i>, who were excommunicated for their <i>Simoniack</i> Practices. But they were protected by <i>Henry</i> Emperor of <i>Ger-</i> <i>many</i>, which gave occasion to the Diffensions that afterward broke forth between that Prince and the Pope.</p>	<p>The death of <i>Peter Damian</i> on <i>Febr. 23</i>. <i>Robert de Tomba-</i> <i>lene</i> Abbot of St. <i>Vigor</i>. <i>William</i> Abbot of St. <i>Arnulphus</i> at <i>Metz</i>. <i>Hugh</i> Bp. of <i>Die</i>. <i>Anselm</i> Bishop of <i>Lucca</i>. <i>Manasses</i> Arch- bishop of <i>Rheims</i>.</p>

A. D. Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
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1073

Anselm, who succeeded Pope *Alexander II.* in the Bishoprick of *Lucca*, but repenting that he had receiv'd the Investiture of that Bishoprick from the Emperor *Henry IV.* retir'd to the Monastery of *Cluny*; from whence he was recall'd by the Pope to govern his Bishoprick.

Landric Arch-deacon of *Autun* is chosen Bishop of *Mafcon*, and consecrated the next Year by the Pope, the Bishops of *France* not daring to ordain him.

The Pope's Complaints and Menaces against *Philip I.* King of *France*.

Pope *Gregory* lays claim to *Spain*, and by virtue of it gives to *Elol* Count of *Roccy*, all the Countries that he could wrest out of the Hands of the *Saracens*, on condition that he should hold them of the Holy See, and should pay him a certain Tribute.

He exacts an Oath of Allegiance of *Landolphus* Duke of *Benevento*, and of *Richard* Duke of *Capua*.

He promises the Pall to *Bruno* Bishop of *Vercona*, provided he come to *Rome* to receive it there in Person.

He confirms all the Privileges granted by *Alexander II.* to *Wradislaus* Duke of *Bohemia*.

Jeromir Bishop of *Prague* is suspended, and depriv'd of the Revenues of his Church, by the Pope's Legats, for opposing their reception in *Bohemia*.

A Contest between the same Bishop of *Prague* and the Bishop of *Moravia*, for the possession of certain Territories.

The Pope's Remonstrance to the Inhabitants of *Carthage*, some of whom had deliver'd up *Cyriacus* their Bishop, into the Hands of the *Saracens*.

1074

II.

XVIII.

IV.

Garnier Bishop of *Strasbourg*, ex-communicated for Simoniackal Practices, is absolv'd in the Council of *Rome*.

Hugh is ordain'd Bishop of *Die* by the Pope in that Council.

A Decree against Investitures made by the Pope in the same held at *Er*-Council, according to the Relation of some Authors.

Robert *Guiscard* Duke of *Apulia* is excommunicated in the same Council of *Rome*.

The Agreement between the Bishops of *Prague* and *Moravia*, confirm'd by the Pope's Bull, dated *March 2.*

William Archbishop of *Auche*, and *Pontius* Bishop of *Beziers*, restor'd to their respective Sees.

The Pope reproves the Inhabitants of *Ragusa*, for imprisoning *Vitalis* their Bishop, and substituting another in his room. He summons both the Bishops to *Rome*, if the

A Council
at *Rouen*.
A Council
at *Rome*.

Another at
Poitiers.

A Council
held at *Er*-
Month of

Obob.

Matter

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1074

Matter cannot be determin'd by his Legat in that City.

The Pope's Legats sent to the Emperor *Henry*, about the Affair of the Bishops of *Lombardy*.

The Contest between those Legats and *Sigefred* Archbishop of *Meuz*, about the Right of calling a Council, which the Archbishop claim'd, as Vicar of the Holy See. The Legats return'd without any effect of their Negotiation.

The first Project of a Cruisade form'd by the Pope.

The Pope's Letters to divers Princes and Bishops, for putting in execution his Decree against *Simony*, and the Incontinence of Clergy-men.

Letters written by the same Pope to the Bishops of *France*, against the Proceedings of King *Philip*, whom he threatens to dethrone.

A Constitution of the Council of *London* about the Rank and particular Seat, that every Bishop ought to hold in the Councils of the Kingdom of *England*.

The Pope confirms the Privilege of the Monastery of *St. Stephen* at *Caen*.

William Duke of *Aquitaine* is oblig'd, in the Council of *Poitiers*, to put away his Kinswoman, whom he had taken to Wife. *Issembert*, Bishop of that City, who had disturb'd the Council, was suspended, and some time after excommunicated by the Pope.

The pretended Claim which *Gregory VII.* laid to the Kingdoms that were newly converted.

He takes it very heinously that *Solomon* King of *Hungary* should be establish'd in that Kingdom by *Henry* Emperor of *Germany*, and insults, that King *Stephen* formerly gave it to the Holy See after his Conversion. Wherefore he threatens that Prince with the Apostolical Censures, if he do not make Suit to receive the Royal Scepter from his Hands.

The Pope restores to the Bishop of *Prague* the Revenues of his Church, and orders him to come to *Rome* with the Bishop of *Moravia*: The former being arriv'd there, is sent back to his own Country, fully reconciled and re-instated: However, the Pope adjudges to the latter the possession of the contested Lands, but the Bishop of *Prague* having seiz'd on them at his return, the Pope enjoin'd him to restore them.

A Tribute paid by the *Bohemians* to the See of *Rome*.

1075

III.

XIX.

The Pope *Henry* subdues the Saxons, who had revolted. *Alberic* Prefect of *Rome*, and excommu-

V.

Liemar Archbishop of *Bremen*, A Council *Garnier* Bishop of *Strasbourg*, *Henry* held at *Rome* of *Spire*, *Herman* of *Bamberg*, *Wil.* in the end of *liam* of *Pavia*, and *Cunibert* of *Tu-* the Month *rin*, are suspended in the Council of *February*. of *Rome*. Some of these Bishops re- A Council pair to that City to get Absolution. at *Poitiers* *Denis* Bishop of *Placentia* is de- against *Be-* pos'd in the same Council, without *renger*. hope of Restoration.

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A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
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1075 nicates
him.

Cincius
excited by
Guibert
Archbishop
of *Ravenna*
seizes on
the Pope's
Person, as
he was say-
ing Mass
on *Christ-*
mas-day,
but he is
forc'd by
the People
to set him
at liberty,
and to re-
tire to the
Emperor.

Herman of *Bamberg* is excommu- A Council
nicated some time after, for his at *London*.
Misdemeanours.

The Pope's Letters to the Empe-
ror *Henry*, to the Archbishop of
Mentz, and to the People of *Bam-*
berg against that Bishop.

A private Embassy sent by *Henry*
to the Pope, to settle a good Cor-
respondence between them.

The Success of the Emperor's
Arms causes him to have less regard
to the Pope's Interest.

His second Embassy to the Pope,
which is not very favourably re-
ceiv'd.

Henry causes *Tedald* to be chosen
Archbishop of *Milan*, to the pre-
judice of him whom the Pope had
nominated to that Dignity.

The Pope's Letters to the Empe-
ror *Henry*, and to the Suffragan Bi-
shops of the *Milanese*, to hinder
Tedald's Ordination.

Henry's Circular Letter to the Bi-
shops and Princes of the Empire,
against *Gregory*.

Letters by *Thierry* Bishop of *Ver-*
dun, and *Engelbert* Archbishop of
Trier, against the Pope.

1076 IV. XX. VI.

Cardinal *Hugo* excommunicated An Assembly
by the Pope. held at

The Pope's Election condemn'd *Worms* on
in the Council of *Worms*. *Septuagesima-*

A Letter sent from the Council to *Sunday*.
the Pope, importing that Condem- A Council
nation. held at *Rome*

Roland a Clerk of *Parma*, the in the begin-
Bearer of this Letter, deliver'd it to ning of Lent.
the Pope, and makes him the De- A Council
clarations and Protestations with at *Winchester*
which he was charg'd. *Apr. 1.*

The Envoys of *Henry* make the A Council
same Protestations against the Pope. at *Tribur* or

The Pope excommunicates *Sige-*
Oppenheim, *Octob. 26.*
froy Archbishop of *Mentz*, and sus-
pends the other Bishops of the Council

of *Worms* in the Synod of *Rome*:
He likewise declares the Emperor
Henry excommunicated, and fallen
from the Imperial Dignity, and ab-
solves his Subjects from their Oath
of Allegiance.

Henry's Enemies take an occasion
from this Sentence of Excommuni-
cation, to enter into a League a-
gainst him.

The greatest part of the Prelats
of the Assembly of *Worms* are re-
concil'd with the Pope.

A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
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1076

Gregory brings over to his Party *Matilda*, Sovereign Princess of a considerable Territory in *Italy*, and the Widow of *Godfrey Duke of Lorraine*, who died there this year, divorced from his Wife.

The Pope's Letters to all the Faithful of the *Roman Empire* against *Henry*.

A Letter written by *Herman Bishop of Metz* to the Pope concerning the Excommunication of *Henry*, and about this Question, viz. Whether a Sentence of Excommunication can be denounc'd against Kings?

The Pope's Answer, shewing that Kings may be excommunicated; which he proves by divers Examples.

Another Letter by the Pope to the Prelats and Nobility of *Germany*, prescribing certain Conditions for the absolving of *Henry*, which if not performed by him, he requires them to proceed to the Election of another Prince, to take upon him the Government of the Empire.

By virtue of this Letter, the Dukes of *Suevia*, *Bavaria* and *Carinthia*, and the Bishops of *Wurtzburg* and *Worms* confer together at *Ulm*, and appoint an Assembly at *Oppenheim*.

Sigebard Patriarch of *Aquileia* and *Altman* Bishop of *Passaw* the Pope's Legat, declaim against the Conduct of *Henry*, in the Assembly of *Oppenheim*, and demand another Emperor to be chosen in his place.

Henry on the other side promises the Legats, by his Deputies, to reform Abuses for the future, and to make Restitution for what Damage he might have done.

A Committee of the Assembly is appointed to treat with the Emperor, who submits to their Remonstrances; disbands his Army; dismisses the Prelats and other excommunicated Persons residing in his Court; retires to *Spire*, and relinquishes all the Marks of the Imperial Dignity till he can get himself absolv'd within the year.

Gregory writes to the Bishop of *Cirenza*, to give Absolution to *Roger Count of Sicily*, and to the Bishop of *Melfi*.

The Pope ordains *Servandus* Bishop of *Hippon*, and sends him back into *Africa*, with Letters of Recommendation.

He likewise installs *Ives* Abbot of *St. Melaine*, in the Bishoprick of *Doll* in *Bretagne*, and grants him the Pall.

William I. King of England turns *Wulketulus* out of the Abbey of *Croyland*, and gives it to *Ingulphus*, who nevertheless procures the Restauration of *Wulketulus*.

1077

V.

XXI.

Henry goes to Italy to

VII.

Henry passes into Italy, and there comes to an Agreement with the Pope, by the Mediation of the Prin-
March 13.

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A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1077		sue for the Pope's Par- don, and receives Absoluti- on. After- wards he falls out with him again, and <i>Rodolphus</i> is elected Emperor of <i>Germany</i> .	<p><i>cess Mathilda</i>, of <i>Hugh</i> Abbot of <i>A Council</i> <i>Cluny</i>, and of some other Noble-at <i>Clermont</i>. men. <i>A Council</i> He obtains his Absolution at <i>Ca-</i> at <i>Dijon</i>. <i>nesa</i> under certain Conditions, which <i>A Council</i> afterwards he was not able to ob- at <i>Autun</i>. serve.</p> <p>The Complaints of the <i>Lombards</i> against these Proceedings of the Em- peror, which oblige him to break with the Pope.</p> <p><i>Henry</i> recalls the excommunicated Bishops, whom he had dismiss'd.</p> <p><i>Rodolphus</i> Duke of <i>Suevia</i> causes himself to be chosen Emperor in the Convention at <i>Forcheim</i>, and to be crown'd at <i>Mentz</i> by Archbishop <i>Sigefred</i>.</p> <p>The Pope determines to pass into <i>Germany</i> to end the difference between <i>Henry</i> and <i>Ro-</i> <i>dolphus</i>; but the former takes a resolution to hinder his Passage, and to make War with <i>Rodolphus</i> and the other Rebels.</p> <p>The Pope having caus'd certain Bishops of <i>Henry's</i> Party to be apprehended, that Prince in like manner arrests two of the Pope's Le- gats, by way of Reprisal.</p> <p>The Archbishops of <i>Rheims</i>, <i>Besancon</i>, <i>Liege</i>, <i>Sens</i>, <i>Bourdeaux</i>, <i>Bourges</i> and <i>Tours</i>, and the Bishops of <i>Sensis</i>, <i>Chartres</i>, <i>Auxerre</i>, <i>Nejon</i> and <i>Autun</i>, not appearing in the Council of <i>Autun</i> to clear themselves, are condemn'd by <i>Hugh</i> of <i>Die</i> the Pope's Legat, and oblig'd to go to <i>Rome</i> to get that Condemnation re- mitted.</p> <p><i>Geduin</i> Arch-deacon of <i>Langres</i> is chosen and ordain'd Archbishop of <i>Lyons</i>, instead of him whom <i>Hugh</i> of <i>Die</i> had depos'd.</p> <p><i>Rainier</i> Bishop of <i>Orleans</i> is likewise de- pos'd by the Pope, and <i>Sanzon</i> is substituted in his room.</p> <p><i>Stephen</i> Bishop of <i>Anncy</i> is excommunicated for taking possession of that Church.</p> <p>The Pope renews his Pretensions to <i>Spain</i>, and exhorts the Kings and Princes of that Country to pay him the Tribute, which he pretends to be due to the Holy See.</p> <p>He in like manner lays claim to the Island of <i>Corfica</i>, and sends a Legat to reside there in quality of Governour.</p> <p><i>Gerard</i> Abbot of <i>St. Vincent</i> at <i>Laon</i> is made Abbot of <i>St. Medard</i> at <i>Soissons</i>; but being turn'd out some time after, by Queen <i>Bertha</i>, he founded the Abbey of <i>Seauve-Majeur</i> in the Diocese of <i>Bourdeaux</i>.</p>		<p><i>Lambert</i> of <i>As-</i> <i>chaffenburg</i> com- pleats his History. <i>Michael Pfellus</i> retires to a Mo- nastery, where he perial</p>
1078	VI.	XXII.	<p>VIII. The Pope renews, in the Council <i>A Council</i> of <i>Rome</i>, the Anathema which he held at <i>Rome</i> <i>Nicephorus Botoni-</i> had denounc'd against <i>Tedald</i> Arch- in <i>Lent</i>. <i>asa</i> gets bishop of <i>Milan</i>, and against <i>Guibert</i> Another possession Archbishop of <i>Ravenna</i>. Council at of the Im- <i>Arnulphus</i> Bishop of <i>Cremona</i> be- <i>Rome</i> in the</p>		

A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1073		perial Diadem, having caus'd Michael to be confined in a Monastery.	I.	ing present in the Council, is depos'd for Simoniack Practices, without hope of Restauration. Roland Bishop of Trevisi is communicated, for having obtain'd his Bishoprick, by undertaking to manage the Deputation of the Assembly of Worms.	Month of Decemb. A Council at Poitiers.	dies a little while after.
				Cardinal Hugo, who took part with the Emperor Henry, is likewise excommunicated.		
				The Sentence of Excommunication denounc'd against the Archbishop of Narbonne, by the Pope's Predecessors is reviv'd in that Council.		
				All the Normans of Apulia are excommunicated in the same Council.		
				Upon the breaking up of this Council, the Pope solicits the Germans to call an Assembly, to put an end to the Dissensions between Henry and Rodolphus, and excommunicates all those Persons who hinder their Meeting.		
				Both Parties seem to mistrust the Pope's definitive Sentence.		
				Henry makes himself Master of the Countries of Bavaria and Suevia, which Rodolphus had abandon'd to retire to Saxony.		
				Rodolphus levies Forces, besieges the City of Wurzburg, and takes it after having defeated Henry's Army, who came to relieve the Place, but the latter found means to recover it a little while after.		
				Nicephorus Botoniata is excommunicated in the second Council of Rome for usurping the Government of the Eastern Empire.		
				The Envoys of Henry and Rodolphus take an Oath in that Council, in the name of their Masters, that they should not hinder the Pope's Legats from holding an Assembly in Germany to determine their Controversies.		
				A Decree in the same Council against Investitures made by Laicks.		
				The Archbishop of Tours and the Bishop of Rennes are suspended in the Council of Poitiers, for endeavouring to disturb it.		
				The Archbishop of Besancon is likewise suspended in that Council, for not appearing therein, no more than the Bishop of Autun.		
				The Abbot of Bergues is depos'd for Simony, in the same Council.		
				The Divorce of William Duke of Aquitaine from his Wife is order'd in that Council, by reason of their being too near a kin.		
				The Settlement of the Regular Canons of St. Quentin at Beauvais made by Guy Bishop of that City, who conferr'd the Government of that Convent on Ives, his Successor afterward in the Bishoprick of Beauvais.		
				Cosmus is chosen Patriarch of Constantinople in the place of John Xiphilin.		
				St. Anselm succeeds Heluin Abbot of Bec, who dy'd this year.		

A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1079	VII.	XXIII.	II.	<p><i>Berenger</i> is forc'd to abjure his Opinions, and to make a new Confession of Faith.</p> <p>The Archbishop of <i>Aquileia</i> promises in the Council of <i>Rome</i> to continue loyal, for the future, to Pope <i>Gregory</i> and his Successors, and to be obedient to them in all things.</p> <p><i>Tedald</i> Archbishop of <i>Milan</i>, <i>Peter</i> Archbishop of <i>Narbonne</i>, <i>Sigefrey</i> Bishop of <i>Bononia</i>, <i>Roland</i> Bishop of <i>Trevisi</i>, and the Bishops of <i>Fermo</i> and <i>Camerino</i>, are excommunicated and depos'd in that Council without hope of restoration.</p> <p>The Pope, after having caus'd the Envoys of <i>Henry</i> and <i>Rodolphus</i> to take an Oath in the Council that their Masters should submit to the Decision of the Holy See, deputed his Legats to hold an Assembly in <i>Germany</i>.</p> <p><i>Henry</i> having defeated <i>Rodolphus</i> in a Battle near <i>Fladesheim</i>, could not suffer an Assembly to be held, in which his Right might be brought into Question.</p> <p>The Church of <i>Lyons</i> erected into a Primacy by <i>Gregory VII.</i></p> <p>This Pope threatens a certain Lord nam'd <i>Wexelin</i> with Excommunication, if he continue to disturb the Tranquility of the King, whom the Holy See had set over <i>Dalmatia</i>.</p> <p>He confers upon <i>Landolphus</i> Bishop of <i>Pisa</i> and his Successors the Office of Legat, and half the Revenues of the Island of <i>Corfica</i>, reserving the other Moiety for the Holy See, with all the Forts.</p> <p>He confirms the Election which the Monks of <i>Marseille</i>, made of Cardinal <i>Richard</i>, for their Abbot.</p> <p><i>William</i> Abbot of <i>St. Stephen</i> at <i>Caen</i>, is ordain'd Archbishop of <i>Rouen</i> in the place of <i>John</i>, who had resign'd that Archbishoprick by reason of his Infirmities.</p>	<p>A Council held at <i>Rome</i> in the Month of February.</p>	
1080	VIII.	XXIV.	III.	<p>The Pope forbids the <i>Sclavonians</i> to celebrate Divine Service in the Vulgar Tongue.</p> <p><i>Manasses</i> Archbishop of <i>Rheims</i> is depos'd in the Council of <i>Lyons</i>.</p> <p>The Decree against Investitures is reviv'd in the Council of <i>Rome</i>.</p> <p>The Sentence pronounc'd in the Council of <i>Lyons</i> against <i>Manasses</i>, is confirm'd in that of <i>Rome</i>.</p> <p>The Bulls of Excommunication publish'd against <i>Tedald</i> Archbishop</p>	<p>A Council at <i>Bordeaux</i>.</p> <p>A Council at <i>Lyons</i>.</p> <p>A Council held at <i>Rome</i> in the beginning of Lent, against the Emperor <i>Henry</i>.</p> <p>An Assem-</p>	<p><i>Theophylact</i> Archbishop of <i>Acri</i>.</p> <p><i>Folcard</i> a Monk of <i>St. Berthin</i>.</p> <p><i>Gerard</i> Abbot of <i>St. Vincent</i> at <i>Laon</i>.</p> <p><i>Willeram</i> Abbot of <i>St. Peter</i> at <i>Mersburg</i>.</p> <p><i>Ursio</i> Abbot of <i>Aumons</i>.</p>

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<i>A. D.</i>	<i>Popes.</i>	<i>Western Emperors, and Kings of France and Italy.</i>	<i>Eastern Emperors.</i>	<i>Ecclesiastical Affairs.</i>	<i>Councils.</i>	<i>Ecclesiastical Writers.</i>
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1080

nity, but pell'd by the latter *Alexis* dies in the *Comnenus*, end of the who is pro-claim'd Emperor.

of Milan, *Guibert* of *Ravenna*, *Peter* of *Narbonne*, and the other Bishops, are re-iterated in that Council.

Henry is excommunicated by the Pope in the Council, which declares him fallen from the whole Imperial Dignity, and transfers the Empire of *Germany* to *Rodolphus*.

The chief Leaders of *Henry's* Party meet at *Mentz*, and call the Council of *Brescia* against the Pope. *Hildebrand* is depos'd in that Council, and *Guibert* Archbishop of *Ravenna* is substituted in his room, who assumes the Name of *Clement III.*

Henry's Letter to *Hildebrand* depos'd from the Papal Dignity, to oblige him to relinquish the See of *Rome*.

A Letter by the same Emperor to those of *Cambray*, about the admission of the Sons of Priests into Orders.

Henry likewise sends Ambassadors to the Christian Kings and Princes, to induce them to acknowledge *Clement* as lawful Pope, and to withdraw them from their Obedience to *Gregory*.

Gregory comes to an Agreement with *Robert Guiscard* Duke of *Apulia*, and invests him with the Territories which were in his Possession, granting him also a Toleration to enjoy those that he had usurp'd.

This Pope nominates another Archbishop of *Ravenna* instead of *Guibert*, whom he endeavours to get outed from that Archbishoprick.

A bloody Battel fought *Octob. 15.* between *Henry* and *Rodolphus*; in so much that the latter having receiv'd a Wound in his Arm, quits the Field, and causes himself to be convey'd to *Mersburg*, where he died a little after.

Henry marching into *Saxony*, lays waste those Parts, and at his return regains the whole Country of *Suevia*.

Gregory demands Succours of *Robert Guiscard*; writes to the German Princes, to oblige them to choose an Emperor intirely devoted to the Interests of the Holy See, in the place of *Rodolphus* deceased; and sends thither a Form of an Oath, which he requires them to put to the Prince whom they should elect.

Achard is turn'd out of the Church of *Arles* which he usurp'd, and *Gibelin* is substituted in his room, by *Hugh* of *Die*, in the Council of *Avignon*.

Another *Hugh* is chosen Bishop of *Grenoble* in that Council.

Ursio Bishop of *Soissons* is depos'd in the Council of *Meaux*, and *Arnulphus* a Monk of

bly held at *Mentz* at *Whitsuntide*. A Council held at *Brescia* in the Month of *June*, against the Pope.

A Council at *Avignon*.

A Council at *Lillebonne*.

A Council at *Meaux*.

A Letter of *Noyon* to those of *Cambray*, about the admission of the Sons of Priests into Orders.

Amatus a Bishop in *Italy*. *Adam* a Canon of *Bremen*. *Conrad* Bishop of *Utrecht*. *Weneric* Bishop of *Vercell*. *Waleran* Bishop of *Naumburg*. The death of *Guilmund* Archbishop of *Avesa*. *Hepidammus* a Monk of *St. Gall*, died likewise this Year.

A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1080				<p>St. Medard is put in his place. Gautier is elected Bp. of Challon. The Pope endeavours to no purpose, to extort a Tribute from the Kingdom of France, as he had done from England, and the other Estates of Christendom. He congratulates Alphamus Bishop of Salerno, upon occasion of his having found the Relicks of Saint Matthew. He threatens Orsoaccius Sovereign Prince of Sardinia, to dispossess him of that Island (which he avouches to belong to the Holy See) unless he submit to the Injunctions of the Church of Rome. He is well satisfy'd with the Conduct of his Legat in that Island, who had oblig'd a Greek Archbishop to keep his Beard shav'd. In a Letter written by him to Synnadius Patriarch of the Armenians, he censures certain Errors which are attributed to him.</p>		
1081	IX.	XXV. Henry marches in- to Italy at the head of an Army, and besieges Rome. Gregory defends himself, and Henry is oblig'd to retire to Lombardy.	I.	Bertrand Count of Provence, takes an Oath of Allegiance to the Pope.		Joan. Tbraesius Scylitzes Europae- lata. Engelbert Arch- bishop of Trier. Ulric a Monk of Cluny. Bernard a Monk of Corbie in Saxony.
1082	X.	XXVI. Henry re- turns to the Siege of Rome; but the rigo- rous Resistance he met with, oblig'd him to turn it in- to a Blockade. The German Rebels choose Herman in the place of Rodolphus.	II.	Robert Abbot of Rebas is ordain'd Bishop of Meaux in the Council of that City, by Hugh of Die; but this Ordination being made without the Consent of the Archbishop of Sens and his Suffragans, that Archbishop consecrated another, after having excommunicated Robert.	A Council at Meaux.	
1083	XI.	XXVII. Henry makes himself Master of part of the City of Rome, and	III.	Gregory holds a Synod at Rome with Henry's Consent, who grants held at Rome compleats his Passports to all the Prelats who were in the Month Chronicle. oblig'd to be present therein; but of Novemb. he causes the Deputies of the German Rebels, and Orso Cardinal-Bishop of Ostia who accompany'd them, to be arrested on the Road.	A Council at Rome	Marianus Scotus

causes

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1083	causes <i>Guibert</i> to be ordain'd Pope, who takes the Name of <i>Clement III.</i>			This Synod concludes nothing. <i>Hugh</i> Bishop of <i>Dio</i> is translated from that See to the Archbishoprick of <i>Lyons</i> .		
1084	XII. <i>Henry</i> takes the rest of the City of <i>Rome</i> , and causes himself to be crown'd Emperor by <i>Clement III.</i> But <i>Gregory VII.</i> induces <i>Robert</i> Duke of the <i>Normans</i> to come to his Relief, who obliges <i>Henry</i> to retire.	XXVIII.	IV.	<i>Nicolas</i> the Grammarian is chosen Patriarch of <i>Constantinople</i> .		
1085	XIII. <i>Gregory VII.</i> dies May 24. and the See of <i>Rome</i> continues vacant almost a whole year. <i>Guibert</i> becomes Master of part of the Churches of <i>Rome</i> , and endeavours to get himself acknowledged as lawful Pope.	XXIX.	V.	This Question, viz. Whether the An Assembly Pope had a Right to excommunicate and dethrone the Emperor <i>Henry</i> ? is <i>Berbach</i> , debated in the Assembly of <i>Berbach</i> , between <i>Gebehard</i> Archbishop of <i>Salzburg</i> on <i>Herman's</i> side, and the year a- <i>Wicelin</i> Archbishop of <i>Metz</i> on gainst <i>Henry</i> . that of <i>Henry</i> , without determining any thing as to the Matter in bly at <i>Quintileneburg</i> . <i>Wicelin's</i> Opinions condemn'd, held against and his Ordinations declar'd null <i>Henry</i> after in the Assembly of <i>Quintileneburg</i> . The Ordinations and Consecra- An Assem- tions of <i>Sigefrey</i> Bishop of <i>Augsburg</i> , bly at <i>Metz</i> of <i>Norbert</i> Bishop of <i>Chur</i> , and all for <i>Henry</i> , those made by excommunicated held in the Clerks, are likewise declar'd null Month of in that Assembly, which pronounc'd <i>May</i> . a Sentence of <i>Anathema</i> with lighted Candles against <i>Guibert</i> , Cardinal <i>Hugo</i> , <i>John</i> Bishop of <i>Porto</i> , <i>Peter</i> the Chancellor, <i>Liemar</i> Archbishop of <i>Bremen</i> , <i>Urtho</i> Bishop of <i>Hildesheim</i> , <i>Ortho</i> of <i>Constance</i> , <i>Burchard</i> of <i>Basil</i> , and <i>Herman</i> of <i>Spire</i> ; as also against <i>Wicelin</i> of <i>Metz</i> , <i>Sigefrey</i> of <i>Augsburg</i> , <i>Norbert</i> of <i>Chur</i> , and their Adherents. <i>Hildebrand</i> with those of his Party, and the Bishops of the Assembly of <i>Quintileneburg</i> , are condemn'd and depos'd in that of <i>Metz</i> , and other Bishops are substituted in their room.	<i>Deusdedit</i> Cardinal.	

Herman

A. D.	Popes.	Western Emperors, and Kings of France and Italy.		Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1085				<i>Herman and Ecbert</i> of <i>Saxony</i> are likewise excommunicated in that Council. The death of <i>Robert Guiscard</i> Duke of the <i>Normans</i> of <i>Apulia</i> .		
1086	<i>Desiderius</i> Abbot of Mount <i>Cassin</i> is made Pope, under the Name of <i>Viktor</i> III. I.	XXX.	VI.	<i>Hugh</i> Archbishop of <i>Lyons</i> , the Archbishop of <i>Aix</i> , and the Bishop of <i>Marseille</i> aspire to the Papal Dignity. The Archbishop of <i>Lyons</i> in vain endeavours to oppose the Election of <i>Viktor</i> . <i>St. Bruno</i> institutes the Order of <i>Carthusian</i> Monks. <i>Philip</i> King of <i>France</i> divorc'd from <i>Bertha</i> his Wife, who is banish'd to <i>Monstreuil</i> .		The death of <i>Anselm</i> Bishop of <i>Lucca</i> . The death of <i>Alphonsus</i> Bishop of <i>Salerno</i> . <i>Marianus Scottus</i> a Recluse dies at <i>Montz</i> .
1087	II. <i>Viktor</i> is consecrated at <i>Capua</i> , May 9. and dies Sept. 16. at Mount <i>Cassin</i> , after having nominated <i>Otho</i> Bishop of <i>Ostia</i> for his Successor.	XXXI.	VII.	The <i>Anathema</i> denounc'd against <i>Guibert</i> the Antipope, is renew'd in at <i>Capua</i> . The Council of <i>Benevento</i> . The Archbishop of <i>Lyons</i> and the Bishop of <i>Marseille</i> are likewise ex-communicated in that Council.	A Council at <i>Benevento</i> against <i>Guibert</i> .	
1088	<i>Otho</i> Bishop of <i>Ostia</i> is ordain'd Pope May 12. under the Name of <i>Urban</i> II. <i>Guibert</i> is expell'd by the <i>Romans</i> , and oblig'd to renounce all manner of Claim to the Popedom. I.	XXXII.	VIII.	The death of <i>Brenger</i> , which happen'd Jan. 6. The death of <i>William I.</i> surnam'd the Conqueror, King of <i>England</i> , on Septemb. 9. The Pope confirms the Primacy of the Church of <i>Toledo</i> , and sends the Pall to <i>Bernard</i> Archbishop of that Metropolitan See.		<i>Hildebert</i> Archdeacon of <i>Mauz</i> . The death of <i>Durandus</i> Abbot of <i>Troarn</i> .
1089	II. XXXIII.	IX.		The Pope confirms in the Council of <i>Rome</i> all the Proceedings of <i>Gregory VII.</i> against <i>Guibert</i> the Antipope, the Emperor <i>Henry</i> and their Adherents. He revives in that of <i>Melfi</i> , the Decrees against Persons guilty of <i>Simony</i> , and abolishes the Institution of Clerks call'd <i>Acephali</i> , who were retain'd in the Service of the great Lords, or depended on them.	A Council at <i>Rome</i> . A Council at <i>Melfi</i> .	The death of <i>Lanfranc</i> Archbishop of <i>Canterbury</i> , on May 8.

<i>A. D.</i>	<i>Popes.</i>	<i>Western Emperors, and Kings of France and Italy.</i>	<i>Eastern Emperors.</i>	<i>Ecclesiastical Affairs.</i>	<i>Councils.</i>	<i>Ecclesiastical Writers.</i>
1090	III.	XXXIV.	X.	A Grant of the City of <i>Tarragona</i> to the See of <i>Rome</i> , by <i>Berenger</i> at <i>Toulouse</i> . COUNT of <i>Barcelona</i> .	A Council of held at <i>Toulouse</i> .	<i>Lambert</i> Bishop of <i>Arras</i> . <i>Raynold</i> Archbp. of <i>Rheims</i> . <i>Thierry</i> Abbot of <i>St. Trudo</i> . <i>Peter Chartophylax</i> of the Church of <i>Constantinople</i> .
1091	IV.	XXXV.	XI.	The death of <i>St. Wolphelin</i> Abbot of <i>Bravilliers</i> , in the Diocess of held at <i>Be-Colen</i> . The Pope grants the Archbishop-ric of <i>Tarragona</i> to <i>Berenger</i> Bishop of <i>Vich</i> .	A Council of held at <i>Be-Colen</i> . A Council gainst <i>Guirick</i> of <i>Tarragona</i> to <i>Berenger</i> Bishop of <i>Vich</i> .	<i>Ingulphus</i> Abbot of <i>Croyland</i> .
1092	V.	XXXVI.	XII.	<i>St. Anselm</i> is chosen Archbishop of <i>Canterbury</i> , Mar. 6. and consecrated at <i>Soissons</i> on the 4th day of <i>Decemb.</i> following. against <i>Roscelin</i> , a Clerk of the Church of <i>Compeigne</i> , is oblig'd to make an Abjuration of his Error, in the Council of <i>Soissons</i> ; but having maintain'd it again afterwards, he was banish'd from <i>France</i> and <i>England</i> . <i>Lambert</i> , nominated Bishop of <i>Arras</i> , is ordain'd at <i>Rome</i> by the Pope. <i>Ives</i> is likewise install'd Bishop of <i>Chartres</i> by the Pope at <i>Capua</i> in the end of the year, in the place of <i>Geffrey</i> who was depos'd. The Pope's Discourse to <i>Ives</i> of <i>Chartres</i> , after his Consecration. <i>Richer</i> Archbishop of <i>Sens</i> cites <i>Ives</i> Bishop of <i>Chartres</i> to an Assembly held at <i>Estampes</i> , to give an Account of his Ordination; and that Assembly having determin'd to restore <i>Geffrey</i> , <i>Ives</i> of <i>Chartres</i> appeals to the Pope, who forbids <i>Richer</i> the use of the Pall, till he desist from further Prosecution. <i>Philip</i> King of <i>France</i> marries <i>Betrada</i> the Wife of <i>Foulques le Rechin</i> Count of <i>Anjou</i> . The Bishop of <i>Sens</i> performs the Nuptial Ceremonies, for the Revenue of certain Churches conferr'd upon him. <i>Ives</i> Bishop of <i>Chartres</i> vigorously opposes that Marriage.	A Council of held at <i>Be-Colen</i> . A Council at <i>Rheims</i> . <i>St. Anselm</i> . <i>Simeon</i> the younger. <i>Georgius Cedrenus</i> . <i>Roscelin</i> a Clerk of the Church of <i>Compeigne</i> . <i>Paul</i> Provost of <i>Benrieden</i> .	
1093	VI.	XXXVII.	XIII.	<i>Conrad</i> the Son of <i>Henry</i> revolts a-	A Council of held at <i>Troia</i> in <i>Apulia</i> .	

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1093		gainst his Father, and is crown'd at Milan by Anselm Archbp. of that City.				
1094	VII.	XXXVIII	XIV.	<p>The Pope's Bull for the Restau- A Council ration of the Bishoprick of <i>Avras</i>. at <i>Constance</i>. The <i>Praxeda</i>, the Wife of the Emperor A Council <i>Henry</i>, appears in the Council of held at <i>Au-</i> <i>Constance</i>, and makes a Confession of <i>tun</i>, <i>Othob</i>. many infamous Practices, which the 16. had been constrain'd to commit, by her Husband.</p> <p><i>Hugh</i> Archbishop of <i>Lyons</i>, the Pope's Legat, excommunicates King <i>Philip</i> in the Council of <i>Autun</i>, by reason of his Marriage with <i>Ber-</i> <i>trade</i>, but the Pope suspends the execution of that Sentence.</p>		
1095	VIII.	XXXIX.	XV.	<p>Pope <i>Urban II.</i> gives Audience in A Council The death of the Council of <i>Placentia</i> to the Am- held in Lent <i>Gerard</i> Abbot of bassadors of the Emperor of <i>Con-</i> at <i>Placentia</i>. <i>S. Vincent</i> at <i>Laon</i>, <i>stantinople</i>, who desir'd Succours a- A Council gainst the Infidels. held in Eng- King <i>Philip</i> sends Ambassadors to land, April that Council, who obtain some res- 21. pit as to the Sentence of Excommu- A Council nication which was denounc'd a- at <i>Clermont</i> gainst him. in the Month The Pope forms in the same of <i>Novemb</i>. Council, the Project of the Crusade, A Council which was absolutely resolv'd upon at <i>Limoges</i> in that of <i>Clermont</i>. in the Month The Condemnation of <i>Berenger's</i> of <i>Decemb</i>. Opinions is reviv'd in the Council of <i>Placentia</i>.</p> <p><i>Hugh</i>, Archbishop of <i>Lyons</i> is suf- pended, for neglecting to make his appearance, and to send any one to excuse his Absence.</p> <p>The Empress <i>Praxeda</i> makes the same Declaration against her Hus- band in that Council, as she had be- fore exhibited in the Council of <i>Constance</i>.</p> <p>The Council of <i>England</i> declares that <i>Urban</i> should not be acknow- ledg'd as Pope, nor <i>St. Anselm</i> as Primat of <i>England</i>, so long as he took part with him.</p> <p>The Pope publishes a Sentence of Excommunication against King <i>Phi-</i> <i>lip</i> and against <i>Berrade</i> his Concubine in the Council of <i>Clermont</i>.</p> <p>He likewise renews in that Coun- cil, the <i>Anathema's</i> against the Emp. <i>Henry</i>, and <i>Guibert de Antipope</i>.</p>		

Upon

A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1095				<p>Upon the Remonstrances of <i>Peter the Hermit</i>, a Gentleman of <i>Picardy</i> near <i>Amiens</i>, and upon the receipt of the Letters sent by <i>Alexius</i> Emp. of <i>Constantinople</i>, and <i>Simeon</i> Patriarch of <i>Jerusalem</i>, the <i>Levantine Crusade</i> is resolv'd on, and publish'd in the same Council: The Mark of the Soldiers list'd for that Expedition, was a red Cross sow'd on their left Shoulder, and the Watch-word, <i>'Tis the Will of God.</i></p> <p>A Confirmation of the Primacy of the Archbishoprick of <i>Lyons</i> in that Council.</p> <p>The Bull of that Confirmation, dated <i>Septemb. 1.</i></p> <p>The Pope forbids <i>Richer</i> Archbp. of <i>Sens</i> the use of the Pall, for refusing to own the Primacy of the Church of <i>Lyons.</i></p> <p><i>Humbaud</i> Bishop of <i>Limoges</i> is depos'd by the Pope in the Council of that City.</p>		
1096	IX.	XL.	XVI.	<p>A Dispute between <i>St. Anselm</i> and the King of <i>England.</i></p> <p>The Pope confirms the Privileges of the Canons of <i>St. Martin</i> at <i>Tours.</i></p> <p>King <i>Philip</i> promises to quit <i>Bertrade</i>, and the Pope gives him Absolution in the Council of <i>Nismes.</i></p>	<p>A Council at <i>Rouen.</i></p> <p>A Council at <i>Tours.</i></p> <p>A Council at <i>Nismes.</i></p>	<p><i>Conrad</i> a Monk of <i>Bravilliers.</i></p> <p><i>Geffrey de Maleterre.</i></p> <p><i>Bertulphus</i> or <i>Bernulpus</i>, a Priest of <i>Constance.</i></p> <p><i>William</i> of <i>Apulia.</i></p> <p><i>Nalgod</i> a Monk of <i>Cluny.</i></p>
1097	X.	XLI.	XVII.		<p>A Council at <i>Bari.</i></p>	<p><i>Orbilo</i> a Monk of <i>St. Boniface.</i></p> <p><i>Gregory</i> Cardinal.</p> <p><i>Peter de Honefins</i>, a Clerk of <i>Ravenna.</i></p> <p><i>Tibbaud</i> or <i>Theobald</i> Clerk of the Church of <i>Estampes.</i></p>
1098	XI.	XLII.	XVIII.	<p><i>St. Anselm</i> Archbishop of <i>Canterbury</i> leaves <i>England</i>, and passes into <i>Italy.</i></p> <p>He disputes against the <i>Greeks</i> held at <i>Rome</i> about the Procession of the Holy Ghost, in the Council of <i>Bari</i>, and entreats the Pope nor to excommunicate the King of <i>England.</i></p> <p>The Pope grants to <i>Roger</i> Count of <i>Sicily</i> and <i>Calabria</i>, that no Legats shall be sent into his Dominions without his consent; that the Princes, his Successors, shall be Le-</p>	<p>A Council at <i>Bari.</i></p> <p>A Council held at <i>Rome</i> and the Party, that oppos'd the Interests of Pope <i>Gregory VII.</i></p>	<p><i>Eadmer</i> a Monk of <i>Canterbury.</i></p> <p><i>Gislebert</i> a Monk of <i>Westminster.</i></p> <p><i>Bernard</i> a Monk of <i>Cluny.</i></p> <p><i>Bernard</i> a Clerk of the Church of <i>Utrecht.</i></p> <p><i>Adam</i> Abbot of <i>Perseme.</i></p> <p><i>Albert</i> a <i>Benedictin</i> Monk of <i>Metz.</i></p>

A. D.	Papae.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
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1098

gates of the See of Rome by their Office; and that they shall have a Right to depute any of their Bishops or Abbots, whom they shall think fit, whenever they are summon'd by the Pope.

The Pope still defers the denouncing a Sentence of Excommunication against the King of England in the Council of Rome.

Robert de Mellesme retires with 21 Monks to *Cîteaux*, and there lays the Foundation of that Order.

Erard a Benedictine Monk.

Bertberius Abbot of Mount Cassin.

Gombier a Monk of St. Amand.

Anastafius a Monk of St. Sergius at Angers.

Baudry Bishop of Dol.

Gaimilon an English Monk.

Nicolas Serre Archbishop of Heraclea.

Samuel of Morocco a converted Jew.

1099

XII.

XLIII.

XIX.

Urban II. dies July

29.

Paschal II. is chosen

in his place Aug. 12.

I.

The City of Jerusalem is besieg'd by the Christian Army under Godfrey of Bouillon, June 9. and taken on the last day of March against the

day of March
1197 Investitures.

1100

II.

XLIV.

XX.

The death of Guibert the Antipope, according to some Authors.

The Institution of the Order of Fontevault.

A CHRONOLOGICAL TABLE OF THE Ecclesiastical Writers IN THE ELEVENTH CENTURY.

SYLVESTER II.

Pope; chosen *A. C.* 999. died in 1003.

St. FULBERT,

Bishop of *Chartres*; was born *A. C.* 970. flourish'd in the Schools of *Chartres* in the end of the Tenth Century, and in the beginning of the Eleventh; was made Bishop of that Diocese in 1007. and died *Apr. 10. A. D.* 1018.

WILLIAM,

Abbot of *St. Benignus* at *Dijon*, flourish'd in the beginning of the Century.

GODEHARD,

Bishop of *Hildersheim*, chosen *A. C.* 993. died in 1036.

GOSBERT,

Abbot of *Tergernsee* flourish'd in the beginning of the Century.

BURCHARD,

Bishop of *Worms*, ordain'd *A. C.* 996. died in 1026.

MEGENFROY or MEGINFROY,

Monk of *Fulda*; flourish'd in the beginning of this Century.

ERCHENFROY or ERCHINFROY,

Abbot of *Melck*, wrote in 1012.

SYRUS,

A Monk of *Cluny*; flourish'd in the beginning of the Century.

OSBERT or OSBERN,

A Monk and Chanter of *Canterbury*; flourish'd at the same time.

ADELBOLD,

Bishop of *Utrecht*; made *A. D.* 1009. died in 1027.

RUPERT,

Abbot of *Mount Cassin*; flourish'd in the beginning of the Century.

DITHMAR,

Bishop of *Mersburg*; born *A. C.* 976. ordain'd Bishop in 1008. died in 1018.

BENEDICT VIII.

Pope; chosen *A. D.* 1012. died in 1024.

LEO,

The Grammarian; wrote in 1013.

GUARLIN or GAUSLIN,

Archbp. of *Bourges*; flourish'd in the beginning of this Century.

TANGMARUS,

Dean of *Hildersheim*, flourish'd in 1020.

GUY ARETIN,

Abbot of *La Croix S. Leufroy*; flourish'd in 1020. and died in 1030.

ARIBO,

Archbishop of *Mentz*; ordain'd in 1023. died in 1031.

BERNO,

Abbot of *Richenaw*; flourish'd from *A. D.* 1014. and died in 1048.

ADEMAR or AIMAR de CHABANOIS,

A Monk of *St. Cibar*; flourish'd in 1030.

HUGH,

Arch-deacon of *Tours*, flourish'd at the same time.

ARNULPHUS,

A Monk of *St. Emmeran*, flourish'd about the same time.

ODORAN,

A Monk of *Saint Peter le Vis*, flourish'd in 1030.

ÆGELNOTHUS,

Archbishop of *Canterbury*, flourish'd in 1030.

EBERARD,

The Pupil of *St. Harvic*, wrote in 1030.

JOHN XVIII.

Pope; chosen *A. D.* 1024. died in 1033.

EUGESIPPUS,

Wrote *A. D.* 1040.

BRUNO,

Bishop of *Wurtzburg*; ordain'd *A. D.* 1033. died in 1045.

B b

G L A

GLABER RADULPHUS,
A Monk of *Cluny*; wrote about 1045.

ARNOLD,
A Canon of *Herfeldt*; flourish'd about 1040.

ALEXIUS,
Patriarch of *Constantinople*, promoted to that Dignity in 1025; died in 1043.

CAMPANUS,
A Philosopher of *Lombardy*; flourish'd *A. D.* 1040.

BERENGARIUS or **BERENGER**,
Arch-deacon of *Angers*; born at *Tours* in the end of the Tenth Century; flourish'd there *A. D.* 1030. was made Arch-deacon in 1047. began to spread his Doctrin in 1048. and died Jan. 6. 1088.

EUSEBIUS BRUNO,
Bishop of *Angers*; ordain'd in 1047.

THEODUIN or **DIETWIN**,
Bishop of *Liege*; made in 1048.

ADELMAN or **ALMAN**,
A Clerk of the Church of *Liege*, and afterwards Bishop of *Brescia*; flourish'd about 1050.

ASCELIN,
A Monk of *St. Evrou*; flourish'd about 1050.

HUGH,
Bishop of *Langres*; born in the end of the Tenth Century; ordain'd in 1031. died in 1052.

GREGORY VI.
Pope; was chosen in 1044. depos'd and banished in the end of the Year 1046.

CLEMENT II.
Pope; chosen in the beginning of the year 1047. died in the Month of *October* in the same year.

LEO IX.
Pope; ordain'd in 1049. died in 1054.

VICTOR II.
Pope; advanc'd to that Dignity in 1055. died in 1057.

STEPHEN IX.
Pope; made Abbot of Mount *Cassin*, and afterwards Pope in 1057. died in 1058.

NICOLAS II.
Pope; chosen in 1058. died in 1061.

HUMBERT,
Cardinal; flourish'd about 1050. was sent Legat into the *Levant* in 1054. and died in 1060.

MICHAEL CERULARIUS,
Patriarch of *Constantinople*; made about 1050. was banish'd in 1058. and died in 1059.

NICETAS PECTORATUS,
A Monk of *Stru'a*; flourish'd about 1050.

DOMINIC,
Patriarch of *Grado*; flourish'd at the same time.

PETER,
Patriarch of *Antioch*; flourish'd in the middle of this Century.

ANSELM,
Dean of *Namur*; flourish'd about 1050.

HERMANNUS CONTRACTUS,
A Monk of *Richenaw*; flourish'd about 1040. and died in 1054.

THEOPHANES the **CERAMEAN**,

Archbishop of *Tauromenium*; flourish'd in the middle of the Century.

NILUS DOXOPATRIUS,
Archimandrita or Abbot of his Monastery; flourish'd in the middle of the Century.

GUALDO,
A Monk of *Corbie*; flourish'd about 1050.

DROGO,
Bishop of *Terouane*; ordain'd in 1036. died in 1070.

HELGAUD,
A Monk of *Fleury*; wrote about 1050.

WIPPO,
Chaplain to the Emperor *Henry III.* flourish'd under him.

EBERVIN or **EVERVIN**,
Abbot of *St. Maurice* at *Tolen*; flourish'd about 1050.

EVERSHELM,
Abbot of *Aumont*; flourish'd about 1050. and died in 1069.

GERVASE,
Archbishop of *Rheims*; flourish'd about 1050. and died in 1070.

GUIBERT,
Arch-deacon of *Toul*; flourish'd about 1050.

ANSELM,
A *Benedictin* Monk of *Rheims*; flourish'd about the same time.

JOHN,
Archbishop of *Euchaita*; flourish'd in the middle of the Century.

JOHN of **JEANNELIN**,
Abbot of *Erbrestein*; made in 1052. died in 1078.

HEPIDANNUS,
A Monk of *St. Gall*; flourish'd in the middle of the Century, and died in 1080.

LANFRANC,
Archbishop of *Canterbury*; was born at *Péville* in the beginning of the Century, and assum'd the Monastick Habit in the Abbey of *Bec*, *A. D.* 1041. A little while after he was chosen Prior, and made Abbot of *St. Stephen* at *Caen* in 1063. and at last Archbishop of *Canterbury* in 1070. He died in 1089.

GUITMOND,
Archbishop of *Aversa*; flourish'd about 1060. and died in 1080.

DURAND,
Abbot of *Troarn*; flourish'd about the same time, and died in 1088.

PETER DAMIAN,
Cardinal Bishop of *Osia*; born in the beginning of the Century, advanc'd to those Dignities in 1057. died in 1072.

ALEXANDER II.
Pope; chosen in 1061. died in 1073.

ALPHANUS,
Archbishop of *Salerno*; chosen in 1057. died in 1086.

GREGORY VII.
Pope; began to flourish after the year 1030. under *Benedict IX.* and *Gregory VI.* and pass'd beyond the Mountains with the latter in 1047. After whose death he retir'd to *Cluny*, and continu'd there till the time of Pope *Leo IX.* who brought

brought him back to *Rome* in 1049. Afterwards he obtain'd the greatest Share in the management of the Affairs of the Church of *Rome*, and was at last advanc'd to the Papal Dignity in 1073. He died in 1085.

BENNO,

Cardinal; flourish'd under Pope Gregory VII. from A. D. 1073. to 1086.

HUGH,

Bishop of *Die*, and afterwards Archbishop of *Lyons*; install'd in the Bishoprick of *Die* in 1074. and translated to the Metropolitan See of *Lyons* in 1083.

MANASSES,

Archbishop of *Rheims*, ordain'd in 1070. and depos'd in 1080.

THIERRY,

Bishop of *Verdun*; flourish'd about 1080.

FRANCO,

A Philosopher at *Liege*, flourish'd in 1060.

WARIN,

Abbot of *St. Arnulphus* at *Mets*, flourish'd about 1060.

MICHAEL PSELLUS,

A Senator of *Constantinople*, flourish'd at the same time, and died in 1078.

CONSTANTIN LICHUDES,

Patriarch of *Constantinople*; succeeded *Michael Cerularius* in that Dignity in 1058. and died in 1066.

JOHN XIPHILIN,

Patriarch of *Constantinople*; made in 1066. died in 1078.

ALBERIC,

A Monk of Mount *Cassin*, flourish'd about 1060.

METELLUS,

Abbot of *Tergenfee*, flourish'd about the same time.

DESIDERIUS,

Abbot of Mount *Cassin*, and afterwards Pope, under the Name of *Victor III.* flourish'd in that Abbey under Gregory VII. whom he succeeded in the Popedom A. D. 1086. and died in 1087.

WILLIAM,

Abbot of *St. Arnulphus* at *Mets*, flourish'd about 1070.

ROBERT de TOMBALENE,

Abbot of *St. Vigor* at *Bayeux*, flourish'd about 1070.

LAMBERT of ASCHAFFENBURG,

A Monk of *Hirsfeldt*, wrote after the Year 1077.

MARIANUS SCOTUS,

Born in 1028. wrote after 1083. and died in 1086.

ANSELM,

Bishop of *Lucca*, chosen in 1071. ordain'd in 1073. died in 1086.

THEOPHYLACT,

Archbishop of *Acris*, flourish'd from 1070. to the end of the Century.

FOLCARD,

A Monk of *Saint Berthin*, flourish'd about 1080.

GERARD,

Abbot of *St. Vincent* at *Laon*, flourish'd at the same time, and died in 1095.

WILLERAM,

Abbot of *St. Peter* at *Mersburg*, flourish'd about 1080.

URSIO,

Abbot of *Aumont*, wrote about the same time.

AMATUS,

A Bishop in *Italy*, flourish'd at the same time.

ADAM,

A Canon of *Bremen*, flourish'd at the same time.

JOAN. THRACESIUS SCYLITZES, *Curopolata*; flourish'd under the Emperor *Alexis Comnenus*, that is to say, after 1080.

ENGELBERT,

Archbishop of *Trier*, flourish'd about 1080.

CONRAD,

Bishop of *Utrecht*, flourish'd about the same time.

WENERIC,

Bishop of *Vercell*, flourish'd at the same time.

ULRIC,

A Monk of *Cluny*, flourish'd about the same time.

BERNARD,

A Monk of *Corbie* in *Saxony*, flourish'd about the same time.

WALERAN,

Bishop of *Naumberg*; flourish'd in the end of the Century.

URBAN II.

Pope; chosen in 1087. died in 1099.

DEUS DEDIT,

Cardinal; flourish'd about 1085.

LAMBERT,

Bishop of *Arras*, flourish'd in 1090.

RAYNOLD,

Archbishop of *Rheims*, flourish'd at the same time.

NICOLAS, surnam'd the Grammarian, Patriarch of *Constantinople*; chosen in 1084.

SIMEON, the Young,

Abbot of *Xerocerce*, flourish'd in the end of the Century.

St. ANSELM,

Archbishop of *Canterbury*; born A. D. 1033. chosen Abbot of *Bec* in 1078. and Archbishop of *Canterbury* in 1093. He died in 1109.

THIERRY or THEODORIC,

Abbot of *St. Trudo*; flourish'd about 1090. and died in 1107.

PETER,

Chartophylax, or Keeper of the Records of the Church of *Constantinople*, wrote about 1090.

INGULPHUS,

Abbot of *Croyland*, made in 1076. died in 1109.

GEORGIUS CEDRENU,

A Greek Monk; flourish'd in the end of the Century.

ROSCELIN,

A Clerk of the Church of *Compiègne*, flourish'd in the end of the Century.

PAUL,

Provost of *Benrieden*; flourish'd in the end of the Century.

CON-

CONRAD.

A Monk of *Bruvilliers*; flourish'd in the end of the Century.

GEOFFREY de MALETERRE.

A Monk of *Normandy*; flourish'd at the same time.

BERTULPHUS or BERNULPHUS.

A Priest of *Constance*; flourish'd at the same time.

WILLIAM of APULIA.

Wrote in the end of this Century.

NALGOD.

A Monk of *Cluny*; flourish'd at the same time.

OTHLO.

A Monk of *St. Boniface*; flourish'd at the same time.

GREGORY.

Cardinal; flourish'd at the same time.

PETER de HONESTIS.

A Clerk of *Ravenna*; flourish'd at the same time.

THIBAUD or THEOBALD.

A Clerk of the Church of *Estampes*; flourish'd at the same time.

EADMER.

A Monk of *Canterbury*, the Pupil of *St. Anselm*; flourish'd in the end of the Century, and died in 1121.

GISLEBERT.

A Monk of *Westminster*; flourish'd in the end of the Century.

BERNARD.

A Monk of *Cluny*; flourish'd at the same time.

BERNARD.

A Clerk of the Church of *Utrecht*; flourish'd in the end of this Century.

ADAM.

Abbot of *Perseme*; flourish'd about the same time.

ALBERT.

A *Benedictin* Monk of *Metz*; flourish'd at the same time.

ERARD.

A *Benedictin* Monk; flourish'd at the same time.

BERTHORIUS.

Abbot of *Mount Cassin*; flourish'd at the same time.

GONTHIER or GONTHERIUS.

A Monk of *St. Amand*; flourish'd at the same time.

ANASTASIUS.

A Monk of *St. Ségis* at *Angers*; liv'd at the same time.

BAUDRY.

Bishop of *Dol*; flourish'd at the same time.

GAUNILON.

An *English* Monk; flourish'd at the same time.

NICETAS SERRO.

Archbishop of *Heraclea*; flourish'd at the same time.

SAMUEL of MOROCCO.

A Converted *Jew*; wrote in the end of the Century.

ALGER.

Deacon of *Liege*, and afterwards Monk of *Cluny*; flourish'd A. D. 1130.

NICOLAS.

Bishop of *Metz*; flourish'd in the end of the Eleventh Century, or rather in the Twelfth.

SAMONAS.

Archbishop of *Gaza*; flourish'd about the same time.

A TABLE of the WORKS of the Ecclesiastical Writers of the Eleventh Century.

SYLVESTER II. Pope.

His Genuine Works still extant.

THREE Letters.

A Discourse against *Simoniacal Practices*, not to mention some Pieces compos'd by him before he was made Pope.

St. FULBERT Bishop of Chartres.

Genuine Works.

CXXXIV Letters.

IX Sermons.

A Collection of certain Passages of Holy Scripture, about the Myteries of the Trinity and of the Incarnation.

A Penitential.

A Collection of Passages of Scripture relating to the Eucharist.

Certain Poetical Pieces.

A Letter about the use of Church-Revenues, publish'd by Father *Dachez*.

The Life of *St. Ansbert*.

WILLIAM, Abbot of St. Benignus at Dijon.

A Genuine Piece.

His Letter to Pope *John XVIII*.

GODEHARD, Bishop of Hildesheim.

Genuine Works.

Five Letters.

GOSBERT, Abbot of Tergensee.

His Genuine Pieces.

Four Letters.

BUR-

BURCHARD *Bishop of Worms.*

Genuine Works.

His Decretals divided into twenty Books.

MEGENFROY or **MEGINFROY**,

a Monk of Fulda.

A Genuine Piece.

The Life of St. Emmeran.

Works lost.

XXIV Books of History.

ERCHENFROY or **ERCHINFROY**

Abbot of Melch.

A Genuine Work.

An History of the Life and Miracles of Saint Colman.

SYRUS, *Monk of Cluny.*

A Genuine Piece still extant.

The Life of St. Maiol.

OSBERT, or **OSBERN**, *a Monk and Chanter*

of Canterbury.

Genuine Works.

The Lives of St. Dunstan, St. Odo, and St. Alphegus.

ADELBOLD, *Bishop of Utrecht.*

A Genuine Piece.

The Life of the Emperor Henry II.

RUPERT, *Abbot of Mount Cassin.*

Works lost.

Sermons and other Tracts mention'd by Trithemius.

DITHMAR, *Bishop of Mersburg.*

A Genuine Work.

An Historical Chronicle divided into 7 Books.

BENEDICT VIII. *Pope.*

His Genuine Works.

A Discourse made in the Council of Pavia, concerning the Incontinency of Clergy-men.

A Bull in favour of the Abbey of Cluny.

LEO, *surnam'd the Grammarian.*

A Genuine Work that we have.

His Chronicle from A. C. 813. to 1013.

GUARLIN, or **GAUSLIN**, *Archbishop of Bourges.*

A Genuine Piece.

A Letter to King Roberts.

Pieces lost.

Two Letters to St. Fulbert.

TANGMARUS, *Dean of Hildesheim.*

A Genuine Piece.

The Life of St. Bernard Bishop of Hildesheim.

GUY ARETIN, *Abbot of La Croix*

St. Leufroy.

Works lost.

A Method for attaining to the Science of Music, call'd *Micrologus*.

A Treatise of the Body and Blood of Jes. Christ.

ARIBO, *Archbishop of Mentz.*

Works lost.

A Commentary on the five gradual Psalms.

A Letter to Berne Abbot of Richenaw.

BERNO, *Abbot of Richenaw.*

His Genuine Works.

A Treatise of the Office of the Mass.

The Lives of St. Ulric and St. Meginard.

Works lost.

A Treatise of the coming of our Lord.

Another on the Fasts.

A Tract dedicated to *Pilgrin* Archbishop of *Celen*.

A Treatise of Musical Instruments.

Another of the *Monocord*.

Divers Letters.

ADEMAR, or **AIMAR** de **CHABANOIS**,

a Monk of St. Cibar.

Works lost.

A Chronicle, or History of France.

A List of the Abbots of St. Martial at Limoges.

Certain Pieces in *Acrostick Verse*.

Manuscript Works.

A Letter directed to *Fourdain* Bishop of *Limoges*.

Several Sermons about the Apostleship of Saint Martial.

HUGH, *Arch-deacon of Tours.*

A Genuine Piece.

A Dialogue about an Apparition seen by *Herveus*, Treasurer of St. Martin at Tours.

ARNULPHUS, *Monk of St. Emmeran.*

A Genuine Piece still extant.

The Life of St. Emmeran, by way of Dialogue.

ODORAN, *a Monk of St. Peter le Vif.*

A Genuine Work.

His Chronicle, ending A. D. 1032.

ÆGELNOTUS, *Archbishop of Canterbury.*

Works lost.

A Piece in commendation of the Virgin Mary.

Several Letters and some other Works.

EBERARD, *the Pupil of St. Harvic.*

A Genuine Work.

The Life of St. Harvic.

JOHN XVIII. *Pope.*

His Genuine Pieces.

Three Letters.

EUGESIPPUS,

A Genuine Piece.

A Geographical Treatise of the Holy Land.

BRUNO, *Bishop of Wurtzburg.*

His Genuine Works.

A Commentary on the Book of Psalms.

Annotations on the Canticles, the Lord's Prayer, and the Creeds.

GLABER RADULPHUS *Monk of Cluny.*
His Genuine Works still in our Possession.
 An Ecclesiastical History dedicated to *Odilo* Abbot of *Cluny*.
 The Life of *St. William* Abbot of *St. Benignus* at *Dijon*.

ARNOLD, a Canon of *Herfeldt*.
A Genuine Piece.
 The Life of *St. Godehard* Bishop of *Hildesheim*, publish'd by *Bromerus*.

ALEXIUS, Patriarch of *Constantinople*.
Genuine Works.
 Certain Ecclesiastical Constitutions.

CAMPANUS, a Philosopher of *Lombardy*.
Works lost.
 A Treatise of Ecclesiastical Numbers.
 -----Another of the making of *Sun-Dials*.
 -----Another of the Calendar, with some other Pieces.

BERENGARIUS or **BERENGER**,
Arch-deacon of Angers.
Genuine Works.
 Three several Confessions of Faith.
 A Letter directed to *Ascelin*.
 Another Letter to *Richard*.
 Part of his Treatise against the second Confession of Faith.
Works lost.

A Manuscript Treatise against the Third Confession of Faith.
 A Treatise against *Adelman* and others.

EUSEBIUS BRUNO, Bishop of *Angers*.
A Genuine Piece still extant.
 A Letter to *Berenger*.

THEODUIN or **DIETWIN**
Bishop of Liege.
A Genuine Piece.
 A Letter against *Berenger*, directed to *Henry* King of *France*.

ADELMAN, or **ALMAN**, a Clerk of the Church of *Liege*, and afterwards Bishop of *Brescia*.
A Genuine Piece.
 A Letter to *Berenger*.
A Piece lost.
 A Letter to *Paulinus* Bishop of *Mets*.

ASCELIN, a Monk of *St. Evrou*.
A Genuine Work.
 A Letter to *Berenger* about the Eucharist.

HUGH, Bishop of *Langres*.
A Genuine Piece still extant.
 A Letter against *Berenger*.

GREGORY VI. Pope.
A Genuine Piece.
 A Circular Letter to all the Faithful.

CLEMENT II. Pope.

A Genuine Piece.
 A Letter to *John* Archbishop of *Salerno*.

LEO IX. Pope.
Genuine Works.
 XII Letters.
 Divers Bulls.

VICTOR II. Pope.
A Genuine Piece.
 A single Letter.

STEPHEN IX. Pope.
Genuine Works.
 A Letter to the Archbishop of *Rheims*.
 Another Letter to the Bishop of *Marfi*.

NICOLAS II. Pope.
Genuine Works.
 IX Letters.

HUMBERT, Cardinal.
Genuine Works still extant.
 An Answer to *Michael Cerularius's* Letter.
 A Confutation of *Nicetas Pectoratus's* Tract against the Latin Church.
 A Copy of the Sentence of Excommunication denounc'd against *Michael Cerularius*.

MICHAEL CERULARIUS, Patriarch of *Constantinople*.
His Genuine Works.
 A Letter written in his own Name and under that of *Leo of Acra*, to *John* Bishop of *Trani*, against the Church of *Rome*.
 Two Letters to *Peter* Patriarch of *Antioch*.
 A Form of Excommunication of the Pope's Legats.

NICETAS PECTORATUS,
 a Monk of *Studa*.
Genuine Works.
 A Piece against the Latin Church.
 A Fragment of his Treatise of the Soul.
 Two Hymns.

A Work lost.
 A Treatise of the Soul.

DOMINIC, Patriarch of *Grado*.
A Genuine Piece.
 A Letter to *Peter* Patriarch of *Antioch*.

PETER, Patriarch of *Antioch*.
Genuine Pieces still extant.
 A Reply to *Dominic* Patriarch of *Grado*, with another to *Michael Cerularius*, about the Differences between the Greek and Latin Churches.

ANSELM, Dean of *Namur*.
A Genuine Work.
 An History of the Bishops of *Liege*, from *St. Theodard* to *Wafon*.

HERMANNUS CONTRACTUS,
 a Monk of *Richenaw*.
A Genuine Work.

A Chronicle from the Creation of the World, to the Year 1052. continu'd by *Bertulphus*.

Doubtful Works.

Anthem in honour of the Virgin Mary.
Some other Divine Poems.

Works lost.

A Treatise of Musick.

—Another of the *Monachord*.

Three Books of the manner of making the *Astralabe*, and its usefulness.

One Book of the Eclipses.

One Book of the Calendar.

A Treatise of the Quadrature of the Circle.

—Another of the Discord of Sounds.

—Another of Phisognomy.

The Lives of divers Saints.

THEOPHANES the **CERAMEAN**,

Archbishop of Taurominum.

Genuine Works still extant.

LXXII Homilies.

NILUS DOXOPATRIUS,

Archimandrita.

A Genuine Work.

A Treatise of the Patriarchal Sees.

GUALDO, a Monk of Corbie.

A Genuine Piece.

The Life of *Anscharius* Bishop of Hamburg.

DROGO, Bishop of Terouane.

Genuine Works.

Certain Relations of the Lives of *St. Godelena* and *St. Oswald*.

A Manuscript Piece.

The Life of *St. Vinock*.

HELGAUD, a Monk of Fleury.

A Genuine Piece.

The Life of King *Robert*.

WIPPO, Chaplain to the Emperor Henry III.

Genuine Works.

An History of the Life of the Emperor *Conrad*.

A Panegyrick on the Emperor Henry III.

EBERVIN, or **EVERVIN**, Abbot of

St. Maurice at Tolen.

A Genuine Piece still extant.

The Life of *St. Simon* of Syracuse.

EVERSHEIM, Abbot of Aumont.

A Genuine Piece.

The Life of *Poppe* Abbot of *Stravelo*.

GERVASE, Archbishop of Rheims.

A Genuine Piece.

A Letter to Pope *Nicolas II*.

GUIBERT, Arch-deacon of Toul.

A Genuine Piece.

The Life of Pope *Leo IX*.

ANSELM, a Benedictin Monk of Rheims.

A Work lost.

The Itinerary of Pope *Leo IX*.

JOHN, Archbishop of Euchaita.

Genuine Works.

Divers Poetical Pieces about the Festivals of the year.

The Lives of *St. Eusebia* and *St. Dorotheus*.

JOHN, or **JEANNELIN**, Abbot of Erbrestein.

Genuine Works that we have.

Several Extracts of Prayers, with a Preface compos'd by that Author.

Three Letters.

Manuscript Pieces.

Certain Forms of Prayer dedicated to the Empress *Agnes*.

Works lost.

A Treatise of the Institution of a Widow.

—Another of the Life and Conversation of Virgins.

—Another of Alms.

—Another of the Heavenly Jerusalem, or of Contemplation.

HEPIDANNUS, a Monk of St. Gall.

Genuine Works.

A Chronicle.

The Life of *St. Wiborada*.

LANFRANC, Archbishop of Canterbury.

Genuine Works.

A Commentary on *St. Paul's* Epistles.

A Treatise of the Body and Blood of **JESUS CHRIST**.

Divers Letters.

Doubtful Works.

Certain Constitutions of the Order of Saint *Benedict*.

A Treatise of Confession.

A Discourse on the principal Duties of the Monastick Life.

Works lost.

An Ecclesiastical History.

The Life of *William* the Conqueror King of England.

A Commentary on the Book of *Psalms*.

GUITMOND, Archbishop of Aversa.

Genuine Works still in our Possession.

Three Books of the Eucharist against *Berenger*.

An Exposition of the Articles of Faith relating to the Holy Trinity, the Incarnation, and the Eucharist.

A Discourse made to *William I*. King of England, upon his refusal of a Bishoprick offer'd to him by that Prince.

DURAND, Abbot of Troarn.

A Genuine Piece.

A Treatise of the Eucharist against *Berenger*.

PETER DAMIAN, Cardinal-Bishop of Ostia.

Genuine Works.

A Volume of Letters divided into eight Books.

IX Tracts.

Divers Sermons.

The Lives of St. Odilo, St. Maur Bishop of Cefena, St. Romualdus, and St. Redulphus.

The History of the Passion of St. Flora and St. Lucilla.

Divers Prayers, Hymns and Profes.

Supposititious Works.

Certain Sermons, which are among those that are contain'd in the Collection of his Works.

Five Sermons publish'd by Father Luke Dachery.

ALEXANDER II. Pope.

Genuine Pieces.

XLV entire Letters, and several Fragments of other Letters.

ALPHANUS, Archbishop of Salerno.

Doubtful Works.

Divers Hymns and other Poetical Pieces.

GREGORY VII. Pope.

His Genuine Works.

CCCLIX Letters, a Register of which is compos'd, divided into nine Books.

IX or X other Letters.

A Decretal Letter to Orho Bishop of Constance, against the Marriage of Clergy-men, and their keeping of Concubines, with the Apology of the first Council of Rome, made up on that account by his Order.

A Dubious Work.

A Commentary on the seven Penitential Psalms.

A Manuscript Work.

A Commentary on St. Matthew's Gospel.

*A Spurious Work.*A Piece, call'd *Dilectus Papa*.

BENNO, Cardinal.

Genuine Works that we have.

Two Books against Pope Gregory VII.

HUGH, Bishop of Die, and afterwards Archbishop of Lyons.

Genuine Works.

Divers Letters to Gregory VII. about the Affairs of France, which are among those of that Pope.

Two Letters to the Princess Matilda against the Election of Pope Victor.

Two Letters concerning the Instalment of Lambert in the Bishoprick of Arras.

MANASSES, Archbishop of Rheims.

Genuine Works.

A Letter to Pope Gregory VII.

An Apology or Manifesto in his favour.

THIERY or THEODORIC, Bishop of Verdun.

A Genuine Work.

A Circular Letter against Pope Gregory VII.

FRANCO, a Philosopher of Liege.

Works lost.

A Treatise of the Quadrature of the Circle.

Certain Treatises on the Holy Scripture.
One of the Calendar.

WARIN, Abbot of St. Arnulphus at Metz.

A Genuine Piece still extant.

A Letter to John, firnam'd Jeannelin.

MICHAEL PSELLUS, a Senator of Constantinople.

His Genuine Works.

A Paraphrase in Verse, with a Commentary on the Canticles.

Certain Questions about the Trinity and the Incarnation.

A Dialogue concerning the Operation of Demons.

Other Poetical and Philosophical Works.

Works that are in Manuscript, or lost.

A Treatise against Eunomius.

An Epitome of the Pentateuch, or Books of Moses.

Certain Theological Questions.

Divers Tracts.

Homilies.

Letters.

CONSTANTIN LICHUDES, Patriarch of Constantinople.

Genuine Works.

His Constitutions and Synodal Decisions.

JOHN XIPHILIN, Patriarch of Constantinople.

Genuine Works still extant.

An Homily on the Cross.

Certain Decrees about Marriage.

ALBERIC, a Monk of Mount Cassin.

Works lost.

A Piece against Berenger.

A Treatise of the Science of Musick.

A Book of the Forms of Saluting and Discourting.

A Treatise against the Emperor Henry, about the Election of Popes.

-----Another of the Virginity of the Blessed Virgin Mary.

Divers Hymns.

Certain particular Discourses.

METELLUS, Abbot of Teigensee.

Genuine Pieces.

Quirinales; or Eclogues in honour of St. Quirinus.

DESIDERIUS, Abbot of Mount Cassin, and afterwards Pope under the Name of Victor III.

A Genuine Piece.

A Dialogue about the Miracles of St. Benedict.

WILLIAM, Abbot of St. Arnulphus at Metz.

Genuine Works still extant.

Seven Letters and a Prayer.

ROBERT de TOMBALENE, Abbot of St. Victor at Bayeux.

Genuine Works.

A Com-

▲ Commentary on the *Canticles*, printed under the name of *Radulphus Abbot of Fontanelle*.

A Preface to that Commentary.

MARIANUS SCOTUS.

A Genuine Work.

A Chronicle from the Creation of the World to A. D. 1083.

LAMBERT of ASCHAMBURG, a Monk of Hirsfeld.

A Genuine Work.

An Historical Chronology, from the Creation of the World to A. D. 1077.

ANSELM, Bishop of Lucca.

Genuine Works.

Two Books against *Guibert* the Antipope.

A Collection of Sentences, to shew, that Kings are not the lawful Proprietors of Church-Revenues.

A Spurious Work.

A Collection of Canons.

THEOPHYLACT, Archbishop of Acriis.

Genuine Works still extant.

Commentaries on the Four Gospels, on the Acts of the Apostles, on St. Paul's Epistles, and on four of the lesser Prophets.

LXXXV Letters.

A Discourse on the Cross.

An Instruction for *Constantin Porphyrogeneta*.

Manuscript Works.

Commentaries on the rest of the lesser Prophets.

A Treatise of the Controversies between the Greeks and Latins.

A Discourse to the Emperor *Alexis Comnenus*.

FOLCARD, a Monk of St. Berthin.

Genuine Pieces.

The Lives of St. Berthin and St. Omer.

GERARD, Abbot of St. Vincent at Laon.

A Genuine Piece.

The Life of St. Adelard.

WILLERAM, Abbot of St. Peter at Mersburg.

A Genuine Work still extant.

An Epithalamium on the Marriage of *JESUS CHRIST* and the Church.

URSIO, Abbot of Aumont.

A Genuine Work.

The History of the Life and Actions of Saint *Marcellus* Pope.

AMATUS a Bishop in Italy.

Works lost.

An History of the Normans.

Poems on St. Peter and St. Paul, in commendation of Pope Gregory VII. on the devout Prayers of the Rational, and on the Heavenly Jerusalem.

ADAM, Canon of Bremen.

Genuine Works.

An History of the Church of *Bremen*.

A Treatise of the Situation of the Northern Kingdoms.

JOAN. THRACESIUS SCYLITZES,

Caropalaia.

A Genuine Work.

A Continuation of *Theophanes's* Chronicle, from A. C. 813. to 1021.

ENGELBERT, Archbishop of Trier.

A Genuine Piece.

A Letter to Pope Gregory VII.

CONRAD, Bishop of Utrecht.

A Genuine Piece still extant.

An Apology against Pope Gregory VII.

WENERIC, Bishop of Verceil.

A Genuine Piece.

A Letter written in the Name of *Thierry* Bishop of *Verdun*, to Pope Gregory VII.

ULRIC, a Monk of Cluny.

Genuine Works.

Constitutions of the Abbey of *Cluny*.

BERNARD, a Monk of Corbie in Saxony.

A Work that is lost.

A Tract against the Emperor *Henry* IV.

WALERAN, Bishop of Naumburg.

A Genuine Piece.

A Letter to *S. Anselm* Archbishop of *Canterbury*.

URBAN II. Pope.

Genuine Works.

A Collection of XXI Letters.

Another Collection of XXXV Letters.

Another Collection of divers Letters, about the Affair of *Lambert* Bishop of *Arras*.

DEUS-DEDIT, Cardinal.

A Manuscript Work.

A Collection of Canons.

LAMBERT, Bishop of Arras.

Genuine Pieces that we have.

Five Letters.

RAYNOLD, Archbishop of Rheims.

Genuine Pieces.

Certain Letters, which are inserted in the Second and Fifth Tomes of the *Spicilegium*, by Father *Luke Dachez*.

NICOLAS, surnam'd the Grammarian, Patriarch of Constantinople.

His Genuine Pieces.

A Letter to the Emperor *Alexis Comnenus*.
Decrees about Marriage.

SIMEON the Young Abbot of Xerocerce.

His Genuine Works.

XXXIII Orations.

A Treatise of Piety, call'd *Hymns of the Divine Love*.

CCXXXVIII Maxims.

Two small Treatises, viz. one about the Impressions made by the Elements on the Bodies and Minds of Men; and the other, of the manner of God's Omnipresence.

Works in Manuscript, or lost.

Divers Homilies and Hymns.

St. ANSELM, Archbishop of Canterbury.

His Genuine Works still extant.

Two Treatises, call'd *Monoëgia* and *Prologia*.

A Reply to *Gauillon*.

A Treatise of Faith, the Trinity and the Incarnation.

-----Another of the Procession of the Holy Ghost.

-----Another of the fall of the Devil.

-----Another shewing why God was made Man.

-----Another of Original Sin.

-----Another of Truth, of the Will and its Freedom.

-----Another of the Agreement between Free-will and Predestination.

A Letter to *Waleran* Bishop of *Naumburg* about the use of unleaven'd Bread.

A Treatise of the Restauration of Clerks, who have committed Sins of Uncleanness.

-----Another of Marriages between near Relations.

-----Another of the Will of God.

-----Another of Peace and Concord.

-----Another of a Grammarian.

XVI Homilies.

An Exhortation to the Contempt of Temporal Things.

An Admonition to a dying Person.

XXI Meditations.

LXXIV Prayers.

Four Books of Letters; to which are annex'd two others concerning the Eucharist.

Spurious Works.

A Poem on the Contempt of the World.

The Psalter of the Virgin *Mary*.

A Dialogue about Divinity.

-----Another concerning the Passion of JESUS CHRIST.

A Treatise of the Dimensions of the Cross.

-----Another of the Conception of the Virgin *Mary*.

-----Another of the Festival of her Conception.

-----Another on the same Subject.

The History of the Passion of *St. Guigner*.

A Tract about the Stability of the Monastick Life.

Two Dialogues concerning Religion.

A Relation of certain Miracles.

Divers Works printed among those of other Authors.

THIERRY, Abbot of *St. Trudo*.

Genuine Works still in our Possession.

The Lives of *St. Bavo*, *St. Trudo*, *St. Rumoldus*, and *St. Landrada*.

Works lost.

The Life of *St. Benedict*.

An Account of the Translation of his Body.

The Life of *St. Amelberga*.

The Histories of the Old and New Testament in Verse.

PETER *Chavrophylax*, or Keeper of the Records of the Church of Constantinople.

Genuine Pieces that we have.

Answers to certain Cases relating to Church-Discipline.

INGULPHUS, Abbot of *Croyland*.

A Genuine Work.

An History of the Abbey of *Croyland*.

GEORGIUS CEDRENIUS, a Greek Monk.

A Genuine Piece.

His Annals or Epitome of History, from the Creation of the World to *A.D.* 1057.

ROSCELIN, a Clerk of the Church of *Compiegne*.

A Piece that is lost.

A Treatise of the Holy Trinity.

PAUL, Precent of *Benrieden*.

Genuine Works.

An History of the Actions of Pope Gregory VII.

The Life of *St. Herlucia*.

CONRAD, Monk of *Bruvilliers*.

A Genuine Piece.

The Life of *St. Wlphelin* Abbot of *Bruvilliers*.

GEFFRY de MALTERRE, a Monk of

Normandy.

A Genuine Work still extant.

An History of the Conquests of the Normans.

BERTULPHUS or BERNULPHUS, a

Priest of Constance.

His Genuine Works.

A Continuation of *Hermannus Contractus's* Chronicle.

Some other small Tracts.

WILLIAM of *Apulia*.

A Genuine Piece.

A Poem on the Conquests of the Normans.

NALGOD, a Monk of *Cluny*.

Genuine Works.

The Lives of *St. Odo* and *St. Mayol*.

OTHLO, Monk of *St. Boniface*.

A Genuine Piece.

The Life of *St. Boniface*.

GREGORY, Cardinal.

A Manuscript Work.

A Collection of Canons call'd *Polycarp*.

PETER de HONESTIS, a Clerk

of *Ravenna*.

A Genuine Piece still extant.

A Constitution for Canons.

THI-

THIBAUD or **THEOBALD**, a Clerk of the Church of Etampes.

A Genuine Piece.

A Letter to *Roscelin*, inserted in the Third Tome of the *Spicilegium* by Father *Luke Dachery*.

EADMER, a Monk of Canterbury, and the Pupil of St. Anselm.

Genuine Works.

The Life of St. Anselm.

An History of Novelties, divided into 6 Books.

A Treatise of the Excellency of the Virgin Mary.

-----Another of her Cardinal Virtues.

A Discourse on Blessedness.

A Collection of Similitudes taken out of Saint Anselm's Works.

Manuscript Works.

A Treatise of Ecclesiastical Liberty.

The Lives of St. Wilfrid and St. Dunstan.

Divers Letters.

GISLEBERT or **GILBERT**, a Monk of Westminster.

A Dialogue about Religion between a Christian and a Jew.

BERNARD, a Monk of Cluny.

A Manuscript Work.

Customs of the Order of Cluny.

BERNARD, a Clerk of the Church of Utrecht.

A Work that is lost.

A Commentary on the Eclogues of Theodulus.

ADAM, Abbot of Perseme.

Genuine Pieces still extant.

Letters publish'd by M. Baluzius.

Works lost.

Sermons and Commentaries on the Holy Scripture.

ALBERT, a Benedictin Monk of Mets.

A Piece that is lost.

An History of his Time.

ERARD, a Benedictin Monk.

Works lost.

A Commentary on the Pentateuch.

Divers Homilies.

BERTHORius Abbot of Mount Cassin.

Works lost.

Several Treatises of Philosophy and Physick.

A Discourse to his Monks.

GONTHIER or **GONTHERIUS**,

a Monk of St. Amand.

A Work that is lost.

A Relation of the Martyrdom of St. Cyricius in Verfe.

ANASTASIUS, a Monk of St. Sergius at Angers.

A Genuine Piece still extant.

A Confession of Faith.

BAUDRY, Bishop of Dol.

A Genuine Piece.

The Epitaph of Berenger.

GAUNILON, an English Monk.

A Genuine Work.

A Treatise of the Demonstration of the Existence of God.

NICETAS SERRON, Archbishop of Heraclea.

Genuine Works.

A Commentary on St. Gregory Nazianzen's Homilies.

A Commentary on the Poems of the same Saint.

A Supposititious Work.

A Catena on the Book of Job.

SAMUEL of Morocco a Converted Jew.

A Genuine Piece.

A Treatise to shew that the Messiah is come.

ALGER, a Deacon of Liege, and afterwards Monk of Cluny.

His Genuine Works still extant.

Three Books of the Sacrament of the Body and Blood of JESUS CHRIST.

A Preface to his Treatise of Mercy and Justice.

A Manuscript Work.

A Treatise of Mercy and Justice.

Works lost.

An History of Liege.

Divers Letters.

NICOLA S, Bishop of Methone.

A Genuine Piece.

A Treatise of the Eucharist.

Manuscript Works.

Several Treatises of the Procession of the Holy Ghost against the Latins.

SAMONAS Archbishop of Gaza.

A Genuine Piece.

A Dialogue between a Christian and a Saracen about the Eucharist.

A TABLE of the Acts, Letters and Canons of the COUNCILS held in the Eleventh Century.

Councils,	Years,	Acts, Letters, Petitions and Councils.	Councils,	Years,	Acts, Letters, Petitions and Councils.
A Council at <i>Compiegne</i> ,	1000	Mention made of that Council in the first Letter of Pope <i>Sylvester II.</i>	<i>Coyaco, Rouen,</i>	1050	XIII Canons.
A Council at <i>Dortmund</i> ,	1005	Mention made of that Council by <i>Disimar</i> .	<i>Siponto</i> ,	1050	A Letter containing 19 Rules.
A Council at <i>Frankfurt</i> ,	1016	Acts.			Mention'd in the Life of Pope <i>Leo IX.</i> by <i>Guiberti</i> .
A Council at <i>Ecenham</i> in <i>England</i> ,	1010	Acts containing divers Constitutions.	<i>Rome</i> ,	1051	Mention made of that Council by <i>Peter Damian</i> and <i>Hermannus Contraſtus</i> .
A Council at <i>Leon</i> ,	1012	Seven Canons and forty Constitutions.	<i>Mantua</i> ,	1052	Mention'd in the Life of Pope <i>Leo IX.</i> by <i>Guiberti</i> .
An Affembly in <i>England</i> ,	1012	King <i>Ethelred's</i> Laws.	<i>Rome</i> ,	1053	Referr'd to by <i>Hermannus Contraſtus</i> , and in a Letter by Pope <i>Leo IX.</i>
<i>Pavia</i> ,	1014 & 1024	A Discourse againſt the Incontinence of Clergy men.	<i>Narbonne</i> ,	1054	An Eccleſiaſtical Conſtitution.
		Eight Decrees againſt Clerks who keep Concubines.	<i>Florence</i> ,	1055	The Hiſtory of that Council by <i>Leo of Ofia</i> .
		The Emperor's Ediſt for the Confirmation of thoſe Decrees.	<i>Lyons</i> .	1055	Acts.
A Council held at <i>Orleans</i> ,	1017	The Hiſtory of that Council.	<i>Tours</i> .	1055	The Hiſtory of that Council referr'd to by <i>Guimond</i> and <i>Laſfranc</i> .
<i>Sclingenſtadt</i> ,	1023	Twenty Canons and a Form for the holding of Synods.	<i>Liſieux</i> .	1055	The Hiſtory of that Council.
<i>Arras</i> ,	1025	Acts, with the Letter of <i>Gerard</i> Biſhop of <i>Cambray</i> and <i>Arras</i> .	<i>Toulouſe</i> ,	1056	XIII Canons.
<i>Bourges</i> ,	1031	XX Canons.	<i>Rome</i> ,	1057	Mention'd in a Letter by Pope <i>Stephen IX.</i>
		A Declaration that Saint <i>Martial</i> ſhould bear the Name of an Apoſtle.	<i>Rome</i> ,	1059	<i>Bereger's</i> Retraction.
<i>Limoges</i> ,	1031	Acts.			XIII Canons.
An Affembly in <i>England</i> ,	1032	King <i>Cæm's</i> Laws.	<i>Meſſi</i> ,	1059	A Decree againſt Perſons guilty of Simony.
Councils held in divers Provinces of <i>France</i> ,	1040	Mention made of thoſe Councils by the Contemporary Authors.			A Decree about the Election of Popes.
Councils at <i>Rome</i> ,	1046	Mention'd by the Contemporary Authors.			Mention made of that Council by <i>Peter Damian</i> .
<i>Rome</i> againſt <i>Simony</i> ,	1047	Mention made of it by <i>Peter Damian</i> .	<i>Benevento</i> ,	1059	Acts.
<i>Rome</i> ,	1049	Mention'd by <i>Peter Damian</i> and <i>Hermannus Contraſtus</i> .	<i>Tours</i> ,	1060	X Canons.
<i>Pavia</i> ,	1049	Mention made of that Council by <i>Hermannus Contraſtus</i> .	<i>Rome</i> ,	1063	XI Articles againſt Perſons convicted of Simony.
<i>Meutz</i> ,	1049	Referr'd to by <i>Hermannus Contraſtus</i> and <i>Adam of Bremen</i> .	<i>Rouen</i> ,	1063	A Confeſſion of Faith relating to the Eucharift.
<i>Rome</i> againſt <i>Bereger</i> ,	1050	The Hiſtory of that Council referr'd to by <i>Laſfranc</i> .	<i>Gbalen</i> ,	1063	Acts taken out of the Library of <i>Cluey</i> .
<i>Brione</i> ,	1050	The Hiſtory of it cited by <i>Durandus</i> Abbot of <i>Troarn</i> .	<i>Manua</i> ,	1064	Extraſt of the Acts in the Hiſtorians of that time.
<i>Vercell</i> ,	1050	The Hiſtory of it referr'd to by <i>Laſfranc</i> .	<i>Rome</i> ,	1065	A Decree referr'd to by <i>Gratian</i> .
		Letters by <i>Aſcelin</i> and <i>Bereger</i> , concerning that Council.			Mention'd by <i>Pet. Damian</i> .
<i>Pavia</i> ,	1050	The Hiſtory of it by <i>Durand</i> Abbot of <i>Troarn</i> .	Another Council at <i>Rome</i> in the ſame year,	1065	
			<i>Elne</i> ,	1065	Divers Conſtitutions.
			<i>Meutz</i> ,	1069	Mention made of it by <i>Peter Damian</i> .
			<i>Winſfor</i> ,	1070	Extraſts of the Acts in the Hiſtorians of <i>England</i> .
			<i>Meutz</i> ,	1071	Acts of that Council.
			<i>Wincheſter</i> ,	1071	Acts in <i>Laſfranc</i> .
			<i>Rouen</i> ,	1072	XXIV Canons.
			<i>Erfurdt</i> ,	1073	The Hiſtory of that Council written by <i>Lambert</i> of

Councils,	Years,	Acts, Letters, Petitions and Councils.
A Council held at		of <i>Aischemburg</i> , and 2 Letters of <i>Sigefroy</i> Archbishop of <i>Mentz</i> .
	1074	XIV Canons.
	1074	A Relation of that Council in the 77th Letter of the first Book of Pope Gregory VII. See also the 42d and 43d Letters of the same Book.
	1074	Mentioned in the Letters of Gregory VII.
	1074	The History of it refer'd to by <i>Lambert of Aischemburg</i> .
	1075	A Relation of the Transactions of that Council, in the three first Letters of the third Book of Pope Gregory VII.
	1075	Mentioned in the Chronicle of <i>St. Maixent</i> .
	1075	Acts containing divers Rules.
	1076	A Letter to Pope Gregory and a Decree against him.
	1076	A Decree against the Emperor <i>Henry</i> , and the Bishops of <i>Lombardy</i> and <i>Germany</i> . Divers Constitutions.
A Council held at	1076	A Relation of the Transactions in the Historians of that time.
	1076	An Account of it in the Contemporary Historians.
	1077	Mention made of that Council in the Letters of Pope Gregory VII.
	1077	Mentioned likewise in the Letters of Gregory VII.
	1077	A Relation of the Transactions in that Council in the 22d Letter of the 4th Book of Gregory VII. See also the 15th and 16th Letters of the fourth Book.
	1078	Acts of that Council.
	1078	XII Canons or Constitutions.
	1078	A Letter by <i>Hugh de Die</i> to Pope Gregory VII. and X Canons.
	1079	Acts.
	1080	Mentioned in <i>St. Maixent's</i> Chronicle.
A Council held at	1080	Acts in the Historians of that time.
	1080	Decrees of that Council.
	1080	The History of that Assembly by <i>Hugh de Flavigny</i> .
	1080	A Decree against Pope Gregory VII. and the Emperor <i>Henry's</i> Letter written upon that
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Councils,	Years,	Acts, Letters, Petitions and Councils.
A Council held at	1080	occasion.
	1080	Mention'd in the Historians of that time.
	1080	Divers Canons.
	1080	Refer'd to by the Historians of that time.
	1080	A Letter by the Clergy of <i>Noyon</i> to that of <i>Cambray</i> , about the admission of the Sons of Priests into Orders.
	1082	Mention made of that Council in the Historians of that time.
	1083	Acts.
	1085	A Relation of the Transactions therein by the Historians of that time.
	1085	Acts.
	1085	Mention made of it by the Contemporary Writers.
A Council held at	1087	Mention'd likewise by the Historians of that time.
	1087	Acts of that Council in <i>Leo of Ostia</i> .
	1089	An Extract of the Acts in <i>Bernulphe's</i> the Historian.
	1089	Eight Canons.
	1090	Refer'd to by the Authors of that time.
	1091	Four Canons.
	1092	Mention'd by the Contemporary Authors.
	1092	Mention made of that Council in one of the Letters of Pope <i>Urban II</i> .
	1093	Decrees about Marriages between near Relations, &c.
	1094	An Extract of the Acts of that Council.
A Council held at	1094	An Extract of the Acts in the Contemporary Writers.
	1095	The History of that Council refer'd to by <i>Bernulphe's</i> and XV Canons.
	1095	Mention'd in <i>St. Anselm's</i> Life by <i>Eadmer</i> .
	1095	Acts, Letters of Pope <i>Urban</i> , and Canons of that Council.
	1095	Refer'd to by the Historians of that time.
	1096	Eight Canons.
	1096	Mentioned by the Contemporary Historians.
	1096	XVI Canons.
	1098	Mention made of that Council in <i>St. Anselm's</i> Life.
	1098	Mention'd likewise in the same Life of <i>St. Anselm</i> .
A Council held at	1097	XVIII Canons.
	1102	XVIII Canons.
	1103	X Canons.
	1103	X Canons.

A TABLE of the WORKS of the Ecclesiastical Authors of the Eleventh Century; disposed according to the Subjects they treat of.

Works about the Existence of God and his Divine Attributes.

ST. Anselm's Treatises call'd *Monologia* and *Proslogia*, with another small Tract.
Gauzillon's Piece concerning the demonstration of the Existence of God.

Works about the Holy Trinity and the Incarnation.

St. Fulbert's first Letter.
 — his Collection of divers Passages of Scripture.
Guirmond's Exposition of the Articles of Faith relating to the Mysteries of the Trinity and of the Incarnation.
Mich. Pselus's Questions about the Trinity and the Incarnation.
St. Anselm's Treatise on the same Subject.
 — His Treatise of the Procession of the Holy Ghost.
 — His Treatise to shew, why God was made Man
 — His Tract about the Will of God.

Treatises against the Jews.

St. Fulbert's three Treatises.
Gislebert's Dialogue about Religion between a Christian and a Jew.
Samuel of Morocco's Treatise of the coming of the *Messiah*.

Other Dogmatical Works.

Pselus's Dialogue about the Operation of Demons.
Nicetas Pectoratus's Fragment of a Treatise of the Soul.
St. Anselm's Treatise of the Devil's Fall.
 — His Treatise of Original Sin.
 — His Treatise of Grace and Free-will.

Works about the Eucharist.

St. Fulbert's first and second Letter.
 — His Collection of Passages of Scripture.
Berenger's three Confessions of Faith.
 — His two Letters.
 — Part of his Treatise against his second Confession of Faith.
Eusebius Bruno's Letter to Berenger.
Throdwin's Letter against Berenger.
Adelman's Letter to Berenger.
Aseelin's Letter to the same Author.
Hugh Bishop of Langres's Letter against Berenger.
Laufranc's Treatise of the Body and Blood of JESUS CHRIST.
Guirmond's Treatise.
Darand Abbot of Troarn's Treatise.

Alger's Piece.
Hugh of Langres's Treatise.
St. Anselm's Letter.
Anastasijs a Monk of *Angers's* Treatise.
Nicolas Bishop of Mezbone's Treatise.
Samonas Archbishop of Gaza's Treatise.

Books of Church-Discipline:

Pope Sylvester II's Letters.
 — His Discourse against Simoniacal Practices.
St. Fulbert's Letters.
 — His Penitential.
 — His Letters about the use of Church-Revenues.
William Abbot of St. Benignus at Dijon's Letter.
Godehard Bishop of Hildesheim's Letter.
Guibert Abbot of Tergentsee's Letters.
Burchar'd's Decretal.
Pope Benedic't VIII's Discourse against the Incontinency of Clergy men.
Berno's Treatise of the Office of the Mass.
Pope John XVIII's Letters.
Alexius Patriarch of Constantinople's Ecclesiastical Constitutions.
Pope Clement II's Letter.
 — **Leo IX's** Letters.
 — **Viktor II's** Letter.
 — **Stephen IX's** two Letters.
 — **Nicolas II's** Letters.
Nilus Dioxypatrius's Treatise of the Patriarchal Sees.
John firmam't Jeannelin's three Letters.
Laufranc's Letters.
 A Treatise of Confession attributed to him.
Guirmond's Discourse upon his refusal of a Bishoprick.
Pope Alexander II's Letters.
 — **Gregory VII's** Letters.
 — His Decretal Letter, with an Apology of the Council of Rome about the Celibacy of Priests.
Peter Damian's Letter.
 — His Tracts.
Berno's two Books against **Pope Gregory VII**.
Hugh Bishop of Die's Letters.
Manasse's Letter and Apology.
Constantin Licbudes Patriarch of Constantinople's Constitutions and Synodical Decisions.
John Xiphilin Patriarch of Constantinople's Decrees about Marriage.
William Abbot of St. Arnulphus at Meis's Letters.
Anselm Bishop of Lucca's two Books against **Guibert** the Antipope, with a Collection of divers Passages of the Fathers about-Revenues by **Anselm Bishop of Lucca**.
Theophilus's Letters.
Engelbert's Letter to **Pope Gregory VII**.
Conrad Bishop of Unecob's Apology against the same Pope.
Thierry Bishop of Verdun's Letter to **Gregory VII**.
St. Anselm's Letter to **Walcran**.
Pope Urban II's Letters.
Lambert Bishop of Arras and Rainold Archbishop of Rheims's Letter.

Nicholas Gram'm'd the Grammarian Patriarch of Constantinople's Letters and Decrees.

St. Anselm's Treatise of the Life of unheaven'd Bread, and of the Ceremonies in the Administration of the Sacraments.

— His Treatise of Marriages between near Relations.

— His Letters

Peter Chrysophylus, or Keeper of the Records of the Church of Constantinople's Reply about certain Points of Church-Discipline.

Theobald or *Theobald's* Letter to *Refectin*.

Controversial Works between the Greek and Latin Churches.

Michael Cerularius's Letters.

Cardinal *Humbert's* Answer to *Michael Cerularius*.

Nicetas Pectoratus's Treatise.

Humbert's Confutation of that Piece.

— His Sentence of Excommunication denounc'd against *Michael Cerularius*.

Michael Cerularius's Form of Excommunication publish'd against the Pope's Legats.

Peter Patriarch of *Antioch's* Reply to *Dominic*, and his Letter to *Michael Cerularius*.

Commentaries on the Holy Scripture.

Bruno Bishop of *Wurtzburg's* Commentaries on the Book of Psalms.

Lanfranc's Commentaries on *St. Paul's* Epistles.

Peter Damian's Sixtieth Treatise.

A Commentary on the Penitential Psalms attributed to Pope *Gregory VII*.

Pselus's Commentary on the Canticles.

Another Commentary on the Canticles.

Theophylact's Commentaries on the four Gospels, on the Acts of the Apostles, on *St. Paul's* Epistles, and on four of the lesser Prophets.

Commentaries on the Works of the Fathers.

Nicetas Serron's Commentaries on the Homilies and Poems of *St. Gregory Nazianzen*.

Historical Works.

Dithmar's Chronicle.

Leo the Grammarian's Chronicle.

Guarlin or *Gauslin* Archbishop of *Bourges's* Letter about a Shower of Blood.

Aimar de Chabanais's Chronicle.

— His List of the Abbots of *St. Marial of Limoges*.

Hugh Arch-Deacon of *Tours's* Dialogue about a Vision.

Odoran Monk of *St. Peter de Vif's* Chronicle.

Eusebius's Geographical Treatise of the Holy Land.

Glaber's Ecclesiastical History.

Pope *Gregory VI*. Circular Letter.

Anselm Dean of *Namur's* History of the Bishop of *Liege*.

Bervulphus's Continuation of *Hermannus Contractus's* Chronicle.

Hepidannus's Chronicle.

Pope *Gregory VII's* Letters.

Hugh Bishop of *Die's* Letters.

Manfius's Letter and Apology.

Marianus Scotus's Chronicle.

Lambert of Aichstemburg's Historical Chronology.

Adam Canon of *Bremen's* History of that Church.

— His Treatise of the Situation of the Northern Kingdoms.

Joan Thraceus Scolitzes's Continuation of *Theophanes's* Chronicle.

Inguiphus's History of the Abbey of *Croiland*.

Geo. Cedreus's Annals.

Paul Provost of *Benrieden's* History of Pope *Gregory VII*.

Gaufrey or *Geffrey's* History of the Conquests of the Normans.

Eadmer's History of Novelties.

Lives of the Saints.

St. Fulbert's Life of *St. Rupert* Bishop of *Cambray*.

Meginfray's Life of *St. Emmeran*.

Erchinfroy's Life of *St. Colman*.

Syrus's Life of *St. Malo*.

Oiberre's Lives of *St. Durstan*, *St. Odo*, and *St. Alphegus*.

Althold's Life of the Emperor *Henry II*.

Tanzmarus's Life of *St. Bernard* Bishop of *Hildesheim*.

Berno's Lives of *St. Ulric* and *St. Aeginard*.

Arnulphus's Life of *St. Emmeran*.

Eberard's Life of *St. Harvic*.

The Life of *St. William* Abbot of *St. Benignus* at *Dijon*.

Arnold's Life of *St. Godtard*.

Gualdo's Life of *Anscharius* Bishop of *Hamburg*.

Drego's Lives of *St. Godolena* and *St. Oswald*.

Helgaud's Life of *Robert* King of *France*.

Wipo's Lives of the Emperors *Conrad* and *Henry III*.

Eberwin's Life of *St. Simon* of *Syracuse*.

Everheim's Life of *Poppo*.

Guiberti's Life of Pope *Leo IX*.

John Archbishop of *Euchaita's* Lives of *St. Eusebia*

and *St. Dorotheus*.

Hepidannus's Life of *St. Wiborada*.

Peter Damian's Lives of *St. Odilo*, *St. Maur*, *St. Romualdus*,

St. Rodolphus, *St. Flora*, and *St. Lucilla*.

Defiderius Abbot of *Mount Cassin's* Dialogue about

the Miracles of *St. Benedic*.

Folcard's Lives of *St. Berchin* and *St. Omer*.

Gerard's Life of *St. Adclard*.

Urho's History of *St. Marcellus* Pope.

Trudo, Abbot of *St. Thierry's* Lives of *St. Bruno*,

St. Trudo, *St. Rumolt*, and *St. Candrada*.

Paul of *Benrieden's* Life of *St. Hruclua*.

Conrad's Life of *St. Wolphelin* Abbot of *Bravilliers*.

Nalgod's Lives of *St. Odo* and *St. Malo*.

Othlo's Life of *St. Boniface*.

Eadmer's Life of *St. Anselm*.

SERMONS.

St. Fulbert's Sermons.

Theophanes the Caraman's Sermons.

Peter Damian's Sermons.

John Xpiblin's Homily on the Cross.

Theophylact's Discourse on the same Subject, with an Instruction to *Constantin Porphyrogenetus*.

Simon the Young's Sermons.

St. Anselm's XVI Homilies.

Eadmer's Discourse on the Virgin *Mary*, with some others.

Works about a Monastick Life.

Certain Constitutions of the Order of *St. Benedic* attributed to *Lanfranc*.

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A Discourse on the Principal Functions of Monks ascribed to the same Author.

Peter de Honefius's Rule for the Regular Canons.

Certain Letters by Pope Gregory VII.

Warin Abbot of St. *Annulphus* at Metz's three Letters.

Ulric's Constitutions of the Abbey of *Cluny*.

Siméon firman'd the Young's Discourses and other Treatises.

Bernard's Customs of the Order of *Cluny*.

Works of Morality and Piety.

Peter Damian's Prayers.

Sim on the Young's several Pieces.

St. Anselm's Prayers and Meditations.

— Some of his Letters.

Poetical Pieces.

St. Fulbert's Hymns and Poems.

Aimar de Chabanois's Acrostick Verses.

Nicetas Pectoratus's Hymns.

Hermannus Conradus's Anthems in honour of the Virgin Mary and other Hymns.

John Archbishop of *Euchait's* Poems on the Festivals of the Year.

Peter Damian's Hymns, Prayers and Profes.

Pfeller's Paraphrase in Verse on the Book of Canticles.

— His other Poetical Works.

Metellus's Poem call'd *Quinatus* in honour of *St. Quirinus*.

William of Apulla's Poem on the Conquest of the *Normans*.



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Containing an ACCOUNT of the
CONTROVERSIES
IN
RELIGION;
THE
LIVES and *WRITINGS*
OF
Ecclesiastical Authors;
AN
Abridgment of their *Works*;
And a JUDGMENT on their
STYLE and *DOCTRINE*:
ALSO
A Compendious HISTORY of the COUNCILS
AND
All Affairs Transacted in the *Church*.

Written in *FRENCH*
By *Lewis Ellies du PIN*, Doctor of the *SORBON*.

VOLUME the TENTH.
Containing the HISTORY of the TWELFTH CENTURY.

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THE P R E F A C E.

THis Tenth Volume contains the entire History of the Twelfth Century, tho' that be larger than the Preceeding, by reason it contains a greater Number of Authors than the Ages before it, some whereof may be Compared to the greatest Lights of the Church. We here find the Empire and the Church at Difference; The Church of Rome disturb'd by Obstinate Schisms; The Popes at War with the Emperours; The Kings and Bishops in Dispute about their Rights. The Dignity of the Sacraments, and the External Worship in Religion, as also its Principles are attack'd by Monstrous and Ridiculous Heresies. Scholastick Divinity becomes the common Study, and the Body of the Canon Law, such as it is at Present, was form'd and establish'd in this Twelfth Century. The Church is stock'd with abundance of Monastick and Regular Orders. The Immunities and Exemptions of the Revenues of the Church and Ecclesiastical Persons are vigorously supported by the Bishops, and maintained by the Decrees of Councils. And Finally, the Manners of Ecclesiasticks and the External Ceremonies of the Church are reform'd in this Age by several very useful Regulations. This is what the Reader will find in the History and Extracts of the Authors and Councils of the Twelfth Century, which we Publish in this Volume.

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A N

Historical Account

OF THE

CONTROVERSIES

IN

RELIGION

AND OF OTHER

Ecclesiastical Affairs,

IN THE

Twelfth CENTURY.

CHAP. I.

Of the Life and Writings of Ivo, Bishop of Chartres.

IV O, Bishop of Chartres, (though Born in the XIII. Age of the Church;) not Dying till the Year 1115, shall begin our Catalogue of the Writers of this XIII. Century; and his Life and Works, have so many things remarkable in them, as to deserve a Chapter by themselves.

He was the Son of *Hugo de Apsle* and *Hilemhuga*, and was Born at *Beauvais*; where, he also began his Studies; but, removing afterwards to the Abbey of *Bee*, he applied himself to Divinity under *Laufians*, and chiefly to the Reading and Studying of the Ecclesiastical Canons. *Guy* Bishop of *Beauvais* made choice of him for Abbot of the Monastery of *St. Quentin*, which he had Founded in the Year 1078. He gave all his Estate to this Foundation; wherein, by his Care and good Government, Religion and Learning did mightily flourish; and by some of the Members of this, were several other Monasteries of Canons Regulars Erected in divers parts of France.

Geofry, at this time Bishop of Chartres, was summon'd to answer before Pope *Gregory VII.* to the Charge of Simony, laid against him, which, nevertheless there appear'd not sufficient Evidence at that time to make out; but being afterwards Cited before *Urban III.* he was found guilty of divers Crimes and deposed by that Pope from his Bishoprick. The Clergy and People of Chartres Elected *Ivo* into his place, and presented him to King *Philip*, who gave him the Inve-

figure: but *Richerius*, Arch-Bishop of *Sens*, being enrag'd that *Geofry* was turn'd out, without acquainting him with it, refuses to Consecrate *Jo*, though the Clergy and People of *Chartres* demanded it with much earnestness. The Arch-Bishop persisting in his Temper, *Jo* Addresses himself to Pope *Urban II.* and from him receives his Consecration, with an express to *Richerius* to acknowledge him, and by virtue of it was soon put in possession of the Bishoprick of *Chartres*, and *Geofry* oblig'd to retire to that part of the Diocels which lay in *Normandy*, which for some time after he retain'd for the favour and interest of the Duke of that Province. *Richerius*, in revenge of the affront put upon him, and to assert his own rights and privileges, Summons *Jo* before the Council he was to hold at *Stampe*, to answer for his having seiz'd himself of the Church of *Chartres*, while *Geofry* was yet living; *Jo* not thinking it safe for him to appear there, the Arch-Bishop, together with the Bishops of *Paris*, *Meaux* and *Troyes*, declar'd him guilty of High-Treason against the King and the Ecclesiastical Laws, in having gotten himself Consecrated by the Pope, and resolv'd to re-settle *Geofry* in his Diocels, but *Jo* appealing once more to *Rome*, the Pope Interdicts *Richerius* the use of the *Palium*, in case he should any longer oppose the Establishment of *Jo*; upon which, *Geofry* was at last intirely driven out of the whole Diocels. The great zeal *Jo* always express'd for maintaining Ecclesiastical Discipline, the observation of the Canons and purity of Manners, and his undaunted Courage in asserting the liberties of the Church, in opposing all Innovations and irregularities, and in discouraging and discountenancing all vices and neglect of duties, as it engag'd him in many differences with others, and involv'd him in much trouble, so it gave occasion to the World to perceive and admire his great Learning and Knowledge, and his mighty Wisdom and Constancy. He died at *Chartres*, the 23d. of December, in the Year 1115.

His Works.

There are yet extant, 287. Letters written by *Jo* Bishop of *Chartres*, which, being full of remarkable Observations concerning the Discipline and History of the Church, and containing many excellent Lessons of Morality, judicious determinations of several Cases of Conscience and Law-Questions, proposed to him by others, are of no small value, and it will be well worth our while to give the Reader a short and exact abridgement of each of them.

The two first in the Collection, are from Pope *Urban II.* one to the Clergy and People of *Chartres*, the other to *Richerius* Bishop of *Sens*, in which, the adviser of them of his having Consecrated *Jo* Bishop of *Chartres*; at the end of them follows the Pope's advice to him after his Consecration.

The III^d. Letter is from *Jo* to the Pope regretting his having been by him drawn from his solitudes and retirement to be made a Bishop, and recommending to him the Bishop of *Beauvais*.

In the IVth. he admonishes *Bernard*, Abbot of *Marmoutier*, not to entertain any Monks of his Diocels, and in particular, denounces of him one *Willelm*, who had been Abbot of *Bonneval*, and quitted his Station for that retirement.

The Vth. Letter to *Adela* Countess of *Chartres*, severely reprimands her for countenancing the Marriage of her Kinswoman *Adelaida* with *William*, and advises that they forbear having Carnal knowledge of each other, till the matter be determined in Synod.

The VIth. is a Letter of Thanks for a Present he had receiv'd from *Girard*; (suppos'd to have been a Regular Canon of St. *Quentin* at *Beauvais*, and afterwards Abbot of the Monastery of St. *Loup* in *Troyes*) He gives him all'o some account of the contrivances of his Enemies against him, and invites him to his House. He tells him in the Conclusion, that *Geofry* was forc'd to quit the whole Bishoprick, except a small corner of it, which he yet held by the Duke of *Normandy*'s assistance.

The VIIth. is directed to *Roscein*, a Priest of the Church of *Compiègne*, who had been Condemn'd of Heresy in the Council of *Salsbury*, and forc'd to a recantation, which he afterwards repented, and retir'd out of his Denace; and not knowing, in that condition, where to find a refuge, had address'd himself for relief to *Jo* Bishop of *Chartres*. Our Prelate answers, that he would willingly grant his request and afford him entertainment, were he sure he had sincerely repented; but having reason to believe the contrary of him, and fearing the People of *Chartres* would not endure him among them, must refuse what he asks of him; that the best advice he can give him is to bear his condition patiently, and to resolve on a publick and authentic abjuration of his errors in Religion.

The VIIIth. Letter of *Jo*'s is to *Richerius* Arch-Bishop of *Sens*, who had severely inveigled against him, and in a Letter, by which he Cited him to appear and answer before him, for having usurp'd the See of *Chartres*. *Jo*, in this Letter, remonstrates to him, how injudiciously he dealt, and what inconveniences he would draw upon himself, by undertaking the cause of one who had been found guilty of the most notorious Crimes, and stood condemn'd by the Holy See: that for his part, he was as far from aspiring to the Bishoprick of *Chartres*, that after the Clergy of that Church had Elected him and forc'd him to take Inveiture of the King, he had still declin'd entering upon that Charge, till he was fully certified of the deposition of *Geofry*, and that it was the Pope's pleasure he should succeed him: that upon the Arch-Bishop's refusing to

admit

admit him, he had recourse to the Pope, who oblig'd him to accept the Bishoprick and Consecrated him himself. He reminds the Arch-Bishop, likewise that the Pope had written to him, and commanded him to receive him as his Suffragan, that he had ever since endeavour'd to behave himself according to the respect and obedience due from him to his Metropolitan: he adds, that he is willing to attend the Council at *Stamps*, if a safe Conduct may be granted him, and that *Stephen* Earl of *Chartres* should be ready there, on the King's side, to answer to all that should be objected against him, without prejudice to the Authority of the Holy See, before which this matter might one day be brought.

The IXth. Letter is Address'd to *Philip* King of *France*, and gives His Majesty an account how *Isa* had Accommodated the differences between the Monks of *Bec* and those of *Moleme*, with which the King was not satisfied.

In the Xth. he gives several Instructions to the Nuns of *St. Avita* near *Châteaudun*, and advises them in particular, to take care of their Reputations.

In the XIth. he Congratulates *Gombier*, upon his return to his duty, orders him to retire into the Church of *Santa Maria de Gournay*, where he should have the Charge of some Monks, and exhorts him to live there peaceably and orderly.

In the XIIth. he consults Pope *Urban*, about an odd practice of some in his Diocess, who would live by the Altar, but not serve at the Altar, and offer'd Money to him for Altars, as they were wont to purchase them of his predecessors, under the title of *Personnats*: Of this matter, *Isa* intreats the Pope's Opinion, and his Advice how to deal with these Traders. He informs him also, that the Arch-Bishop of *Sens*, assisted by the Bishops of *Paris*, *Meaux*, and *Troyes*, had pronounc'd his Consecration void, and intended to reinstate *Geoffry*. He appeals therefore to the Holy See, and judges it necessary that the Pope write to them, and oblige them either to give him no farther disturbance, or else to appear at *Rome*, and give an account of their proceedings. Lastly, he delivers his Opinion, that 'twould be convenient the Pope should send a Legate into *France*, to endeavour the Reformation of the Churches: and prays the Pope, that if any persons banish'd out of his Diocess for notorious Crimes, shall repair to *Rome*, he will not decree any thing concerning them, till he have fully inform'd himself of the whole merits of their causes.

The XIIIth. and XIVth. Letters are to the Arch-Bishop *Richerius*, and the other Bishops invited by the King to his Marriage with *Bertrade*, whom *Isa* dissuades from going to Court, and exhorts to do all they can to hinder that Marriage.

In the XVth. he freely declares his mind to King *Philip*, that henceforth can not will assist at his intended Marriage with *Bertrade*, till his former Marriage be pronounc'd void in a General Council.

The XVIth. is an Answer to *Walter* Bishop of *Meaux's*, upon this Question, If it be lawful for a Man to Marry his Concubine? He tells him that some Laws have forbid it, and others have permitted it, and leaves the whole matter to the discretion and judgment of the Bishops; after which, he exhorts the Bishop of *Meaux*, not to approve of King *Philip's* Marriage with *Bertrade*.

The XVIIth. to the regular Canons of *St. Quentin*, at *Beauvais*, does with a great deal of Eloquence set forth the troubles he is involved in, since he was made a Bishop; admonishes them to continue to observe the Rules of their Institution and to make choice of a Superior in his place.

In the XVIIIth. *Isa* highly blames Cardinal *Roger*, the Pope's Legate, for being inclin'd to Absolve *Simon* Count of *Nieffe*, whom he had Excommunicated for Adultery. This Count, after the Death of his Wife, Marries one with whom he had formerly been too familiar, and now demands Absolution; *Isa* absolutely refuses it, and sends him to the Pope with a Letter, setting forth the whole affair: the Count makes his suit to *Roger*, hoping to meet with more gentle treatment from him than at the Pope's hands; *Isa* hereupon declares to the Cardinal that he cannot absolve him, nor will he admit him to the Communion, till he has an answer from the Pope, either in writing or by word of mouth.

The XIXth. Letter is written to *William*, Abbot of *Fecamp*, who had compar'd him to *St. John* and to *Elijah*, for his boldness, in declaring his dislike of the King's Marriage. *Isa* acquaints him how great inconveniences that liberty of his had brought him under, and desires the Prayers of him and his Monks. He cannot grant the Abbot's request in behalf of a Canon Regular, who would have leave to quit his Rule and enter into the Monastery of *Fecamp*; he tells him, if he knew the Man, he would not be concern'd for him, that he is a proud and idle Fellow, that for ten years together he had never as he ought observ'd his week for reading Mass, but was at any time for reading out of his turn, when there was an occasion of serving his vanity by it; however, if the Canons his Brethren, would consent he should leave their House, he would not hinder him, and gave him full leave to ask them.

Isa being taken into Custody for opposing King *Philip's* Marriage, the Clergy and people of *Chartres* threatened to assault the Count, unless he would release him: to them, therefore *Isa* writes, dissuading them from all thoughts of taking Arms, which would be a means not of procuring his liberty, but prolonging his Confinement, that it would moreover offend the Divine Majesty, that it was not fit for a Bishop to recover his Rights by violence, that he was resolv'd, rather to Dye, than that any Man should lose his Life to rescue him, that that would much sooner be obtain'd by their Prayers, which was all he had to beg or expect from them. These are the Contents of his XXth. Letter.

In the XXIIth. he pays his thanks to *Hoel* Bishop of *Mant*, for the Prayers he had put up to God for his deliverance. He desires of him the Relicks of *St. Julian's* Body, which had been lately translated to *Mant*.

The XXIII^d. to King *Philip*, acknowledges that having been by that Prince advanc'd to a Bishoprick, he owes to him under God the highest respect and observance: but that having had the misfortune to fall under his displeasure, for offering him as a true and faithful Servant necessary and wholesome advice, he had been ill treated, and the goods of his Bishoprick embroiled by his Enemies; that therefore he pray'd His Majesty to excuse his not coming to Court, and to allow him some time to breath, and to put his affairs into order again. He hopes God will one day convince him by experience of the truth of that Maxim of *Solomon's*, that the wounds and harsh usage of our friends who love us, are to be prefer'd before the kisses of our enemies and flatterers. He concludes with assuring the King, that he is ready to answer his accusers, when he may know what they have to object against him, and that he will defend himself in the Church, if his crimes fall under the Ecclesiastical Cognizance, or before His Majesty's Council, if he be charg'd with any against the State.

The XXIII^d. is to *Guy*, Chief Master of the King's Household, who had interceded with the King, in favour of *Isa*: he returns him thanks for his good offices, and assures him 'tis impossible they should come to any good terms, till the King have totally quitted *Berrade*; that he had seen a Letter of Pope *Urban's* to all the Prelates of the Kingdom, Commanding them to Excommunicate him in case he continued to live with her, and that this Letter had been long since publish'd, if he had not conceal'd it out of the true love he bore His Majesty, and his unwillingness that his own people should rise up against him.

The XXIVth. is to *Hugh*, Arch-Bishop of *Lyons*; he acquaints him how great joy it was to him to hear that Pope *Urban* had appointed him Legate of *France*, in which employment he had so well acquitted himself under *Gregory* the VIth. but, that he was now not a little griev'd to understand he had by the advice of several of his friends refus'd to accept of that Office again, by reason of the too great business which must lie upon him, at the present juncture of affairs, while the Church labour'd under such troubles as would not easily admit of being compos'd. *Isa* tells him, he had been ill counsel'd, and ought not to be sway'd by his friends persuasions, that though in *Italy* a second *Ahab* was arisen, and *France* had another *Jezebel*, who endeavour'd to overthrow the Altars and kill the Prophets of the Lord, yet he should remember the saying of *Elijah*, that God had yet left him Seven Thousand Servants, who had not bow'd their knees to Baal: that though their *Herodias* should request the Head of *John*, and *Herod* should grant her what she ask'd, yet *John* should not be afraid to tell him, 'tis not lawful for thee to put away thy own Wife, and to Marry another Man's Wife or Concubine. These and the like instances are urged by *Isa*, to induce *Hugh* to take upon him the Legatine Authority, which he hopes he will soon acquaint him he has yielded to, and desires to know where he may meet him about the beginning of Lent.

His XXVth. Letter is address'd to Pope *Urban*; and lays before him an account of the troubles and difficulties he was daily oblig'd to encounter with, which made him often resolve to quit his Bishoprick. He then intreats the Pope not to hearken to what should be alledg'd, in his own defence, by one of the Clergy of *Chartres*, who had been degraded for Simony, Money-Coining, and other irregularities.

The XXVIth. is to *Walter*, Abbot of *St. Maur des Fosses*, who had thoughts of leaving his Monastery, by reason of the great corruptions and disorders amongst his Monks. *Isa* dissuades him from pursuing that resolution, if he have yet any hopes of doing good upon and reforming but some of them; but in case they continue all incorrigible, thinks he may leave them.

The XXVIIth. is to *Eudes*, Chief-Justice of *Normandy*, who had ask'd his Opinion, how he ought to proceed against a certain Bishop; who, being formerly accus'd of Simony and other misdemeanours, had gotten himself Consecrated before the day appointed for his trial. *Isa* advises this Magistrate not to regard him as a Bishop, but to treat him as an Heretick and an Intruder; and that if he could not have Justice done upon him by the Bishops of the Province, he should Cite both him and his Judges before the See of *Rome*, without whose determination such causes were seldom brought to a due issue.

The XXVIIIth. to King *Philip*, carries his excuses for not appearing with his Soldiers at *Pontoise*, or *Chaumont*, according to the King's Orders. 1. Because Pope *Urban* having forbid the King to keep Company with *Berrade*, under pain of Excommunication, he could not have forborn publicly admonishing his Majesty of it. 2. Because most of the Guards and Militia of his Diocess lying under Excommunication for being concern'd in a Rebellion, he could not, till they had undergone a Penance, receive them into the Communion of the Church, nor send them against the Enemy while they were under her Censures; and 3. because he thought it not safe for him to be at Court, where he was hated by the Sex that seldom pardon even their best friends.

The XXIXth. Severely reprimands *Roger* the Priest, for his ill conduct and behaviour.

The XXXth. contains *Isa's* advice to *Fulk*, Bishop of *Beauvais*, not to persist in opposing *Hugh* the Pope's Legate, and communicates to him the Letters sent him by the Pope, relating to King *Philip's* affair.

By the XXXIst. to the same Prelate, he resigns up into his hands the Provostship of *St. Quentin* in *Beauvais*, conjuring him to see that his Successor be chosen by the majority and foundest

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part of that society. And in the XXXIId. he sends his advice to them, to Elect a fit and able person for their Governour.

The XXXIIIId. and XXXIVth. Letters have nothing remarkable in them.

The XXXVth. is address'd to *Richerius*, Arch-Bishop of *Sens*, and the other Prelates assembled with him at *Rheims*, and sets forth his reasons why he would not obey their Citation of him before that Council: 1. that he was Cited by Bishops of other Provinces, who had no power to be his Judges. 2. Because they intended to try him out of the jurisdiction of the Province he was under; and 3. because the accusations laid against him proceeded only from their malice and hatred of his person: that therefore he appeal'd to the Holy See of *Rome*, where he should be sure to meet with the favour allow'd to all others in his condition, of being heard by the Pope himself, or by his Vicars: that he did take this method to avoid a Tryal, being able enough to defend himself against their charge of Perjury, by bringing proof that he had not so much as taken any Oath, but that he did it to prevent his giving an ill example to others and exposing himself to apparent hazard of his Life, since he could not by any means obtain the King's Pardon: that besides all this, he well enough foresaw he should not be allow'd liberty of speech in their Assembly, since they had already accus'd him of disloyalty to the King, and of being an Enemy to His Majesty, only for having had the courage to tell him his duty, as he thought all of them in Conscience bound to do; whereas His Majesty's real Enemies were those who dissembled with him, and dar'd not search his wounds with fire and sword; that the King might deal with him as His Majesty should think fit, but that he was firmly resolv'd never to approve of his Marriage.

In the XXXVIth. Letter to the Bishop of *Beauvais*, he shews him the reasons he had to complain of him; particularly, that having requested him to send a Canon Regular to be prefer'd to a vacancy in his Diocese, that Bishop would have had him put in a Monk, contrary to the constitutions of that Church ordained by the Pope. Hereupon, *Ivo* takes occasion to shew the dignity of the Regular Clergy above that of the Monks, and cites, to this purpose, a passage of *St. Austin*, wherein that Father says, *he scarce ever knew a Monk prove a good Clerk*, and some places out of *St. Jerom*, preferring the Clergy before the Monks. He protests however, that he does not intend all this to reproach and disparage the Monastick way of living, but to put them in mind that they ought to continue truly Monks, and be content to lead a retir'd life. "We praise their Institution, (says he) and believe their state to be as perfectly happy as any on Earth, while they confine themselves within the bounds assign'd them by their Founders; but we think them fitter to be Subjects than Governours, and would have them be humble and obedient, not proud and aspiring.

In the XXXVIIth. he exhorts a certain Canon Regular to go on as he had begun, in all due submission to his Superiours, and in the practice of virtue and Religion.

The XXXVIIIth. is a Letter of thanks to the Bishop of *Winchester*, for a Chalice he had made him a Present of, to hold the *Holy Chrism*.

In the XXXIXth. he acquaints *St. Anselm*, Arch-Bishop of *Canterbury*, That he had shewn what kindness he could to the Monks of *Bec*, in taking their part against those of *Molefme*, and that he had long since done them Justice, in their demands upon the Abbey of *Paisly*, if they had not resolv'd to wait first of all for the King's Consent.

There is nothing observable in the XLth. Letter.

The XLth. Written to *Geoffry* Abbot of *Vendome*, Treats of the following Question, *viz.* Whether a Monk taking the Vow upon him, and receiving the *Benediction* from another Monk, ought again to receive it from his Abbot? *Ivo* determines, that it may be either repeated or omitted, without any prejudice either to the one or the other of the parties, because the *Benediction* of a Monk is not by imposition of hands, nor the Administration of any Sacrament of Apostolical Tradition, and that it has no other virtue in it than what is in the Absolution of a Penitent, or the Prayers of a Priest for his People; that a private Monk having no body but himself to take care of, may, by his own act, dedicate himself to that state of Life, without the *Benediction* of any Monk or Abbot, since that which constitutes him a Monk, is not any new Dignity conferr'd on him, but only his Contempt of the World and Love of God; that this is so, appears from considering the practice of the first Institutors of the Monastick Orders, who neither receiv'd nor us'd any *Benedictions*; that indeed, when the Communities of Monks began to be numerous, Vows were exacted of them, and they were admitted by *Benedictions*, which custom, was prudentially taken up, to oblige them the firmer and more solemnly, in the presence both of God and Men, to Diligence and Constancy in the way of Life they had chose and undertaken; which if they should afterward offer to renounce, they would have the more Witnesses to Condemn them; that these Ceremonies were the best security could be found out against the fickleness of Mens minds and resolutions; and that therefore, 'twere convenient it should be left to the discretion of every Abbot to oblige his Monks, if he thought fit, to renew the Vows they had come under before Witnesses, and to repeat the *Benedictions* they had receiv'd from others, or wholly to omit them; since these were not Sacraments, which ought not to be repeated; but if the *Benediction* were look'd upon as such, it ought not to be administr'd a second time, as Bishops were not to Consecrate anew the Nuns that had been already Consecrated by Priests.

The XLIIId. is a Letter of Moral Advice, to the Bishop of *Soissons*.

The XLIIIId. Congratulates Pope *Urban*, upon the Restoration of Peace to the greatest part of *Italy*; and acquaints him, that one *William*, a Clergy-man of his Diocese, was Elected Bishop of *Paris*.

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The XLIVth. is an Admonition to all the Bishops of *France*, to put in Execution a Law which prohibits all manner of War, four days in the week.

The XLVth. forbids the whole Clergy of the Archdeaconry of *Poissy* to marry the *Count de Meulan* to the Daughter of the *Count de Crépy*, they being within the Degrees of Consanguinity, as he proves from the Genealogy of the two Families.

The XLVIth. Letter to Pope *Urban*, advertises him that the King of *France* was dispatching a Deputation of some Courtiers to him, to obtain from him, either by threatnings or fair offers, an Absolution; and exhorts him not to be prevail'd on by them to grant it.

In the XLVIIth. he tells *Guy*, the Chief Master of the King's Household, that 'tis in vain for that Prince to think of procuring a Dispensation of his Marriage with *Beatrice*, by his promises of bestowing great Endowments on the Church; that it can never be granted him, nor can he atone for his great Sin by so good a Work, or ever hope for Remission of it, while he resolves to keep to her.

In the XLVIIIth. he acquaints Pope *Urban* with the promotion of *Manasse* II^d, to the Archbishoprick of *Rheims*.

The XLIXth. is Written to *Stephen*, Earl of *Chartres* and *Blois*, denying him the Exemption of the Cloyster of the Canons, from the Bishops's Jurisdiction, and refusing to Swear Homage to him, out of the bounds of the City of *Chartres*.

In the Lth. he makes his excuses to *Richerius*, Arch-Bishop of *Sens*, for not waiting upon him, without the King's Pass-port: He interposes his Advice, concerning the Dispute for Primacy, between the Arch-Bishop of *Lions* and *Richerius*, that if he have good Authorities to produce, he should do it, and desires he would send him the Copies of them; but, if no such can be found, thinks he had best refer the matter to the Pope's Decision: He acquaints him, that *William* is Elected Arch-Bishop of *Paris*, praying that he would Consecrate him before the Feast of *St. Remy*, letting him also know, that he had obtain'd leave for him of the Pope, to make use of his Pallium on this occasion, though otherwise, it had been forbidden him.

The LIst. Letter is written to *Sanction*, Dean of *Orléans*, who had been Elected Bishop of that Church, in the Year 1099: *John*, the Sub-Dean, had us'd underhand measures to get himself into that Bishoprick, and some of the Clergy of his Faction, had, by Letters to *Ivo*, accus'd *Sanction* of Simony: *Ivo*, hereupon, endeavours to dissuade him from aspiring after that Dignity, and from getting himself Consecrated, till he had the Pope's Order for it, and had clear'd himself of the Aspersions cast upon him. In the mean while, the Clergy and People of *Orléans*, had prevail'd on the Arch-Bishop of *Sens*, to Command *Ivo* to Consecrate him; he refus'd to do it at *Châteaulandon*, bordering on the Diocels of *Sens*, by reason of the difference between the Arch-Bishop of *Sens* and the Pope, about the Primacy of *Lions*; but the Clergy having interest'd the King to confirm their Election, *Ivo* sends forth his Citation for *Sanction's* Adversaries to appear at *Chartres*, which they not obeying, and *Sanction* having purg'd himself by Oath, of what they had alledg'd against him, he was Consecrated by *Ivo* Bishop of *Chartres*, *William* Bishop of *Paris*, and *Walter* Bishop of *Meaux*, as is fully related by *Ivo*, in his LIIth. Letter, written on this occasion, to *Hugh* Arch-Bishop of *Lions*. No sooner was *Sanction* settled in his new Dignity, but he began to abuse and insult over those of his Clergy who had oppos'd him, which drew from *Ivo* the LIII^d. Letter in this Collection, wherein, he severely taxes him for his indecent Behaviour. The Arch-Bishop of *Lions* was highly displeas'd at *Sanction's* Consecration, and took care to let *Ivo* know how ill he resent'd it at his hands: To him, therefore *Ivo* protests, (in his LIXth Letter) that he had not taken any Money for performing that Office; that he knew nothing of the Crimes *Sanction* was accus'd of; that *Sanction* had denied them all upon Oath; that he did not give him notice of that solemnity, because 'twas not customary to do so; nor did he conceive that the Arch-Bishop could by virtue of his Legatine Authority, challenge such Jurisdiction over the Bishops of *France*, as that they should not have power of Consecration, without his leave and Licence.

In the LIId Letter, *Ivo* writes to *Ganfrey*, Dean of *Man*, about one *Everard* a Canon-Regular, who had entred himself a Monk, in the Abbey of *Marmoutier*, and had a mind to return to his former Order, that he ought by no means to suffer him to quit his Monastery, nor receive him again among the Clergy.

In the LVth. he requests the Arch-Bishop of *Lions* to confirm the Election of one who had been chosen Bishop of *Beauvais*, notwithstanding some Objections he had against him.

In the LVIth. he Answers King *Philip*, that he could not hear, that *Hugh* Arch-Bishop of *Lions* intended to call another General Council this Year, the Pope having already held two within His Majesty's Dominions; and that if he should Summon one, 'twould be contrary to the Apostolical Institutions and the practice of the Church; that if the Pope's Legates shall after any reasonable distance of time, think fit to Convene the Bishops, they are to obey their Orders; but, if they shall begin to impose a new and intolerable Yoke upon the Bishops, he hopes His Majesty will think it his duty to put a stop to their encroachments.

In the LVIIth. he tells *Gesfr*, Abbot of *Vendome*, That he ought to deny the Rite of Burial, among his Monks, to one of them, who had four times quitted his Monastery; because, at his last Return thither, he had not brought back with him, the Goods he had sacrilegiously carried away from the Monastery.

Richerius, Arch-Bishop of *Sens*, dying in the beginning of the Year 1096, the Clergy elected *Daimbert*, and sent to *Ivo*, to Ordain him both Priest, and Bishop; who answers them, in the

LVIIIth

LXVIIIth Letter, That he could not do it, but within the Times appointed for Ordinations; and that before his Election could be confirm'd, he must confer with the rest of his Brethren the Bishops, about an Obstacle that offer'd itself. This Obstacle, was, the Opposition of *Hugh*, Archbishop of *Lions*, who gave out, That no Bishops could be Ordain'd in *France*, without his Permission; and that he would, in particular, do all he could to hinder *Daimbert's* succeeding to the Arch-Bishoprick of *Sens*, till he should acknowledge the Primacy of *Lions*. *Ivo*, therefore, in the LXIXth Letter, demands of *Hugh*, If he may Ordain him? And prays his Answer with all speed. *Hugh* absolutely refusing to give him Leave to do it, *Ivo* lets him know by the LXth Letter, That he will obey his Pleasure therein, and had communicated it to the Bishops of his Province; but he intreats and advises him, to be more moderate, and reserv'd, for the future, in the Exercise of his Authority; and not to insist so rigorously, in exacting their Obedience, to all the Commands of the Holy See; least, by imposing on them Burdens too heavy for them to bear, he force them to disown her Power, through an impossibility of performing what she lays upon them; or out of some necessity, and expediency, of acting contrary to it: That tho' they are all very well inclin'd to pay due Obedience to the Orders, or Prohibitions of the Holy See, in Matters relating to Faith and Morality; either concerning the Defence of Religion, the Punishment of wicked Men, the preventing Dangers, and Evils, and the like; and tho' they are ready to suffer any thing, in Obedience to what she shall Command, and Appoint, to any such Good Ends and Purposes; yet, as to indifferent Matters, the observing, or not observing of which, has no Influence upon our Salvation: And as to the Endeavours of the Court of *Rome*, to alter ancient Customs, established by the Holy Fathers, he intreats him to consider with himself, Whether they ought not rather to adhere to what they have established, than to receive her new Constitutions? The ancient Canons (he tells him) do constantly order, that Metropolitans be Consecrated by the Bishops of the Province; and therefore the New-elected Arch-Bishop of *Sens*, to come to him before his Consecration, and to promise Submission, and Obedience to him; which is contrary to what was ever practis'd in the Province of *France*, or in any other Country; and, that since *Daimbert* had not been accused of any Crimes, and had been elected duly, and without Simony, he had no Authority to Cite him before him: And whereas, *Hugh* complains, in his Letter, that *Daimbert* had receiv'd Investiture from the King's Hands; *Ivo* tells him, he knew of no such Matter; and that tho' it were so, he could not see how that Ceremony should concern Faith and Religion, since, upon a Canonical Election, their Kings had always assum'd a Right of Conferring Bishopricks, and the Popes themselves had written to them, to give Investiture to such as had been duly Elected; and, sometimes, had sent Orders to defer the Consecrations of Bishops, who had not obtain'd the King's Consent. He urges, moreover, That Pope *Urban* oppos'd only the real Investitures, and did not exclude their Kings from Electing, or Confirming Elections: And tho' the Eighth General Council prohibited their being present at Elections, yet it allow'd them to admit the Person Elected, to the Possession of his Bishoprick; that it matters not, whether that Ceremony be administr'd by the Hand, or some other Sign; whether by pronouncing any Form, or giving the Pastoral Staff; since Kings pretended not to convey any thing Spiritual, but only to shew their Approbation of the People's Choice of a Pastor, and to give him Possession of such Lands, and other Ecclesiastical Profits and Advantages, as the Churches were entitl'd to, from the Liberality of Princes; that the putting a stop to the Practice of such Investitures, had occasion'd many Evils in the Church, which could not be prevented, or remedied, but by permitting again the Exercise of them: Nor that he speaks this out of any Disrespect to the Authority of the Holy See, but to shew how much he wisheth, that the Ministers of the Church of *Rome*, would apply themselves to the Correcting the greatest Evils, and Disorders, and not lay out themselves, too much, upon such small and insignificant Matters. And therefore, *Ivo* demands, again, with much Earnestness, That he, and his Brethren, may be permitted to Consecrate the Arch-Bishop of *Sens*; which, if *Hugh* will grant them, he promises to prevail on him, to own the Primacy of *Lions*; but if he deny this their Request, tho' they did not, at present, think of doing it without his Leave, yet, if a Schism should hereupon, break out in the Church, the Blame would not lie at their Doors. *Ivo* ends this large Epistle, by letting *Hugh* understand, That he had Reason to demand Satisfaction of him, for the Wrong done to himself, and his Church, by those of *Puise*, who lay under an Excommunication; which *Hugh* had taken off, without his Knowledge; whereby they had been encourag'd to farther Sacrilegious Attempts, presuming to get off so again for the future.

But this was not the only Instance of the strange Carriage of *Hugh*, Arch-Bishop of *Lions*: For he pretended, also, to oblige the New-elected Bishop of *Nevers*, to wait upon him for his Consecration, at *Autun*. And herein *Ivo* oppos'd him again, and tells him, in the LXIth Letter, That the Privilege he assum'd, was a Violation both of the Laws, and Customs, of the Church, by which Bishops were to be Consecrated by their Metropolitan; or, when that could not be, by the Bishops of the same Province.

Ivo, having accommodated Matters with *Adelelme*, Councils of *Puise*, writes the LXIIth Letter to *Sandion*, Bishop of *Orleans*, letting him know, That the Agreement made between them, did not at all meddle with the Difference, that Bishop, had with the Clergy, and Monks, of *Puise*; that he may still execute the Sentence of the Canon upon them, for Celebrating Divine Service, while they lay under an Interdict from him; tho' he would advise him, not to meddle with them, but by the Arch-Bishop of *Lions's* Consent, without which he would not get Justice done upon them. He tells him also, He need not wonder at his having receiv'd *Gervase*, (Count of *Chirens*),

new, in Thimerais) into the Communion of the Church; being oblig'd so to do, out of Respect to the King, by the Canon, which enjoyns, That if the King admit any Excommunicated Person to eat at his Table, the Bishops are to restore him to Ecclesiastical Communion.

In the LXIII^d Letter, he proves, That none but such as are in Holy Orders, can Consecrate, and Administer the Sacraments.

The LXVth, to Pope Urban, acquaints him, That the Bishop of *Paris* is on his Journey toward *Rome*; recommends him to the Pope, and prays, he will give him to good Instructions, and wholesome Advice, that he may return wiser, and of a more manageable Temper, than he had formerly been: He petitions, also, in the same Bishop's behalf, for an Inhibition, to prevent the Abbot, and Monks, of *Legny*, from withdrawing themselves from under his Jurisdiction; and lastly, intreats the Pope to determine what should be done, in the Affair of the New-elected Arch-Bishop of *Sens*, whom the Arch-Bishop of *Lions* would not Consecrate, till he would submit to his Primacy.

Sanction had not been long in possession of the Bishoprick of *Orleans*, before he was deposed by the Arch-Bishop of *Lions*, at the Request, and Instigation of the Arch-Bishop of *Tours*, to make room for *John*, one of his Creatures; but a very infamous Person, who had been Arch-Deacon of that Church, under *Sanction's* Predecessor: To bring this Matter about, the Arch-Bishop of *Tours* had Crown'd King *Philip*, at *Christmas*, and obtain'd his Grant, that *John* should be Consecrated Bishop of *Orleans*: But as soon as *Leo* understood it, he wrote to *Hugh*, Arch-Bishop of *Lions*, conjuring him to put a stop to it, and accusing *John* of many notorious Crimes, particularly of having procured the Bishoprick by Simony. These are the Contents of the LXVIth Letter.

In the LXVIIth, *Leo* writes to Pope Urban likewise, to interpose his Authority, that so scandalous a Wretch may not be suffer'd to get into the Episcopal Order: And in this Letter, he offers his Apology to the Pope, who was incens'd against him, on Account of what he had written to the Arch-Bishop of *Lions*, touching the Election, and Consecration of *Daimiers*, to the Arch-Bishoprick of *Sens*: *Leo* protests, he had no other Design in it, but to induce the Arch-Bishop of *Lions*, to cut off all occasion of those Complaints that were daily made against him, by the Bishops of *France*; and to take Care, that the Churches of that Kingdom be not oppress'd, and overburden'd by the Regulations, and Decrees, of the Holy See; that if any thing he had said, relating to the Primacy claim'd by the Arch-Bishop of *Lions*, had been displeasing to him, he thought he might take leave to speak his Opinion freely upon that Subject, to one, especially, for whom no Man, on this side the *Alps*, had so entire a Respect, and by devoting himself to whose Interests he had been a great Sufferer: However, if his Holiness were offended at any Expression that had dropt from him, he would retract it, and would resign his Bishoprick, rather than bear his Anger, whether he had deserv'd it or not: And if by this Means he might make Satisfaction, for anything his Holiness might have taken amiss, he would willingly stand to his Offer, and prays him to accept it: Adding, moreover, that if the Pope would not permit him to quit his Diocess, he fear'd he must shortly be constrain'd to do it, by the King's violent Hatred of him, and the miserable Contempt of God's Word, among the People under his Care. This Letter is dated nine Years after he came to his Bishoprick, which shews it was written in the first Year of this Twelfth Century.

Hugh, Arch-Bishop of *Lions*, making no Account of these Remonstrances of *Leo*, Cites him to bring Proof of what he had to alledge against the Person, and Election of *John*: But, *Leo*, instead of obeying this Summons, answers him, by the LXVIIIth Letter, That the Crimes being so notorious, 'twas needless to search after farther Evidence; and if there were occasion for it, he could produce sufficient Witnesses, that *John* had already distributed Moneys among the Queen's Servants, and had promis'd them a farther Sum, to procure for himself the Bishoprick of *Orleans*: That besides, his being Elected by the King only, made his Title void by the Canons; and, that however the Examination of this whole Affair, ought to be made in the Province, to which his Accusers were subject, and where the Evidence lay that was to be brought against him, and not in any other.

The LXIXth Letter, is, to the Provost of the Canons Regulars of *Elsteppe*, in the Diocess of *Limoges*, who complain'd, That the Bishop had issued out a Prohibition against their taking upon them the Cure of Souls, and the Administration of the Sacrament of Penance. Our Prelate tells him, he is of Opinion, That the Bishop had done better, if he had endeavour'd to bring all the Clergy to a regular Way of Living, rather than to have refus'd the Pastoral Office to those who were already oblig'd to it: However, they might make a good Use of this Exemption, in having the better leisure to look after the State of their own Souls. The Regular Clergy, he thinks, ought not to be universally forbid undertaking the Cure of Souls; nor ought it to be permitted to all of them, since it would be an Injury to the Order itself, and tend to the Dissolution of it, tho' the Correction, and Instruction of others, may more safely be trusted in the Hands of such as have been long train'd, and carefully exercis'd, in examining, and well-ordering their own Lives and Manners; therefore that Charge is not to be impos'd upon, and enjoy'd to all the Regular Clergy: For, by that means, their Discipline will soon be destroy'd; and instead of learned and able Champions in the Cause of Religion, the Monasteries will afford us but weak Defenders, and Berrayers of it: To prevent which fatal Mischiefs, the most prudent, and best approv'd among them, should be pick'd out for this weighty Employment, and be presented to the Bishop, as fit to be entrusted by him, with the Care of other Mens Souls.

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The

The LXXth Letter, is an Admonition to the Bishop of *Meaux*, to Reform the Monastery of *Marmoutier*; which was scandalous for very great Irregularities.

In the LXXIth, he lays before *William Rufus*, King of *England*, the Reason why he had absolv'd *Nivard*, of *Septeuil*, from the Oath he had taken to that King, viz. Because it was contrary to the Obligations of his former Oaths, to his own natural and lawful Princes.

The LXXIIId to *Girard*, Abbot of *St. Vandrille*, contains this Decision; That the chief Stone, or Altar-piece of an Altar that has been demolish'd, or pull'd down, tho' it had been formerly Consecrated, is to be Consecrated again, when laid upon another Altar: And whereas it is objected, That the Portable Altars do not lose their Consecration, by being carried from one place to another, he answers, That there is a Difference between the moving these Altars from place to place, and taking the Stones from an old Altar, because the Stones of these Portable Altars are fastned upon a Plank of Wood, or some other Pedestal; and so to whatever place you remove them, they remain still as they were when first Consecrated.

The LXXIIIId Letter is sent to *Bernard*, Abbot of *Marmoutier*, whom some of the Monks refus'd to submit to, as their lawful Abbot; because, as they pretended, he had been Consecrated by an Excommunicated Bishop. *Ivo*, in answer to this, maintains, That the Protection of an Abbot depends, rather upon the Election of the Monks, than the Bishop's Benediction; which, in the present Case, is not given by Imposition of Hands, nor is it properly a Consecration, but only a Formula of Prayer.

The LXXIVth Letter is to *Hildebert*, Bishop of *Mans*; who is in a great Streight, Whether, or no, he shall put himself upon the Trial of Ordeal, or walking Blindfolded, and Barefoot, over red-hot Plowshares, to justify his Innocence to the King of *England*, who accused him of having treacherously surrendered the Town of *Mans*. *Ivo* tells him, That the Ecclesiastical Laws having utterly condemn'd that Practice, he should endure any thing, rather than undergo it.

The LXXVth is to *John*, who was Consecrated Bishop of *Orleans*, notwithstanding all the Efforts of *Ivo* to prevent it. The Countess of *Puifer*, and her Adherents, continuing to give Disturbance to the Church of *Chartres*, *Ivo* was oblig'd to ask Leave of the Pope, to Excommunicate them; which was granted him: *John*, out of spite to *Ivo*, pretended, 'twas his own Right to pronounce the Excommunication against them, being of his Diocess, and offer'd to try the Matter with *Ivo*, at *Orleans*. *Ivo* insists upon the Pope's having Commissioned him to do it; and, that the Case ought to be decided at *Chartres*, not at *Orleans*; since it was the Church of *Chartres* that had received the Assault, and that all Differences ought to be tried upon the place where they began.

The LXXVth Letter is written to *Daimbert*, whom the Pope himself had Ordain'd Archbishop of *Sens*, (tho' *Hugh*, Arch-Bishop of *Lions*, had refus'd to do it) and who had thereupon submitted to the Primacy of *Lions*. *Ivo* lets him hereby know, That he intends to come and assist at the Provincial Council he had invited him to; prays him, to defer the Ordination of the Bishop of *Nevers*, (because of a Scruple about the Election) and to excommunicate the Lady of *Puifer*, her Son *Hugh*, and all that assisted, or belong'd to them.

The LXXVIIth is written to *Hugh*, Dean of *Beauvais*, and to the Chapter of that Church, upon occasion of a Trial they had had about a Mill belonging to them, but rendred useless, by some Bridges, and other Buildings, that cut off its Supply of Water: *Ivo* advises them to complain to the Metropolitan, or the Pope's Legate, in case the Bishop of *Beauvais* will not remedy that Inconvenience.

The LXXVIIIth is a Letter of Advice to the Monks of the Monastery of *Dol*, in the Diocess of *Bouges*, to put an end to their Quarrels, and Divisions, about the Election of *Bernier*, (formerly a Monk of *Bonneval*) for their Abbot. *Ivo* assures them, he had had a very good Account of his Life and Conversation; that whereas some had thought ill of him, for quitting his Monastery without leave from his Brethren, he had been forc'd to do it by the Scandalous Irregularities that were therein, which had likewise occasion'd their Abbot himself and several others of the Monks who abhor'd the Villainies of the rest to take the same course.

The LXXIXth Letter is written in the Name of *Ivo* Bishop of *Chartres*, *William* Bishop of *Paris*, *John* Bishop of *Orleans*, *Walter* Bishop of *Meaux*, and *Humbaud* Bishop of *Auxerre*, Assembled in Synod at *Stamps*, to *Philip* Bishop of *Troyes*, who was Summon'd to this Council, but had not made his Appearance: They tell him, they might have pass'd Sentence against him, but would allow him time, till the Sunday before *Christmas*, and then he must not fail to defend himself, if he could, for this Contempt of their Authority. This Letter appears to have been written in the Year, 1100.

The LXXXth to *William* Abbot of *Feamp*, confirms the decision of the LXXIIId Letter, about the re-Consecration of Altars that have been remov'd out of their places.

The LXXXIst is a Congratulatory Letter to Pope *Paschal II.* upon his Elevation to the Pontifical Chair.

In the LXXXIId he Counsels *Geoffry*, Abbot of *Vendôme*, to forbear his severities against a certain Monk of his Convent, and either to confine him to a Cell by himself, or else suffer him to retire to some other Monastery.

The LXXXIIIId Letter is Address'd to the Bishops of the Province of *Rheims*, advising them, in regard to their own honour, and that of the Bishop of *Soissons*, not to suffer the insults of their Metropolitan; for that if the Arch-Bishops shall thus take upon them to do what they please in the Churches of their Provinces, and, without the Ordinaries Consent, to Judge and Suspend any of the Clergy, as they shall think fit; they will quite overthrow the Credit of the Episcopal Dignity and the Orders in the Church, Establish'd by the Canons: That therefore, they ought to oppose any

any such Innovations, and if the Clergy of *Soissons* are ready to justify themselves by their Bishop, the Metropolitan has no power to Condemn them for Heresie or Sacrilege.

The LXXXIVth is to *Manasses* Arch-Bishop of *Rheims*, upon the same subject. He lets him know, that he thought his Letter a little too severe, and exhorts him to use gentler methods to bring the Church of *Soissons* to their duty, and to accept of the submission and satisfaction they rendered him.

The LXXXVth Letter to *John*, Priest, Cardinal-Legate for Pope *Paschal* in *France*, highly commends him for refusing to Communicate with the King, though some Bishops of the *Belgick*-Province had dar'd to put the Crown upon that Prince's Head, at *Whisfuntide*, contrary to the Pope's express prohibition to them all.

Leo approves likewise his intentions of Assembling a Council in the Province of *Aquitain*, but wishes, he would defer it till the beginning of Autumn.

In the LXXXVIth he demands satisfaction of *Stephen* Earl of *Chartres*, for having abus'd some of his Clergy.

By the LXXXVIIth he advertises *John* and *Bener*, Legates of the Holy See, that *Guarland*, Elected Bishop of *Beauvais*, is an ignorant and debauch'd sot, altogether unworthy of that preferment; and observes to them farther, that the Church of *Beauvais* has a long time had the misfortune to be govern'd by very ill Bishops.

By the LXXXVIIIth he acquaints Pope *Paschal*, that *Hilgode*, heretofore Bishop of *Soissons*, was not Depos'd for any Misdemeanours, as his Holiness had been inform'd, but that he voluntarily retir'd into a Monastery, to avoid the inconveniencies all Prelates are expos'd to, choosing rather to live in meanneſs and obscurity, to secure the state of his own Soul, than to hazard the Salvation of it, in the heights of Honour and Preferments: And whereas, some were now against his being made an Abbot, 'twas not out of any dislike of him, but because they thought it not seemly that a Bishop should come to receive Benediction from an Abbot, which *Leo* thinks needs not be made a scruple of, but that the Ceremony may be well enough quite omitted, or may be us'd to one of his Character, without any prejudice, since it is not a Sacrament reiterated.

The LXXXIXth Letter is to the same Pope, and admonishes him not to give credit too easily to any complaints that shall be brought to him, against the Bishops, or any private Persons of *France*, not to proceed to censures against them, but upon good evidence given in by credible Persons, and such as live near them: He acquaints him moreover, that the Bishop Elect of *Beauvais* is very undervalving of his Preferment, and that he had been already driven out of the Church, for his Scandalous Behaviour, by *Hugh* Arch-Bishop of *Lions*.

In the XCth to *Daimbert*, Arch-Bishop of *Sens*, he examines this case; if a Man who had kill'd another, excepted out of the Articles of Peace agreed and Sworn to, were to be deem'd a violator of God's Laws and subject to the Punishments due to such a one! and concludes, That though he be guilty of Manslaughter, yet, he has not thereby Offended God.

By the XCIIth he Congratulates *Adela* Countess of *Chartres*, upon the recovery of her Health, and exhorts her to protect the Churches.

The XCIIIrd Letter is written to Pope *Paschal*, at the request and in behalf of *Stephen*, Bishop Elect of *Beauvais*, praying his Holiness to confirm his Election, though he have not yet taken Orders, assuring him there is no other Objection can lie against him; that the Accusations that had been brought against him were found to be false and groundless; that *Lisard* Arch-Deacon of *Beauvais*, the chief promoter of them has acknowledg'd as much, by being fully reconciled to *Stephen*, and vindicating him on all occasions, and that if any be yet dissatisfied, he is ready to give them all full and Canonical satisfaction.

Notwithstanding this Letter, Pope *Paschal* would not allow of *Stephen's* Election, but severely reprimanded *Leo* for offering one to him so unworthy of any favour or preferment as every body else reprobated him to be; at which *Leo* was so far from being displeas'd, that he lets the Pope know, by the XCVth Letter, how glad he is that *Stephen* had mis'd of his aim; and assures his Holiness, he had extorted the former Letter from him, by his importunities, and that he did not think when he wrote it, 'twould prove a help to his desired advancement, or be taken for a serious recommendation of him, by his Holiness, or any intelligent person that should observe the Sile of it. He likewise minds the Pope, that his Holiness had proceeded too far in approving of *Drago's* pretensions to the Treasurership of *Châlons*, because the Merits of them having been examin'd in the Council of *Poitiers*, it appear'd that the late Bishop of *Châlons* had not power to bestow the place upon him, unless, as was required by the Ecclesiastical Laws, he were first Canon, (or Prebend) of that Church; which *Drago* could never pretend to, because he was Canon and Arch-Deacon of another: and that therefore they had decreed his Institution to the Treasurership of *Châlons* null and void, following therein the Opinion of his Holiness himself, and of his Predecessors, who have determin'd that no Man shall have preferment in two Churches at the same time: And therefore *Leo* intreats the Pope to consider well of this matter, and the ill consequences that may ensue, if he do not revoke what he has order'd in it, contrary to the Opinion and resolution of the Council.

The XCIIIrd Letter, after having Complimented *Daimbert*, (or rather, *Dagobert*) Patriarch of *Jerusalem*, recommends to him some of *Leo's* Disciples, who were travelling to that City.

By the XCVth *Leo* Requests Pope *Paschal* to grant his Bull to the Clergy of *Chartres*, empowering them to Excommunicate all such as should at any time hereafter pretend to renew the Claims which the present Earl had quitted; in his own and his Successor's Name, to the Goods and Houses belonging

belonging to the Bishop and to that Church; and to proceed to the like severity against any Bishop of *Chartres*, who shall connive at, or consent to any Attempts of that nature.

In the XCVIth Letter, he asserts that Christian-Burial is not to be denied to any one who Dies in the Communion of the Church.

In the XCVIth, he desires *Lambert* Bishop of *Arras*, and *John* Bishop of *Teroüane*, to write to the Arch-Bishop of *Rheims*, to take care that a new Bishop be Chosen at *Beauvais*, in the room of *Stephen*, whose Election *Pope Paschal* would not allow of.

The XCVIIIth is an Exhortation to the People of *Beauvais*, to choose for their Bishop one who is Eminent for Piety and Learning.

The XCIXth is the resolution of a Question propos'd to him by *Gualon*, Abbot of *St. Quintin*, in *Beauvais*, viz. if Children under Six years of Age, can be Contracted or Married with one another, and in case there be only a Contract between them, and one of the parties die, whether the surviving party may Marry the Brother or Sister of the other? To which *too* answers, that none can actually Marry till the Age of Fourteen, but that Children may promise Marriage to each other as soon as they are at years of Discretion, which he determines they are at Seven years of Age, and that a Contract agreed on at that Age shall hinder either Party, if one of them Die before they are completely Married, from Marrying with the Brother or Sister of the Deceased.

In the Cth Letter, he demands of *John* Bishop of *Orleans*, the restitution of an Altar, (or Church) which had been adjudg'd by the Council of *Poitiers*, to belong to the Diocess of *Chartres*.

In the CIIth Letter, to *Adela* Countess of *Chartres*, he Complains of her having assum'd Authority to Cite before her Judges *Ralph*, a Chief Clergy-Man of his Diocess, to answer for his having seiz'd the Goods of a Counterfeit Nun: *Too* puts her in mind, that it has ever been the undisputed Right of his and of all the other Churches of *France*, that none but the Ecclesiastical Judges shall take Cognizance of, and inflict Punishments on disorderly Clergy-Men and Monks, unless their Crimes are such as deserve Death, in which case only, they are to be deliver'd over to the Justice of the Civil Magistrate.

In the CIIIth, he presses *Manasses* Arch-Bishop of *Rheims*, to proceed to the Consecration of the new Elected Bishop of *Beauvais*, without waiting any longer for leave from the King: The Election of Bishops (he tells him) is the Churches Prerogative, and has been yielded to them by the Capitulars or Grants of *Charlemain* and *Louis le Debonnaire*.

By the CIIId, he acquaints *Pope Paschal*, that the Bishop of *Senlis*, who had been forc'd out of his Diocess for adhering to his Holiness's Interests, could not regain possession of it, though he had produc'd his Holiness's Letters in that behalf to the King, and to his own Metropolitan; but that moreover, the Dean of *Paris* had also seiz'd to his own use the Prebend this Bishop had in that Church.

In the CIVth, he advertises the same Pope, that the soundest and most judicious of the Clergy of *Beauvais*, having Elected for their Bishop one *Gualon*, a person of excellent Learning and Morals, some who were still zealous for *Stephen*, had slyly insinuated to the King, that the other being a Disciple of *Too* and nominated by the Pope, his Majesty had reason to fear he would prove no very good Subject of his: upon which suggestion, the King absolutely refus'd to Consent to the Election of *Gualon*, and to give him Investiture. *Too* tells the Pope, he had e'er this been Petition'd on that occasion, but the Metropolitan kept the Clergy from it, under pretence of speedily compromising the matter, perhaps to please the King by delaying it as long as he can in hopes of terminating it to his satisfaction; and therefore conjures his Holiness to interpose his Authority, for the Confirmation of what he has begun, and to stop his Enemies mouths. He acquaints him, that the King has declar'd he will go shortly to *Rome*, but he scarce believes it; though whether he go or send thither, 'twould be requisite his Holiness should be cautious of Absolving him, or do it only conditionally, for fear of a return to his beloved Sin, and should signify as much to all the Churches of *France*.

In the CVth Letter, he farther informs the Pope, that the King had taken a Solemn Oath, that *Gualon* should never be Bishop of *Beauvais*, in his Reign; and humbly remonstrates, that if his Holiness take any notice of this Oath, and do not resolutely shew his power to the contrary, there shall never any more regard be had for Elections in *France*. *Too* concludes this Letter with Praying the Pope's direction what course he shall take, if the King after obtaining his Holiness's Absolution, should re-assume his former ill practices, as he much fear'd he would.

The CVIth and CVIIth Letters are to *Henry* the I. King of *England*, and his Queen *Mathilda*, exhorting them above all things, to promote Religion, and take Care of the Churches in their Dominions, recommending also to their bounty the necessitous state of the Church of *Chartres*, of which they would be more fully inform'd by two of the Canons of it, whom he had sent on purpose to their Majesties.

In the CVIIIth he gives *Pope Paschal* an Account of the Quarrels between *Ralph* Arch-Bishop of *Tours*, and the Abbot of *Marmoutier*, whom the former had accus'd of divers misdemeanours: *Too* thinks the Arch-Bishop ought not to be heard against him; 1. because he was not himself Legally Ordain'd; 2. because the Abbot was never guilty of what is laid to his Charge; or, 3. if he were, the Arch-Bishop should then have Objected them against him, while he was concern'd in Church-Affairs, and not now he is retir'd into a Cloyster. 4. The ground of the Arch-Bishop's malice against him, is, that he cannot have leave to read Mass publicly, in the Church of *Marmoutier*, to insult over the Monks, and enbzzle the Goods of the Monastery; and therefore, to show his spite against it, he had lately in *Synod*, Prohibited any of his Diocess from entering into that Abbey: 5. All the Witnesses he had to produce against the Abbot, were either his own Kin-

dred, or Men of a Scandalous Reputation, or such as he had brib'd and suborn'd; all which, he prays the his Holiness to take into his Prudent Consideration, and do what he thinks requisite thereupon.

In the CIXth Letter, to the same Pope, he intreats him to Constitute for his Legate in France, some Bishop whose Diocess lies on this side of the Alps; for that the Cardinals who were wont to be sent from the other side could not stay there long enough to put the Affairs of the Church in order, which ministred occasion to the Enemies of the Holy See, to say that they were not sent to regulate abuses, but to scrape up Money for their own pockets, or the use of the Court of Rome: to prevent such clamours, *Ivo* proposes *Hugh*, Arch-Bishop of *Lions*, as the fittest person he can think of for this employment, in which he had heretofore acquitted himself with great applause, and done excellent service to the Church of *Rome*, and to those of *France*.

In the CX, he acquaints the Pope, that having almost resolv'd to resign his Bishoprick, by reason of the excessive wickedness of his people, and his despairing of doing any good among them, he was got as far as the Alps, on his way towards *Rome*, to consult his Holiness on this occasion, when he was inform'd of a Treacherous design his Enemies had against him, which oblig'd him to return home and fend *Gualon*, who could better pass unsuspected, and by whom he desires to know his Holiness's Opinion and Pleasure.

By the CXIth he requests *Daimbert*, Arch-Bishop of *Sens*, to Excommunicate *Hugh*, Lord of *Puifet*, as he had already done, for his violent and unjust practices against the Church of *Chartres*, and to interdict the use of Divine Service in the Village of *Merville*, which sided with him.

In the CXIIth he tells the Dean and Chapter of *Paris*, that they have power to Excommunicate any under their Jurisdiction, as has the Church of *Chartres*, and several others: But he blames them for receiving into their Church *Hugh* Earl of *Puifet*, and his followers, whom he had Excommunicated.

By the CXIIIth, he sends word to *Daimbert*, Arch-Bishop of *Sens*, that he is glad of the Election of *Manasses* to the Bishoprick of *Meaux*, and is ready to assist at his Ordination, if it be at any place whither he may securely come, or obtain a Pass-port for his safety; otherwise, he would consent and approve of it by Letters under his own hand. The CXVth Letter is to the same purpose.

In the CXIVth, he assures *John* Bishop of *Orleans*, that his Conscience cannot in the least accuse him of having done any thing that should Offend King *Lewis*; (the Son of *Philip*, Surnamed *le Gros*;) and as to *Hugh* Earl of *Puifet*, and his Companion, he cannot receive them into the Church, till they have given good satisfaction for their Offences.

In the CXVth, he intreats *Adela*, Countess of *Chartres*, not to give credit to, nor encourage any malicious and false Stories that shall be brought to her against him.

By the CXVIIth Letter, he acquaints Pope *Paschal*, that he had publish'd the Injunctions sent him by his Holiness, for the reforming some abuses in the Church, which were so well receiv'd by his Brethren, the Clergy of his Diocess, that few shov'd any dislike of them; but that some additions were thought necessary for the Honour and Liberty of the Churches, which he prays the Pope to confirm, that Posterity may be oblig'd to observe them.

The CXVIIIth Letter to *Henry* King of *England*, requests him again, to bestow somewhat on the Church of *Chartres*.

In the CXIXth, he tells *Daimbert*, that though the opposition made against the validity of *Manasses*'s Election was without any just ground, yet, to leave no room for suspicion or calumny, he thinks it convenient that some of the Clergy of *Meaux* vouch for him upon their Oaths, and that then he may proceed to Consecrate him publicly.

The CXXth Letter is to *Robert* Earl of *Ponthieu* and *Belême*, whose Territories were put under an interdict, by the Bishop of *Sens*. This Earl had sent to *Ivo* for some of the Consecrated Chrism, which he tells him, he must be forc'd to refuse him, because the Canons absolutely forbid a Bishop's Communicating with any person Excommunicated by another Bishop: He assures him nevertheless, that he is heartily sorry for his sufferings, and should be glad if he might have an opportunity of doing him any service.

In the CXXIth, he expostulates with *Adela* Countess of *Chartres*, concerning the outrages committed by her Servants upon his Ecclesiasticks, and assures her, he is ready to assist them in obliging her to do them Justice, if she shall not think fit to endeavour it upon this third admonition from him.

The CXXII to *Volgrin*, Arch-Deacon of *Paris*, asserts, that a Jewish Woman marrying with a Christian Husband, and afterwards returning to Judaism, is not freed from her Conjugal Vow, nor, though she leave him, can the Man marry with any other Woman during her Life.

In the CXXIII to *Gaultier*, Library-Keeper of the Church of *Beauvais*, he gives his Opinion of a difficult case he had consulted him upon, viz. how he should proceed against a Priest, who had in a prophane manner, made use of other Ceremonies and words than are prescribed in the Forma of marriage? *Ivo* tells him, he had never yet heard of so foul a Sacrilege, nor was there any provision against it in the Canons; and therefore, this being a Crime wholly new and unparallel'd, some more than ordinary punishment ought to be inflicted on the Author of it: However, not to deal too severely without Warrant and Authority from Scripture or the Ecclesiastical Laws, he thinks it sufficient that such Punishment be laid on him as the Canons order to be inflicted upon those that violate the Sacraments and holy things.

In the CXXIVth, *Ivo* acquaints *Daimbert*, Arch-Bishop of *Sens*, that *Hugh* Earl of *Puifet* having restored to the Church of *Chartres* their Goods he had detained, and given security for what he had taken from himself and his Domesticks, he desires he may be Absolv'd from the Excommunication he lay under: But, as to King *Lewis* (*le Gros*;) he tells him, that Prince will not be yet reconcil'd

to him, because he refuses to bestow Preferment on one who had begun a cruel Schism in the Church of *Chartres*.

In the CXXXVth to the same Arch-Bishop, he gives his Opinion, that those whose Wives had Committed Adultery while they were absent in the Holy-Land, ought either to be reconciled to their Wives, or, remain unmarried to any others during their Lives.

In the CXXXVith, he returns his thanks to the same Arch-Bishop, for advising him to be reconcil'd with the Countess of *Chartres*, to which he tells him, he is very well inclin'd, but that he cannot release his Clergy from an Oath they had oblig'd themselves by, nor to admit into their Church any but the Sons of Free-men.

By the CXXXVIIth to King *Lewis*, he excuses himself for not waiting on his Majesty, because he was not in a condition to take a Journey, when His Majesty's Orders came to him: And besides, having agreed with the Countess of *Chartres*, to refer the difference between them to the Bishop of *Albane*, he thought it would look unfair or suspicious in him to go to Court before the Arrival of that Bishop.

In the CXXXVIIIth, he sends word to *Odon*, a Regular Canon of *St. Quintin in Beauvais*, that he does not care to enter into Conference, or to have any thing to do with the person he was sending to him, who had been his bitter Enemy.

In the CXXXIXth, he writes to *Geoffry*, Earl of *Vendome*, not to marry with the Vicountess of *Blois*, whose first Husband was his Kinsman, and threatens him with Excommunication if he venture to do it.

In the CXXXth, he sends the same message to the Vicountess of *Blois*, and advises her to defer the Marriage, at least, till the scruple about their Consanguinity be cleared and tried before him.

In the CXXXIst, he advises *Volgrin*, Arch-Deacon of *Paris*, not to suffer a Priest who had resign'd his Benefice to him, to re-enter it again by force; and if he attempt it to Excommunicate him and all that shall dare to assist him.

In the CXXXIId, he prays *Daimbert*, Arch-Bishop of *Sens*, to punish a Priest of *Stamps*, in his Diocese, who had abus'd a Clergyman of the Church of *Chartres*; and asks his Advice about a Dispute among the Clergy of that Church about Moneys that had been expended out of the common Stock, to defray the charge of a deputation to the King, to demand Justice against the bold enterprizes of the Countess of *Chartres*.

The CXXXIIId Letter is to *Richard*, Bishop of *Albane*, the Pope's Legate, who had accus'd him of conniving at Simony in his Diocese: *Ivo* clears himself from this Aspersion, and tells him, if the Dean and Chanter, and the other Church Officers demand a Fee of every one that is admitted to a Canony, 'tis what he cannot prevent, and has endeavour'd to remedy, but a Custom they plead Authority for, from the Example of the Church of *Rome*, where the Chamberlains and the other Officers of the Sacred Palace, exact of the Bishops and Abbots that come for Consecration excessive Sums, under the Specious names of Oblations, or Benedictions; and that though he has endeavour'd, with all his might, to Banish this wicked custom out of his Church, yet he is forc'd to yield to the practice of it by the iniquity of the Times.

In the CXXXIVth Letter, to *Daimbert*, Arch-Bishop of *Sens*, he asserts, and proves from good Authorities, that a Daughter promised in Marriage by her Father, to another Man's Son, is not bound thereby when she comes to Years of Discretion, though her Father be then Living: *Ivo* acquaints the Arch-Bishop likewise, that *William*, Son of the Countess of *Chartres*, notwithstanding, the Accommodation between them, and without any provocation given, had himself Sworn, and compell'd others to take an Oath at the Altar, to destroy him and his whole Clergy, if they will not yield to his unreasonable pretensions; that, thereupon, he had refus'd to Celebrate Divine Service, when they are in the Church, and to give them the Episcopal Benediction, daily us'd; but that he defer'd pronouncing them Excommunicate, till he had the advice and assistance of the Arch-Bishop, and the rest of his Brethren.

The CXXXVth, is sent to Pope *Paschal*, by a Knight, who came from the Siege of *Jerusalem*: This Knight had caus'd a Priest of *Bonneval* to be Gilt, for detecting his Servants in a Robbery; for this unparalleled presumption, *Ivo* had cashier'd him and enjoyn'd him a severe penance for Fourteen Years; to which he readily submitted; but, his Enemies taking advantage of his misfortunes, and Beginning to be very troublesome to him, the Knight begs leave of *Ivo* to permit him to use his Arms again, in his own defence; *Ivo*, upon great intercession made for him, recommends him to the Popes mercy for absolution.

The CXXXVith Letter is to *Adela*, Countess of *Chartres*, telling her that, if his inclinations were for War and broils, he had the offer of such potent succours, as might Enable him to create her great disturbance; but, Peace he had always desir'd, and thought it had been firmly settled between them, till he had the News of her Son *William's* rash Oath, to ruin him and his Church; that, out of respect to her, he had, hitherto, forbore to Excommunicate him, and hoped she would contrive some means to prevent all such irregularities for the future.

The CXXXVIIth is to the Chapter of *Beauvais*, concerning one of their Canons, who was prosecuted by an Action of Law in the King's Court of Justice: *Ivo* minds them, that by the orders of the Church, no Clergyman is to be Cited before any but the Ecclesiastical Judges, and that if they have Courage enough, they ought to endure any thing rather than the loss of their Rights and Privileges; but if they cannot resolve to suffer in defence of them, he can only advise them to submit to what they cannot remedy, and assist them by his Prayers, for their prudent Behaviour and good Success.

The CXXXVIIIth Letter, to *Voigrin* and *Seven* Arch-Deacons of *Paris*, is occasion'd by the great contentions among the Clergy of that City, about the Election of a Bishop: *Ivo* declares, he will never consent to any Election that is not made by the unanimous consent of the Clergy, and People, and Confirmed by the *Metropolitan* and his Suffragans: he admonishes them not to be sway'd by hatred or Ambition, and wonders at their consenting to a hearing of this cause before the King.

In The CXXXIXth, he puts *Daimbert*, Arch-Bishop of *Sens*, in mind, that the contest, about the Election of a Bishop of *Paris*, ought to be determined by him in Consistory, and that he should Convene the Bishops his Suffragans, for that purpose, when and where he pleas'd.

In The CXLth, he Asserts, that no Man ought to Scruple assisting at Divine Service, or receiving the Sacrament from the hands of a Priest suspected of Scandal, or notorious for an ill Life.

In The CXLIth, he assures *Richard*, Bishop of *Albane* and Legat of the Holy See, that he should as heartily rejoice at King *Philip's* abolition, as he had griev'd at his being Excommunicate, if it might be for the Honour of God and of the Holy See, to grant it; that, though he somewhat doubts of the Sincerity of the King's Conversion, yet he will not oppose his being Absolv'd; but advises that the Ceremony be perform'd as publicly, and Solemnly as is possible, and rather at any other place than at *Sens*: He tells him, moreover, he would willingly appear at the Council he Summons him to, if he will obtain for him the King's Passport, without which he dares not venture abroad, his Majesty having been incens'd against him for these Ten Years past. This Letter was written in the Year 1104.

The CXLIId is a Letter of Thanks to *Mathilda*, Queen of *England*, for the Bells she had given to the Church of *Chartres*, and her promise of repairing and New-Adorning that Church.

The CXLIId carries *Ivo's* acknowledgments, to *Robert* Earl of *Meulan*, for the kind reception he gave to *Richard* Abbot of *Preaux*, and Prays him to hasten the Restitution of the goods of his *Monastery*.

The CXLIvth informs Pope *Paschal* of what was done in the Assembly of Bishops, call'd together at *Baugency*, by his Legat, *Girard*, Bishop of *Albane*, to be witnesses of the Separation of King *Philip* and *Bevraide*. He tells him, they were both ready to Swear, upon the Holy Evangelists, that they would Ferbear all Carnal knowledge of each other; the Legate would have had the Bishops have given judgment upon them, but they declin'd it, and so the whole came to Nothing: *Ivo* therefore, prays the Pope to put an End to this matter and dispense with the King as far as he can. He acquaints the Pope, also, that *Gualon* not finding it possible to get possession of the Bishoprick of *Beauvais*, because of King *Louis's* Oath against admitting him, he hopes he may be Transfer'd to the See of *Paris*, to which he has been also Elect'd by the Clergy and People of that City.

In The CXLVth, he intreats *Manasse* Arch-Bishop of *Rheims*, to determine, as speedily as may be, whether *Gualon* shall continue Bishop of *Beauvais*, or not.

In The CXLVth, he acquaints *Daimbert*, Arch-Bishop of *Sens*, that the Clergy and People of *Paris* have unanimously Elect'd *Gualon*, for their Bishop, and that since no Bishop can be Translated to another See without Leave from his *Metropolitan*, and the Popes Dispensation, he prays him to use his interest at *Rome*, to obtain one for *Gualon*.

In The CXLVth, he intercedes with Pope *Paschal* to dispense with the Oath taken by the Chapter of *Chartres*, not to admit into their Fraternity, the Sons of such as had been Servants to any one, so that they may hereafter be allow'd to adm't the Sons of any of the Earl of *Chartres's* Domesticks, or the Officers of the King's Revenues; and assures his Holiness that without abating of the Rigour of that Oath, the Church of *Chartres* could never enjoy any Peace.

In The CXLVth, to *Hildebert*, Bishop of *Manz*, he determines, that a certain Man who (as he writes) had promised Marriage to his Concubine in her Sickness, was bound by the Law of God, to acknowledge her, afterwards for his Wife.

In The CXLIxth, he exhorts *William* Arch-Bishop of *Rowen*, to Expel out of the Diocese of *Lisieux* the Sons of Count *Ranulf Flambar*, who had seiz'd upon it, and to substitute in their place the Arch-Deacon of *Eureux*.

In the CLth, he excuses himself to Pope *Paschal*, for not coming to the Council held by him in the Month of *March*, of which he had not Notice time enough before hand.

In The CLth, he complains to *Walter* Bishop of *Beauvais*, of his having Consecrated *Odo*, Abbot of *St. Quirin*, in that City, without his consent, and contrary to the Opinion and desires of the Fraternity of that House.

In The CLId, he stirs up *Ledger*, Arch-Bishop of *Bourges*, to Vindicate a certain Earl of his Country, who had formerly shewn himself his true Friend, from the abuses he suffers under.

In The CLId, he Earnestly exhorts *William*, Arch-Bishop of *Rowen*, and *Gilbert* Bishop of *Eureux*, to drive out of the Bishoprick of *Lisieux*, *Ranulf*, Bishop of *Durham*, in *England*, and his two Sons, who had possess'd themselves of that Diocess.

In The CLIVth, he advises *Robert* Earl of *Meulan*, to petition the King of *England* not to countenance the usurpations of *Ranulf*.

In the CLVth, to *Odo*, Arch-Deacon of *Orleans*, *Ivo* Treats of this Question; if a Woman who has committed Fornication, and is great with Child may Marry? and concludes that, in strictness, no great Believ'd Woman, ought to have Carnal knowledge of any Man; but considering the infirmity of the Flesh, *St. Paul* advises Men to use their own Wives, for avoiding Fornication, although they are with Child; and therefore, by consequence, a Man may Marry a Woman in that condition.

In the CLVth, to *Urie*, he solves another difficulty, viz, if, in Confession to a Priest, a man have own'd himself guilty of a Crime deserving Excommunication, the Priest ought publicly to refuse him the Communion of the Church? to which *Ivo* answers, That unless the fault be publickly Known, the Priest is not to take Notice of it, before others, but only to abhor it in his own heart, and to give publick Notice to his People, in general Terms, that those who are guilty of such Crimes are already Excommunicate in the sight of God.

In the CLVth, he gives Pope *Pascal* an Account of what had hapned in the Diocese of *Lisieux*; that, after *Ranulf Flambar* was driven out, who had kept it several Years by violence, *William*, Arch-Deacon of *Eureux*, was Canonically Elected Bishop, who deferring being Consecrated, upon Account of his Metropolitan's (the Arch-Bishop of *Rouen*'s) being under Suspension, *Flambar* had prevail'd with the Duke of *Normandy* to put one of his Clergy into that See. *Ivo* having, thereupon, Counsell'd *William* to appeal, in person, to the Pope, intreats his Holiness to Confirm his Election, and to Consecrate him at *Rome*.

In the CLVth, he acquaints *Hugb*, Arch-Bishop of *Lions*, that King *Philip* and his Son are resolv'd to make void the Marriage of *Constance*, the King's Daughter, and *Hugb* Earl of *Troyes*, because of their being too nearly Related, and desires the Arch-Bishop to send speedily to all the Bishops, summon'd to Court on this occasion, the Genealogy of both Families.

In the CLIXth, he writes to Pope *Paschal*, that, when any complain to him of Judgments given against them in the Court of *Rome*, he advises them to have recourse again to the Holy See, for relief, not thinking it fit to remove into any other Court a Cause that has been determin'd there: This Method he has perswaded the Monks of *St. Maur des Fosses* to take, who had been forc'd by the Council of *Tours*, held, by Pope *Urban*, to Surrender to the Earl of *Angers* the Jurisdiction they had held for 300 Years, over the Monastery of *St. Maur de Glanfeuil*; and prays the Pope to examine, again, the Rights of their pretensions.

The CLXth, to *Odo*, Abbot of *Jumièges*, prays him to receive kindly a Monk who had left his Monastery, and desires to be admitted into it again.

The CLXIth, to the Provost of the Church of *Rheims*, asserts, that, a Man, who promises Marriage to a Woman, and afterward Marries another, ought to be Divorc'd and return to his first Engagement.

In the CLXIIth, he prays *John* Bishop of *Orleans*, to degrade, in as publick and severe a manner as may be, a certain Priest, who profanely Treated the Sacraments of the Church, before a Woman's Statue.

In the CLXIIIth, he perswades *Geofry*, Abbot of *Vendôme*, not to suffer one of his Monks to hold a Benefice he was possess'd of.

In the CLXIVth, *Ivo* reprimands *Geofry*, Abbot of *Blon*, for repenting of his having resign'd his Abbey into the hands of the Pope's Legate, and giving his voice for *Maurice* to succeed him.

The CLXVth, is a Letter of Thanks and Friendship, to *Sampson* Bishop of *Worcester*.

The CLXVIth, is to *Humbald*, Bishop of *Auxerre*, acquainting him that *Hugb le Blanc* having made his complaint to *Bruno*, Bishop of *Signi*, that *Pontius*, Nephew to the Bishop of *Troyes*, had Married his Daughter *Mathilda*, by Force, who had been promised by her Parents to *Galeran*, the King's Chamberlain, and that the Legate having given Orders to the Bishop of *Paris* to cite *Pontius* and *Mathilda* before him, to answer for themselves, that Bishop had Summon'd them to appear before a Council held by him, for that purpose, at *Paris*: There, *Mathilda* affirm'd that *Pontius* Married her without her consent, or that of her Parents; *Pontius* could not answer any thing in his own Defence, but stole out of Court: Then, *Mathilda* brought Ten witnesses to Swear she had been espoused to another Man, and was Married to *Pontius* against her will; upon which the Bishops declar'd the Marriage Null, and that she was free to Marry any other Man. *Ivo* acquaints the Bishop of *Auxerre* with these particulars, understanding that one of his Dioceses had a mind to Marry her, which he assures him he may do without Scruple. This Letter was written in the Year, 1106.

In the CLXVIIth, he writes to the Bishop of *Mans*, to hinder the Marriage of one who had already Engag'd himself to another Woman.

In the CLXVIIIth Letter, to *Daimbert*, Arch-Bishop of *Sens*, he speaks of the difference that had been between the Viscount of *Chartres* and Count *Rotroc*, about a Farm, in the Dioceses of *Chartres*: The former of them had given it to *Ivo*, Lord of *Courbeville*, whom the party of *Rotroc* seiz'd and kept prisoner, though he were one of those appointed to go to the Holy Land: The Viscount of *Chartres* having complain'd of this matter to the Pope, his Holiness appointed the Arch-Bishop of *Sens*, the Bishops of *Chartres* and *Orleans*, Commissioners to settle it.

Ivo Bishop of *Chartres*, after he has, by this Letter, instructed *Daimbert* in the merits of the cause advises him to take care how he proceeds in it, and to consider if it will be most advisable for them to Excommunicate *Rotroc*, or to cite both parties before them: *Daimbert* is of opinion that they are oblig'd, by the Popes Letter to them, immediately to Excommunicate *Rotroc*; but *Ivo*, thinking this too hard measure, consults *Gualon*, Bishop of *Paris*, about it, in the 169th Letter; and in the 170th Letter, tells *Daimbert*, again, that he cannot joyn in so unjust an action, as cutting off one from the Communion of the Church, before he be found, upon fair Tryal, to deserve it, especially, since *Rotroc* is willing to stand to the Examination and Sentence of their Court, which his Adversaries decline doing as much as they can. In his Letter, also, he determines that a Woman that Marries her Husband's Murderer ought not to be separated from him, if she can justify her self from having a hand in the Murder, and the Man can offer reasonable proof, that he had never Carnal knowledge of her during her Husband's Life, nor contriv'd his Death, to have the enjoyment of her to himself.

In the CLXXth Letter, he tells *Daimbert*, Arch-Bishop of *Sens*, that he scarce knows how to advise him to deal with some he had Excommunicated for stealing the goods of the Church, and violating

violating the observance of Holy-Days; if he receive them to the Communion again, before they have made restitution, 'twill be directly contrary to the Laws; if he persist in keeping them out, he must, of necessity, incur the King's displeasure: And though, if he have Courage enough, he ought to see that the Rigour of discipline be observ'd; yet, because such severity may occasion dismal inconveniences, he advises him to use moderation; chiefly because the administration of temporal Affairs naturally belongs to Kings, who are not, unadvisedly, to be exasperated, if they sometimes go beyond the bounds of their Authority, but must be left to God's Judgment, when they will not yield to the humble admonitions and Remonstrances of the Clergy. for his part, *Ivo* protests, that were he oblig'd, in obedience to his Superiors, to readmit an Excommunicate person in to the Church, without penance or satisfaction, he would do it by some such Form as this; "Do not deceive your Self; I admit you into the visible Church, notwithstanding the Crimes you are guilty of; but I cannot open to you the Gates of the Kingdom of Heaven, and therefore I absolve you, no farther than I have power to do it; those of more Courage and Piety, may find out better methods in such cases. This seems to me proper enough; nor that I hereby prescribe to others, but to prevent farther mischiefs to the Church, think it best to submit, thus far, to the necessity of the Times.

The CLXXXIId Letter contains a judgment given by *Ivo*, in Favour of the *Monks of St. Laurus* at *Blou*, against the *Abbot and Monks of Vendôme* concerning a Chappel, near *Baugency*, which he adjudges to belong to the Jurisdiction of the former, notwithstanding the *Abbot of Vendôme's* having appeal'd to the Holy See.

In the CLXXXIId, he relates to Pope *Paschal*, what had pass'd at the Tryal of *Retroc*, who, he tells him, has now appeal'd to his Holiness.

In the CLXXXIVth, he assures *Mabilius*, Queen of *England*, that he will pray for the Soul of her Brother (*Edgar*, King of *Scotland*, who died, without issue, in the Year 1107.) for though he doubts not but his Soul is in *Abraham's* bosom; yet since we cannot be certain of the State of Souls in the other World, it is a piece of commendable Devotion to pray even for those in Heaven, that their happiness may be augmented; and for those in Purgatory, that their sins may be forgiven them.

In the CLXXXVth, he excuses himself to Pope *Paschal*, for not appearing at the Council he cites him to, (held at *Troyes*, Anno 1107.) by reason of his being very much indispos'd; but tells his Holiness, he has sent his three Arch-Deacons in his stead.

In the CLXXXVIth, to the same Pope, he prays him not to oblige *Volgrin* Chancellor of the Church of *Chartres* to accept of the Bishoprick of *Dol*, to which he was Elected by the Deputies of that Church in the Council of *Troyes*; and.

In the CLXXXVIIth Letter, he acquaints the Clergy of *Dol*, that *Volgrin* will not accept of that Bishoprick.

In the CLXXXVIIIth, he Counsels *Geofry*, Bishop of *Beauvais*, to punish one of his Clergy, who had admitted to Divine Service and consoled with an Excommunicated person.

In the CLXXXIXth, to *Adela*, Countess of *Chartres*, he complains of her denying the Clergy of his Church the privileges of Travelling the Roads and of buying Bread and Wine, and threatens her, in case she do not Revoke the Orders she has publish'd to this Effect, that the whole Clergy of the Province shall daily curse her at the high Altar.

The CLXXXth Letter gives *Ledger*, Arch-Bishop of *Bourges*, advice to abate sometimes the Rigour of justice; and not to be so wholly govern'd by some of his Clergy, as not to do any thing but according to their Pleasures, even in judicial matters; as hapned lately, in the case of *Anoult of Vierfon*, who was so exasperated by his hard usage, that he was forc'd to appeal to *Rome*, upon the very first hearing before them.

The CLXXXIst is to *Richard*, Bishop of *Albane*, the Popes Legate, upon a dispute between the *Monks of Vezelay* and those of *St. Lucian* at *Beauvais*, about a Church they both of them laid claim to.

The CLXXXIId is to *Daimbert*, Arch-Bishop of *Sens*, concerning a difference between *Ivo* and the Chapter of *Chartres*, who had oppos'd and violently affronted him, for conferring the Office of Sub-Dean upon *Fulk*: The Arch-Bishop is agreed upon to be Judge between them, and *Ivo* prays him to appoint the day and place, where their cause shall be heard, which he wishes may be at *Chartres*.

In the CLXXXIII, to *William*, Bishop of *Paris*, he asserts, that if a Man challenge a Woman for his Wife, upon pretence that her Father promis'd her to him, he must bring witnesses of such promise, and that the Tryal by single combat is not to be allowed in cases of this Nature.

The CLXXXIVth, to *Walter*, Library-Keeper of *Beauvais*, maintains, that all Actions about Goods belonging to the Church are to be brought before Ecclesiastical Judges.

In the CLXXXVth, he gives answer to what *William*, Arch-Bishop of *Rouen* had written him about one who had gotten himself Ordain'd Sub-Deacon, before he had pass'd the inferior degrees of Holy Orders: In strictness of Law, *Ivo* acknowledges, that he should not be permitted to exercise the functions of the Order he has obtain'd, nor to Rise to the higher Orders; however, if his Life and Conversation be unexceptionable and the good of the Church require it, he thinks the Arch-Bishop may give him the Clerical Benediction, and let him assist at Ordinations, not to be Re-Ordain'd, but to Confirm him in his Orders.

In the CLXXXVIth Letter, he Answers several Questions propos'd to him by *Lawrence*, a Monk of the Monastery of *Charity*: 1. He asserts that we are oblig'd to avoid only those that are Excommunicated for the most notorious and abominable faults; 2. That of such we are not to receive any thing, but in extrem necessary, nor, are we to give them any thing but for their relief, in utmost

want and misery; 3. That those of the Clergy who buy of Lay-men, goods that formerly belong'd to the Church, or receive such from them by way of Gift, are much to blame, if they do it with any other design but of restoring them to the Church: 4. That, they who, in private Confession, discover themselves to be guilty of the greatest crimes are not, therefore, to be Excommunicated, nor put to publick penance, as publick offenders; however, they are to be admonish'd to abstain from the Sacrament, and from the Functions of their Orders, if they are Ecclesiasticks: 5. That the Sacraments are not the less profitable for being administered by wicked Priests, nor (6.) by Simoniackal ones, or such as are Married: 7. That the People ought not to abandon their Prelate, nor fail in their obedience to him, though in many respects blameable, till he is publicly Condemn'd or Excommunicated: 8. That Confession of common and small sins may be made to any Christian, but that great faults are to be confess'd only to those who have the power of binding and loosing: 9. That one may entertain an Excommunicated Person, provided he doe not Eat with him, nor salute him.

In the CLXXXVIIth, he admonishes the Countess of *Chartres*, to leave troubling the Abbot and Monks of *Bonneval* on Account of the murder of *Hugh the Black*.

In the CLXXXVIIIth, to *Ralph*, Arch-Bishop of *Rheims*, he delivers his opinion, That a Woman who is deliver'd of a Child within two or three Months after her Marriage, is not to be divorced from her Husband.

The CLXXXIXth contains *Ivo's* answer to the complaints of the Arch-Bishop and Clergy of *Rheims*, against the Arch-Bishop of *Sens*, for having Consecrated King *Louis le Gros*: *Ivo* remonstrates that the Consecration could not be longer defer'd, that it could not be perform'd at *Rheims*, because *Ralph* was not then fully possess'd of that Archbishoprick, and the City of *Rheims* was under an Interdict; that, besides, he knows no Law that Orders that Office to be perform'd there, but can prove that several of the Kings of *France* have been Consecrated elsewhere, and by the Bishops of other Cities.

In the CXCh, *Ivo* gives Pope *Paschal* an Account of the Accommodation agreed to between the King and *Ralph* Arch-Bishop of *Rheims*, on condition that *Ralph* take an Oath of homage to the King for his Archbishoprick: This he says they were oblig'd to consent to, not as a thing necessary in it self, but to procure Peace, and prevent farther distraction in the Nation.

In the CXCIst, he intercedes with *Hugh* Abbot of *Cluny* in behalf of one of his Monastery, whom he had degraded, upon an accusation brought against him of having procur'd abortion to a Woman great with Child, before he took the vow of a Monk upon him. *Ivo* thinks his punishment too severe, and that though the fact were clearly prov'd against him, as it is not, he should not suffer for ever, for a fault he may have long since repented of.

In the CXCIId, to the Monks of *Colombs*, near *Nogent le Roi*, he dissuades them from hearkning to the advice somebody had been giving them of quitting their Monastery, because their Superiors had taken away some Tithes, belonging to the Bishop's Jurisdiction; he shews them, that they ought rather to remain in subjection to their Superiors, and live upon such Tithes as the Church shall in Charity allow to the Monasteries, as she does to Hospitals, than turn *Sarabaites* and live upon the goods of the poor, or the gain of usury: nevertheless, he blames the Abbots and Superiors of Monasteries for buying Tithes of Lay-men for their own uses, to the damage of the Church, though this be no reason for the Monks to withdraw themselves from the Monasteries and the Subjection they have sworn to them: he approves well enough of the Lives of such Anchorets as, after having been train'd up in Monasteries, retire wholly into Solitudes; but highly blames those who make it their business to run from Town to Town to be admir'd at themselves, and proudly despise all that are not of their profession, desiring to be thought Masters, before they have been Scholars.

In the CXCIId, he advises *Geoffrey*, Bishop of *Beauvais*, not to infringe the Privileges granted to the Monastery of *St. Quintin*, by the Bishops his predecessors, and confirm'd to them by the Authorities of the Holy See and the King's Majesty.

In the CXCIvth, he sends Notice to *Hugh* Dean of *Orleans*, and *Volgrin*, his Arch-Deacon, that he has Excommunicated *Chenard*, belonging to his Diocese, and therefore, according to the direction of the Canon, they are not to entertain him.

The CXCVth, is a very severe Answer to a displeasing Letter he had received from *Geoffrey*, Abbot of *Vendôme*, with whom, for the future, he renounces all correspondence, till he behave himself better.

In the CXCVIth, to King *Louis le Gros*, he begs that Prince not to order process against the Abbot of *St. Denis* for what he is charg'd with by a certain Monk, who having own'd himself a Criminal, his Testimony against the innocence of others is not to be receiv'd.

In the CXCVIth to *William* Abbot of *Marmoutier*, he agrees with him that a Priest, who, to fright his Enemies, set fire to his own house, and thereby unhappily burnt a Neighbours Child, ought to undergoe the penalties appointed by the Canons.

The CXCVIth, the CXCIxth, and the CCIIst Letters are about a difference, between *Gislebert*, Nephew to the Arch-Bishop of *Tours*, and *Geoffrey* Canon of that Church, concerning the Government of *Syzure*, the determination of which matter the Pope had put into the hands of *Ivo* Bishop of *Chartres*; and the Bishops of *Paris* and *Soissons*: By the two first Letters, he cites *Gislebert*, to appear before them; and by the last, he acquaints the Pope, that, upon his refusing to own their Authority he had sent *Geoffrey* to his Holiness for justice.

In the CCth Letter, he admonishes *Diethbert*, Arch-Bishop of *Sens*, to correct two Scandalous practices in his Church; one, of the *Chanters*'s holding another preferment, contrary to his Oath; the other, in one of the Chapter's keeping in his house two Women of very ill fame.

The CCIIId Letter is a notable instance of the Liberty us'd by *Ivo*, in dealing with the greatest Princes King *Louis* had sent to him for some Outlandish Furs; *Ivo* tells him, 'tis not decent for a King to

ask such vanities of a Bishop, nor is he bound to obey any such Orders from a King; that he could not believe, at first, the Letter came from his Majesty, and sends this Answer, that he may not any more, make such requests to him, or any other Bishop, if he desire they should retain a due esteem for his Majesty.

In the CCIIIth, to *Lisard*, Bishop of *Soissons*, he shews him, from good Authority, that he has a Right to demand of the Arch-Deacons of his Diocese, part of the profits due to the Bishop, which they have taken upon them to receive for themselves, both before and since his accession to the Bishoprick.

By the CCIVth, he informs Pope *Paschal*, that he had Excommunicated *Guy of Puijset*, for his Sacrilegious and outrageous attempts against the Church of *Chartres*, and petitions his Holiness to Confirm the Excommunication, and to Order the Arch-Bishop of *Sens* and the Bishops of *Paris* and *Orleans*, to publish it in their Churches: he informs the Pope, likewise, of a difference between the Dean and Sub-Dean of *Chartres*, and prays him to compose it.

The CCVth Letter is written to a Knight, who suspected his Wife to have been with Child by another man, because he had been absent from her seven days longer than is usual between the times of conception and bringing forth, and because the person whom he suspected of being too familiar with her had been Burnt in passing the Tryal of *Ordeal*: As to the computation of Time, *too* tells him, that ought not to sway him, since many Women goe much longer with Child, and, for the Tryal by fire, no heed is to be given to it, so that these two Reasons prove nothing against the honesty of his Wife, whose Oath and the good word of her Neighbours and Acquaintance ought fully to suffice in Vindication of her.

In the CCVIth Letter, to *Hildebert*, Bishop of *Mans*, he Examines, by what Method an Ecclesiastick accus'd of Crimes or Mildemeanors is to purge himself; and says that, heretofore, his single Oath was sufficient, but that for better Security, the Oaths of six or seven other Clergymen have been requir'd, together with that of the party's.

The CCVIIth is a Letter of Thanks to the Bishop of *Worcester*.

In the CCVIIIth Letter, *too* reproves *Geoffrey*, Abbot of *Vendôme*, that, having quitted that place and retir'd into a private Cell, he entertains there *Monks* that are disobedient to and abuse their Abbot, and that he hinders those who hold Estates of the Abbot from doing homage to him.

In the CCIXth he represents to *Hugh*, Earl of *Troyes*, that the Consultation intended to be held at *Sens* about the validity of the King's Marriage with the Marquess *Boniface's* Daughter, the Earls Kinswoman, will neither be honourable, nor of any advantage to her: It will be to no purpose, because the Marriage will certainly be declar'd Null by the Bishops and Lords of the Realm; nor will it be for her honour, because it will occasion the illegitimacy of her Birth to be talk'd of; so that, *too* advises the Earl to hinder, if he can, all debates about that matter.

In the CCXth he writes Pope *Paschal* word that *Odo*, Bishop of *Cambray*, complains of his Holiness, for turning out of the Arch-Deaconry of his Church, one who was a zealous friend of the Holy Sec, and putting in one who is an Enemy to it.

In the CCXIth, to *Ralph*, Arch-Bishop of *Rheims*, he deduces the *Genealogies* of the Earl of *Flanders*, and the Daughter of the Earl of *Renness*, to shew they are nearly Related.

The CCXIIth to *Geoffrey* Bishop of *Beauvais*, is about the validity of a Donation granted to the Monastery of *St. Simplicien*.

In the CCXIIIth, to *John* Bishop of *Orleans*, he proves that the Regular Clergy may have Cure of Souls and Parishes committed to them.

In the CCXIVth, to *Bruno*, Arch-Bishop of *Treves*, he bemoans the sad State of Religion, under the unhappy divisions between the Church and the Civil Government.

The CCXVth is a Letter of compliment and friendship, to *Thomas*, Arch-Bishop of *York*.

In the CCXVIth, and CCXVIIth Letters, he give *Richard*, Bishop of *Albany*, Legate of the Holy Sec, an account of the dispute between the *Monks* of *Bonneval* and those of *Blou*, which he tells him he had us'd his best endeavours to accommodate, but could not yet effect it.

In the CCXVIIIth, he writes, to *Gualon*, Bishop of *Paris*, that the Canon of that Church, who had lately been Married, ought to loose his preferment and be degraded from being a Clergy-man, but that his Marriage must remain good and valid.

In the CCXIXth, he justifies himself, to Pope *Paschal*, for having divided part of a Prebend of his Church among the Canons, by daily distributions, for the Encouragement of such as assisted, constantly, in performing Divine Service.

In the CCXXth, to *Hildebert*, Bishop of *Mans*, he shews, that when an appeal is made from one Judge to another, the party concern'd is, within five days after he appeals, to get a Letter from the first Judge to the other he appeals to, who is not else oblig'd to take cognizance of the Matter. He asserts, also, in this Letter, that it is not in the power of any Bishop, to give up the Estate of a Religious Society to the sole disposal of the Abbot.

In the CCXXIth Letter, to *John* Bishop of *Orleans*, concerning a free-man's having Married a Slave, without knowing her to be so; *too* says that, by the Civil Law, the Marriage is void, and he may quit her and marry another Woman; but that, by the Laws of God and of Nature, they ought to keep together, or at least, if he put her away he may not marry again.

In the CCXXIIth, to the Clergy of *Autun*, he inquires, if a Woman that has been guilty of Adultery, must necessarily be Divorc'd from her husband, and concludes that in strictness, she ought; but, by the wisdom of the Gospel, such a Temper was prescrib'd as may reconcile her to her husband.

In the CCXXIIIth, to *Omen*, Bishop of *Eureux*, he persuades him to Excommunicate and deny Christian Burial, to such as embezel the Patrimony of the Church.

In the CCXXXIVth, he tells *Guy*, Abbot of *Moltme*, that one of his *Monks* having been with him and acknowledged with great Sorrow, that he took Orders for the sake of Temporal gain only, though by the Rigour of the Canons he ought for ever to be turn'd out of the Clergy, yet having express'd true Repentance for his Sin, he thinks he may be permitted to retain his Orders, and to Exercise the Functions of them.

In the CCXXXVth, to *Daimbert*, Arch-Bishop of *Sens*, he delivers his judgment, that a certain person who came and confess'd that, before he was Married, he had Carnal knowledge of his Wife's Sister, ought to be deem'd ever after, infamous, and his evidence not to be heard against any man; that he ought also to be Divorc'd from his Wife and live the rest of his Life unmarried; but that his Wife should have her Portion back again.

CCXXXVIth, he requests *Bernier*, Abbot of *Bonneval*, to receive kindly one of his *Monks*, who was sorry for having left his *Monastery*, and beg'd leave to come into it again.

The CCXXXVIIth is a Letter of Condolence to Pope *Paschal*; and acquaints him that being desirous of bestowing a Prebend, in his Church, upon *Guarin*, he is oppos'd therein by the Dean and Chapter.

In the CCXXXVIIIth, to *Gombier*, a Priest, *Too* answers a Scruple he had propos'd to him, viz. How to reconcile these words of the Prophet *Ezechiel*, (At what time-soever a sinner shall Repent, and turn from the Evil of his ways, he shall save his Soul alive, or be forgiven,) with the Sentence and discipline of the Ecclesiastical Canons, which suspends, for some time, even penitents from the Sacrament of the Lords Supper? and how it comes to pass, that those whom Christ, who is the head, immediately releases, the Church who is the body should detain under the Penalty of sin: This difficulty, *Too* says, 'tis Easie to solve, if we consider the manner of God's remitting sins and the frailty of Mankind; that God, who knows the heart, forgives the sin as soon as he sees the heart is converted, but that the Church, which knows not the inward thoughts, of a Man, cannot absolve a sinner till his Conversion be made evident by Publick Signs of it.

In the CCXXXIXth, to *Lisjard*, Bishop of *Soissons*, he declares that a Man who defames a Married Woman, to any of her Relations, by saying he had Carnal knowledge of her before her Marriage, ought not to be admitted in Court as an evidence against her, because he is criminal himself by his own Confession.

In the CCXXXxth, to *Hildebert*, Bishop of *Manz*, he asserts that a Jewish Woman who turns Christian may not quit her husband, nor Marry another, at least unless her husband were her near Relation.

In the CCXXXIst, to *Pontius*, Abbot of *Cluny*, after giving some mystical reasons of the Elevation of the Chalice and the Host and the Signs of the Crofs made upon those occasions, he delivers his opinion that a *Monk* who was forc'd to make himself an *Eunuch*, to prevent *Epileptick fits* he was subject to, may notwithstanding be allow'd to take Orders.

In the CCXXXIId, to *Hildebert*, Bishop of *Manz*, he maintains that a Man who had been too familiar with his Wife's Mother before his Marriage, ought not to be Divorc'd from his Wife, but upon good proof of his having been carnally joyn'd to the Mother.

In the CCXXXIIIrd, to *Henry Abbot of St. John d' Angeli*, he declares that he adheres to the opinion of the Popes, *Gregory* and *Urban*, touching Investitures given by Lay-men, and believes that they who allow them the power of bestowing Church-preferments are Schismatics; nor is he afraid of hereby offending Pope *Paschal*, who has own'd in several Letters to him that what he had done with Relation to the Investitures, he had been constrain'd to do by the violence of others, but was still in his heart of another opinion.

In the CCXXXIVth, he persuades *William*, Abbot of *Marmoutier*, to end his quarrels with *Ralph*, Arch-Bishop of *Tours*; and in the CCXXXVth, he tells that Arch-Bishop, he is glad that the Bishops of *Manz* and *Angers* Labour to procure Peace between him and the Abbot.

The CCXXXVIth Letter is written in the Name of *Daimbert*, Arch-Bishop of *Sens*, and his Suffragans, to *John*, Arch-Bishop of *Lions*, who had summon'd them to a Council, call'd at *Anse*, near *Lions*, to consult about matters of Faith and the dispute of Investitures. They assure him, though they have a great respect for him, yet they will not go beyond the limits set them by their Ancestors, and that the Holy Fathers allow'd no Authority to the Bishop of the Chief See to call the other Bishops to any Council, out of their peculiar Provinces, unless by the Express command of the Holy See, or that, upon some Controversy, which could not be Terminated within the Province, any of the Bishops of it should appeal to the Primate. As to the matter of Investitures, propos'd to be Treated of in this Council, they tell him it cannot be done without discovering the nakedness of their Father the Pope; and besides, 'twould be needfuls to have any thing prov'd against persons they dare not pass Sentence upon; that the Pope may be excus'd for granting Investiture since he did it only by force and in cases of necessity; that 'tis foolishly done of some to bestow the name of heretic upon Investitures, since heretic can be only in matters of Faith, not in the Practice and Discipline of the Church; or at most, those only can be reckon'd guilty of error who suppose some Sacrament or Grace conferr'd by the Investiture, if ever any were so weak as to think so; that however, Investitures are an Invasion upon the Rights and Liberties of the Churches, and ought to be abolish'd in all places, where it may be Effected without endangering a Schism.

The CCXXXVIIth is the Arch-Bishop of *Lions*'s answer to the foregoing Letter, wherein he protests he did not mean to force them out of their Province, to a Council, but only desir'd to Confer with them, and ask their advices about the State of the Church; not but that the Church of *Lions* has such Authority over the other Churches of *France*: As to the persons he would have Treated about, he says, there is not one of them but ought to submit to the pleasure of a Council, even Kings and Emperors being subject to the Authority of the Bishops; that he did not design to uncover, but to hide the nakedness of their Father the Pope; that no dangers nor obstacles ought to hinder them from courageously

rageously defending the cause of the Church; that those who approve of Investitures remaining in the hands of the Laity are *Hereticks* in their hearts; that he will not usurp any undue Authority over the Diocess of *Sens*, but prays them to remember, 'twas always Subject to the Primacy of the Arch-Bishop of *Lions*.

In the CCXXXVIIIth Letter, to Pope *Paschal*, *Ivo* endeavours to dissuade him from constituting a Bishop over the Church of *Tournay*, and exempting it from the Jurisdiction of the Bishop of *Noyon*, it has been under the Clergy 400 Years; least his Holiness, by so doing, create a misunderstanding between the King and the Clergy, and raise such a Schism as hapned in *Germany*.

In the CCXXXIXth, he Compliments King *Loûis le Gros*, upon his intended Marriage with a Niece of the Earl of *Flanders*.

In the CCXLth, he warns a certain Monk of the Scandal he occasions by his too great familiarity with a Nun.

In the CCXLth he writes to *Humbaud*, Bishop of *Auxerre*, not to suffer a Cause, already determin'd in the Ecclesiastical Courts, to be brought again before the Earl, or any Secular Judge.

In the CCXLIII, to *Owen*, Bishop of *Eweux*, he explains himself concerning his having given his opinion that a Free-man, who had Married a Slave, without knowing her to be such, ought to be Diswor'd from her; and adds that this is not dissolving a Lawful Marriage, but only declaring that 'tis unlawful for them to live together any longer, their Marriage being Null by Law.

In the CCXLIII, to *Gualon*, Bishop of *Paris*, he says that a Marriage concluded on by the Parents, between two Children in their Cradles, is of no force.

The CCXLIVth is written to Pope *Paschal*, in favour of *Hubert*, Bishop of *Senlis*, accus'd by some of his Clergy, to the Metropolitan, of selling Holy Orders. He had met with hard usage from the Bishops of his own Province, and therefore appeals to the Pope, to whom *Ivo* recommends his Case.

The CCXLVth is to *Hugh*, Earl of *Troyes*, who having Lifted himself for the Holy Land, design'd to put away his Wife and live in Celebacy. *Ivo* commends his Resolution, but advises him to do it with his Wife's consent and to lead a Regular Life.

In the CCXLVth to *Lisard*, Bishop of *Soisson*, he declares that 'tis not allowable for a Man to Marry two Sisters, successively, though the Marriage with the former of them were not consummated.

In the CCXLVIIth, to *John* Bishop of *Orleans*, *Ivo* highly blames him that, upon a quarrel between the Earl of *Orleans* and *Ralph* Lord of *Baugency*, he and his Church had consented that they should decide it by single Combat: And,

In the CCXLVIIIth, he advises the latter to carry himself respectfully towards the Earl of *Orleans*.

In the CCXLIXth, to *Gilbert*, Arch-Deacon of *Paris*, he affirms, that those who had been assistant and consenting to an Adultery, cannot be receiv'd as witnesses against the Adulterers.

In the CCLth, he intercedes with Pope *Paschal*, that he will grant to *Ralph*, Bishop of *Rocheſter*, Elected to the See of *Canterbury*, the Confirmation of that Dignity, and also the *Pallium* which he is not able to come and ask in person of his Holiness.

In the CCLth to *Manasse*, Bishop of *Meaux*, he tells him, he did well to refuse administering the Viaticum (or last Sacrament) to a dying person, who was troubled with a constant vomiting.

In the CCLII, he writes to *Ralph*, Arch-Bishop of *Rheims*, that he thinks it unreasonable that a Woman suspected of Adultery by her husband, should undergo the Tryal of *Ordeal*, but that it is sufficient for her to purge her self upon Oath.

In the CCLIII, he recommends to King *Loûis's* favour and protection *Godfrey*, Bishop of *Amiens*, who had met with ill usage in his Diocess.

In the CCLIVth, he vouches for *Geoffrey*, Arch-Bishop of *Reims*, to Pope *Paschal*, that it was not in his power to wair upon his Holiness at *Rome*, as he would otherwise have done.

The CCLVth is a Letter of Consolation to *Ralph* Abbot of *Fifein*, in his sickness; exhorting him to bear his afflictions patiently, and to see one chosen in his stead to govern the Monastery, if he find himself incapable of doing it: telling him also, that the Extream Unction being a Sacrament needs not be Repeated.

In the CCLVth, he dissuades *Rainaud*, a Monk, from turning *Hermite*.

In the CCLVIth, he gives *Philip*, Bishop of *Troyes*, an Account of the Accommodation made by the Regular Canons of St. *Quintin*, at *Beauvais* between *Odo* Prior of St. *Georges*, and some of his Canons.

In the CCLVIIth, he recommends to Pope *Paschal* the Affairs of *Hubert*, Bishop of *Senlis*.

In the CCLIXth, he expostulates with *Ralph*, Arch-Bishop of *Rheims*, concerning a Judgment he had given against the Church of St. *Quintin*, at *Beauvais* with Relation to a Mill they claim'd Right to; and lays before him the wrong he conceives done to them.

In the CCLXth, he assures *Steven* of *Guarland*, the King's Chancellor, that he may with a safe Conscience, be Elected to succeed *Gualon*, Bishop of *Paris*, who is to be remov'd to *Beauvais*.

In the CCLXII, he dissuades *Henry*, King of *England*, from Marrying his Daughter to *Hugh*, an Earl in the Diocess of *Chartres*, there being too near a Relation between them.

In the CCLXIII, to *Pontius*, Abbot of *Cluny*, he shews him the reason, why in the Consecration of the Cup, at the Lord's Supper, the words [*Mystery of Faith*] are added, which were not us'd by our Saviour, at the Institution of this Sacrament? and says, (among other things) that this is done because we judge of the greatness of the Mystery contained in it not by the Senses but by Faith.

By the CCLXIII^d, he represents to the Clergy of *Beauvais*, how much he is griev'd for their sufferings. In the CCLXIVth, he intercedes with King *Lois*, for the Clergy and People of that City.

In the CCLXVth, he acquaints that Prince, how much he had been misinform'd by some, who had suggest'd to him that the Clergy of the Church of *Chartres*, do invade the Rights of the Chapter and represents to him, that they only hinder them from some exactions prohibited by the Holy See.

In the CCLXVIth to *Canon*, Bishop of *Palestine*, and Legate of the Holy See, in *France*, after giving him an Account of his having Excommunicated *Hugh*, for a breach of Peace, he prays him to make choice of wife and Religious Persons to be judges at the Tryal he is to have with the *Monks* of *Marmoutier*, for the Church of *St Nicholas de Courbeville*.

The CCLXVIIth Letter is to the same Legate, about the same Affair: *Ivo*, therein sends his excuse, that he could not wait on him in person to plead for himself.

In the CCLXVIIIth, he writes to the Bishops of *Beauvais*, *Chalons*, *Amiens* and *Senlis*, Commissioners for hearing this Cause, letting them know that judgment had already been given, in favour of the Bishop of *Chartres*, by *Hugh*, Bishop of *Die*, in a Council held at *Issoudun*.

In the CCLXIXth, he tells *Bernier*, Abbot of *Bonneval*, that he ought not to hinder one of his *Monks* from turning *Hermite*.

In the CCLXXth, to *Turgedus*, Bishop of *Auranches*, he advises him to submit to the decision of the Pope's Legate, or to send deputies to *Rome*, to plead there in his own behalf.

In the CCLXXIst, he thanks Pope *Paschal*, for granting to the Clergy of *Chartres* a Confirmation of their Privileges, to shelter them from the exactions of the Chapter: And whereas two of that body had disputed the Authority of the Popes Decree, and complain'd of it to the King, he prays his Holiness to do what he thinks farther necessary to enforce the Execution of it.

In the CCLXXII^d, he exhorts *Reginald*, Bishop of *Angers*, to be reconciled to one *Murbida*, of his *Diocess* and to endeavour to reclaim her from ill courses.

In CCLXXIII^d, he intercedes with *Canon*, the Pope's Legate, to moderate the Sentence of Excommunication, issued out by him against the Bishops of *Normandy*, in favour of the Bishop of *Bayeux*.

In the CCLXXIVth, he writes to Pope *Paschal*, concerning a Controversy he has with the *Monks* of *Marmoutier*, who to create him trouble, had appeal'd to *Rome* and cited him to appear there, though living at a great distance and very ill: he intreats the Pope to appoint some to judge between them at home, and wishes him not to grant any Clergy-man a dispensation to hold two Benefices.

In the CCLXXVth, he informs *Canon*, the Pope's Legate, that he has acquainted Count *Theobald* with the Sentence of Excommunication he had published against all that had a hand in taking the Earl of *Nevers*, and which would have its course against him, if he did not set the Earl at Liberty, by a time therein prefix'd him: He says the Count was somewhat surpriz'd that the King had refer'd this matter to the Ecclesiastical Judicature; since he is very ready to appear before the King's Judges, and doubts not but he can make it appear to them that not he but the Earl of *Nevers* is to blame, and offers, if they shall require it, to deliver him up to them.

By the CCLXXVIth, he recommends to Pope *Paschal* *Tursin* Arch-Bishop of *York* Elect.

In the CCLXXVIIth to *Aldebert*, Bishop Elect of *Mans*, he tells him, he hears he was guilty of several irregularities, while he was an Arch-Deacon, and that he was not Canonically Elected to the Bishoprick. He refers him therefore to the witness of his own Conscience, and exhorts him not to take the Government of others upon him while he himself lies under any such guilt.

The CCLXXVIIIth is a Letter of Compliment, to *Robert*, Bishop of *Lincoln*.

In the CCLXXIXth to *Lisgard*, Bishop of *Soissons*, he persuades him to receive one of the Clergy of his Church, upon his submitting to Penance, or to give him leave to remove to some other Church.

In the CCLXXXth, to the same Bishop, *Ivo* determines, that a Married man may not be suffer'd to accuse his Wife of Adultery, upon suspicion only, nor to force her to pass the Tryal by red-hot irons.

In the CCLXXXIst, he writes to *Anselm*, Bishop of *Beauvais*, that he is ready at any time to attest, that the Clergy of *St. Peter*, in *Beauvais*, had granted to the Regular Canons of *St. Quintin*, in that City, the inheritance of a piece of Land they now lay claim to again.

The CCLXXXII^d is an Instrument in Form, by which *Ivo* takes into the protection of the Church of *Chartres* an Hospital for poor People, lying at *Châteaudun*.

The CCLXXXIII^d is an Act, for Consecrating a piece of ground near *Tiron*, for a Church-yard and putting it under the Jurisdiction of the Church of *Chartres*.

The CCLXXXIVth is a Deed making over, for ever, to the Monastery of *Bonneval* the Church of *St. Peter*, at *Châteaudun*, which some of the Clergy had redeem'd from a Lay-man, in whose possession it was before.

The CCLXXXVth is a Confirmation of the Gift of the Church of *St. Nigefius*, at *Meulan*, by *Robert* Earl of *Meulan*, to the *Monks* of *Bec*.

The CCLXXXVIth is the Charter of the Foundation of the Abby of *St. John du Val*, in the Suburbs of *Chartres*.

The CCLXXXVIIth is concerning the *Eucharist*, of which we have already given an Extract. It was written by *Ivo*, while he was a Regular Canon of *St. Quintin* at *Beauvais*.

The CCLXXXVIIIth is a Confirmation of a Grant, formerly made, to the Monastery of *Marmoutier*, of the Church of *Hanche* and a Chappel annex'd to it.

The Last is a Letter to the Abbot of the Monastery of *Marmoutier*, written in very pressing Terms, to persuade him and his *Monks* to stand to the Arbitration made by himself and the Earl of *Chartres*, of the difference between them and the Church of *Chartres*.

A New Ecclesiastical History

Of the Pannormia of Ivo.

Ivo, Bishop of *Chartres*, has left us two Collections of the Ecclesiastical Canons; one of them intitled *Pannormia*, which makes but a small Volume; the other pretty large commonly known by the Name of the *Decretal*; the former in Eight Books, the *Decretum* is divided into seventeen. The same Preface is prefix'd to both of them.

The *Pannormia* is suppos'd by some to have been written by *Hugh* Bishop of *Châlons*; and indeed, *Vincent*, Bishop of *Beauvais*, mentions an abridgment of the *Decretum* of *Ivo*, drawn by him; but that must be different from this we are speaking of, which is not an Epitome of any other Book, but an Original work. In all the Manuscripts, that can be found, it bears the Name of *Ivo's Pannormia*; particularly, in that in the Library of *St. Victor*, which was written before the time *Hugh* Bishop of *Châlons* liv'd in; which is an evident proof that the *Pannormia* cannot be his. The Decrees of *Innocent II*d, who was Pope since *Ivo's* death, though added in the Editions, are not in the antient Manuscript, nor in several others, as has been observ'd by *Antonius Augustinus*. The *Pannormia* was compos'd before the *Decretal*.

Of the Decretum of Ivo.

THE *Decretum* is a Collection of Rules and Constitutions in Church-Affairs, taken out of the Letters of the Popes, the Antient Canons and Councils, the writings of the Fathers of the Church and the Laws of Catholick Princes. In the Preface, *Ivo* gives notice, that he has rang'd them under general heads, or Titles, for the easier finding out any Canon the Reader has occasion to consult. And admonishes that if one Canon shall seem to have a different meaning from that of another, we are not presently to conclude they are contradictory; but to remember that some are to be understood according to the Rigour of their import, others are to be taken with allowances; for that all Ecclesiastical Discipline aiming only at that Edification which is founded upon Charity, every Rule and Order of the Church is intended for the same End; upon which Account, the Spiritual Physicians, the Guides of Souls, Accommodate their Remedies and Prescriptions to the quality of the ditterpers and the condition of their patients: that moreover, we are to distinguish between what is laid down by way of advice, and what is deliver'd as a precept or command, what is forbid from what is permitted or tolerated only: and among those things that are commanded or forbidden, we must carefully consider that some of them are so, by an Eternal and Immutable Law; others, by the Laws of Men, which may be either changed, repealed, or dispensed with: Of all which distinctions, exceptions, restrictions and allowances he gives very pertinent instances and illustrations out of the Writings of the Fathers.

The Contents of the XVII Parts of the Decretal.

THE Ist Part treats of Faith, and of the Sacrament of Faith called Baptism, of the qualifications requir'd in those that are to be Baptiz'd, of the Ministrations, the Ceremonies, the virtues and effects of Baptism and of Confirmation.

The IId is concerning the Sacrament of the Body and Blood of *Jesus Christ*, of the manner of receiving it, of the Celebration of the Mass, and of the Sanctity of this and the other Sacraments.

The IIId is of the Church and what belongs to it, and the Reverence and Observance due thereto.

The IVth treats of the observation of the Feasts and Fasts of the Church, of the Holy Scriptures, of the Customs and Councils of the Church.

The Vth of the Supremacy of the Church of *Rome*, the Rights of Primates, *Metropolitans* and *Bishops*; their Ordination and Sovereign Dignity.

The VIth is of the Conversation and Ordinations of the Clergy; how they are to be Tried and punished for Offences.

The VIIth is of the Retirement and single Lives of *Monks* and *Nuns*; and of the penance to be undergone for breach of the vow of Continency.

The VIIIth of Lawful Marriages; of Virgins and un-veiled Widows; of Rapes, of Concubines, of Transgressions of the Marriage-vow; of the punishment of Adultery.

The IXth speaks of Incestuous Marriages and Fornication; of the Degrees of Affinity and Consanguinity, within which Marriage may not be Contracted; of the penances and punishments due to the violators of these Laws.

The Xth of Murders voluntary and accidental, of all sorts; and of the guilt and punishments of them.

The XIth of Conjurers, Sorcerers, Juglers, Stage-players, and the penalties they are liable to.

The XIIth treats of Lyes and Perjuries, of Informers, Evidences, False-witnesses Judges, and Advocates.

The XIIIth contains the several Canons against Ravishers, Robbers, Usurers, Hunters, Drunkards, Rioters and *Jews*.

The XIVth is concerning Excommunication just and unjust; in what manner and for what offences to be inflicted.

The XVth of Penances, and Commutations of Penances.

The XVIth sets forth the duties of the Laity; and in what manner they are to be proceeded a gainst, when they are guilty of any crimes or irregularities.

The XVIIth consists of the Reflections and Speculations of the Fathers, particularly of St. Gregory, concerning Faith, Hope, and Charity.

Besides the works already nam'd, there are 24 Discourses or Sermons of Ivo, Bishop of Chartres.

The Ist of them concerning the Sacrament of Baptism

The IId, of the Dignity of Holy Orders, and the Conversation and Duties of Churchmen.

The IIIrd, upon the Mystical Significations of the Sacerdotal Habits.

The IVth, of the Dedication of Churches.

The Vth, of the agreement between the Holy Rites of the Old and New Testament.

The VIth, upon the Birth and Sufferings of our Blessed Saviour,

The VIIth, upon his second Advent.

The VIIIth, upon the Nativity.

The IXth, upon the Circumcision.

The Xth, upon the Epiphany.

The XIth, upon the Purification of the Virgin Mary.

The XIIth, upon the Septuagesima.

The XIIIth, upon Ashwednesday.

The XIVth, upon the Lent.

The XVth, upon the Annunciation of the Blessed Virgin.

The XVIth, upon Palm-Sunday.

The XVIIth, upon Maundy-Thurs'day.

The XVIIIth, upon Easter-day.

The XIXth, upon our Saviour's Ascension.

The XXth, upon Whitsunday.

The XXIth, upon the day of St. Peter's being made Bishop of Rome, (as is suppos'd.)

The XXIIth, upon the Lord's Prayer.

The XXIIIth, upon the Apostle's Creed.

The XXIVth, of the indecent apparel of Men and Women.

There is also a short *Chronicle*, of the Kings of France, from Pharamond to Philip the first, reckon'd by some, to be written by Ivo, Bishop of Chartres; but neither does this seem to be his, nor another much larger (ascrib'd to him by some) from Nimus King of Assyria, to Louis le Debonnaire, which was written by Hugo Floriacensis.

The *Pannormia* of Ivo, Bishop of Chartres, was printed at Basil, in 1499. and at Louvain in 1557.

The *Decretum* was printed at Louvain, in 1561. And at Paris, in 1647, with the Letters and Sermons correctly published by Father Fronton, a Regular Canon of St. Genevieve: In which Edition are added the Learned Notes of Juretus Canon of Langres, and of Soucbet Canon of Chartres upon the Letters of our Bishop.

CHAP. II.

The History of the Church of Rome under the Popedom of Paschal II. Gelasius II. and Calixtus II. Containing the Rise, Progress, and Conclusion of the Contests between the Holy See and the Empire, about the Right of Investitures.

Paschal II. call'd, before he was Pope, Rainier, was a Tuscan, the Son of Crescentius and Alsatia. He embrac'd the Monastick Life, and practis'd it in the Abbey of Cluny, under the Abbot Hugh. He was Created Cardinal Priest of St. Clement, by Gregory VII. and made Abbot of the Monastery of St. Stephen, and St. Lawrence of Rome. After the Death of Urban II. the Cardinals cast their Eyes upon him to advance him to the Papal Chair. When he had intimation of this, he absconded for some time; but being afterwards discovered, he was Proclaimed Pope by all the Cardinals, with the loud Acclamations of the People, and Consecrated the 14th day of August, in the Year 1099.

The first thing he did was entirely to drive out the Anti-pope Guibert. He declar'd War against him, and forc'd him to fly to the Mountains of Abruzzo, where he Died, in the Year 1100. His Death did not put an end to the Schism which had lasted 20 Years already; for after him came three more Anti-popes, who succeeded one after another, but fell within a short time. The first popes who was Albert of Arela, whom Richard Duke of Campania, the great supporter of Guibert, caus'd to be Elected in his stead. At the end of four Months he was taken by Pope Paschal's Friends, and shut up in the Monastery of St. Lawrence. After this the people of Cava a small Town near Palestrina, undertook to bestow the Pontificate on a Roman nam'd Theodoric, who enjoy'd the Title of Pope only three Months, and thought himself very happy in relinquishing it and becoming an Anchorite. Maginulphus who was Elected at Ravenna, by the name of Silvester IV. seem'd to have a greater interest,

interest, but he Dy'd within a short time after. By this means *Paschal* being freed from all his Rivals, retook *Castellano* and *Benevento* from the Prince of *Capua*, and the Town of *Cava*, on which *Peter Collona* Abbot of *Farfa* had seized, and driven *Stephen Corso* out of *Rome*, who having seiz'd upon *St. Paul's Church*, annoy'd the *Romans* by his continual Incursions.

Having thus quieted *Italy*, his designs were aim'd against the Emperor *Henry*. *Conrad* the Son of that Emperor, who was Governor of *Italy*, Dying in the Year 1101. *Henry* had a design of passing into *Italy*, going to *Rome*, and holding a Council there the beginning of the Year 1102. to adjust the differences that had been between him and the Holy See. The Pope made no open opposition to it, nay, he invited the Emperor thither: But forasmuch as they could not trust each other, the Emperor would not venture to rely on the *Italians*, and *Paschal* was not very sorry that *Henry* did not come into *Italy*.

However, he held a very large Council at *Rome* about the end of Lent, where, *Henry* not appearing in Person, nor having sent any Ambassadors thither, was Excommunicated with all his Adherents. And because several maintain'd that there ought to be no regard had to such kind of *Anathemas*, the Pope in this Council drew up a Form in these Terms: "I Anathematize all Heresie, and chiefly that which disturbs the State of the present Church, which teaches and maintains that no regard is to be had to *Anathemas*, and that one may lawfully condemn the Ecclesiastical Sanctions. I promise to obey Pope *Paschal* and his Successors; I approve and condemn what the Holy Catholick Church approves and condemns. The Pope exacted this Oath of all that assisted at the Council, and on *Holy-Thursdays* published the Excommunication against *Henry*, drawn up in these Words: "Whereas *Henry* has ceased from rending the garment of *Jesus Christ*, that is, has not ceas'd from ravaging the Church by Fire and Sword, from dishonouring it by his Perjuries, Incontinence, and Homicides; he has been Excommunicated and Condemn'd for his Contumacy and Disobedience, by Pope *Gregory* of Blessed Memory, and by our Predecessor, *Urban II.* and we also have anathematiz'd him for ever in our last Synod by the Judgment of the whole Church, which we desire may be notified to the whole World, and especially to the people residing beyond the Mountains, that they may have no hand in his Iniquity.

Henry to avoid the stroke of this Excommunication, about the end of that Year order'd publication to be made that he intended to resign the Empire to his Son *Henry*, and to Travel to the Holy-Land. He not only caus'd this to be published by Bishop *Eginard*, but likewise engag'd himself by a Vow to undertake this Journey. This proposal engag'd the affection of the Princes and Clergy of the Empire to him; and several of his Subjects made preparations to accompany him in this Expedition. But when they perceiv'd that he had no design to perform his Vow, they began to change their inclination towards him; which gave his Son *Henry* an occasion of Rebelling against him, when by his Father's stay he saw his hopes of very suddenly enjoying the Empire frustrated. Having enter'd upon this Design by the wicked Counsels of three great Lords, he left his Father at *Menzi*, where he had spent the *Christmas* Holy-days in the Year 1104. and withdrew to *Bavaria*, Religion being the cloak to cover this unnatural Disloyalty. He began by anathematizing the Heresie of his Father, and by promising Obedience to the Pope. The Nobles of *Austria*, *Germany*, and the Eastern parts of *France* declaring for him, he enter'd into *Saxony*, where he was very well received; and having spent the *Easter* Holy-days at *Quiedlingburg*, he was acknowledg'd Emperor by all the Towns of that Country. *Richard* Arch-Bishop of *Menzi*, and *Gebehard* Bishop of *Constance*, the Pope's Vicars in *Germany* enter'd into this Confederacy, and advis'd young *Henry* to reconcile all *Saxony* to the Holy See.

Young *Henry* to establish his Power appointed a general Assembly of the Bishops and Clergy to be held on the 29th of May, in the Year 1105. at *Northusa*, a Royal Seat; wherein, they made several Orders with respect to the Discipline of the Church. They reform'd upon the Spot what they thought they might safely do; and what appear'd to be of the most consequence they refer'd to the determination of the Holy See. They therein condemn'd the Heresie of the *Simoniacal*, and that of the *Nicolaitans*, namely of such Clerks as would not live in Celibacy. They therein fix'd the Summer *Ember-week*, which was to be the *Whitsun-week*; and order'd that those persons who had been consecrated by false Bishops should be reconcil'd the next *Ember-week*. *Henry V.* would not appear at that Council till after he had been invited thither; and when he came he seem'd to behave himself with a great deal of Modesty, Humility, and Wisdom. He declar'd to them, that he did not covet his Father's Throne, and was ready to resign it to him, if he would but submit to *St. Peter* and his Successors. The Bishops of *Hildesheim*, *Paderborne*, and *Halberstat*, throwing themselves at the Feet of the Arch-Bishop of *Menzi*, their Metropolitan, declar'd, that they would submit to the Holy See; whereupon their Cause was referred to be tried by the Pope.

No sooner did this Assembly break up, but *Henry V.* march'd towards *Menzi* at the Head of some Troops, in order to render himself master of that City, and to re-establish the Arch-Bishop thereof. The Emperor his Father being within the place, *Henry* would not venture to invest it, but drew his Forces off to *Wirsburg*, which he took by surprise, drov'e out thence Bishop *Erlong*, and put *Robert* in his place. Afterwards he invest'd the Castle of *Nuremberg*, which Surrender'd to him at the end of two Months; and being come to *Ratisbonn*, he was set upon by his Father who defeated him and retook that City. Young *Henry* without being shock'd at this Overthrow rally'd up more Forces, and having been join'd by the *Saxons*, he encamp'd over against his Father's Army, being separated from each other only by the River *Regen*. After several slight skirmishes, Young *Henry* found a way of winning over the Princes and Great Men who were in his Father's Army. They would not fight, so that the Emperor was forc'd to fly, and left his Son Master of the Field, who seiz'd on his Father's Treasures that were at *Spire*.

About the end of the Year it was agreed that a Convention should be held at *Mentz*, to adjust the difference then on foot between the two Emperors. The Father came upon the *Rhine* with an intention of being there; but the Son being afraid he should not obtain all that he desir'd from this Convention, had recourse to Fraud and Treachery. He waited upon his Father, protested to him that he was very sorry for what had pass'd, accompanied him towards *Mentz*: but in the Road some body acquainted the Old Emperor that a very great number of Lords of *Suabia* and *Saxony* his Enemies were Arrived there: Upon this, his Son shew'd him that it would not be safe to trust himself in their hands, and perswaded him to retire to the Castle of *Binghen* near *Mentz*. He no sooner enter'd the place, but the Gates were shut upon him, where he was kept close Prisoner. Afterwards they sent to him requiring him to deliver up the Ensigns of his Imperial Dignity, that they might forthwith be conferred on his Son *Henry*. The Bishops of *Albany* and *Constance*, the Pope's Legates in this Assembly, repeated the Excommunication issued out against him: At last; they took him out of the Castle of *Binghen*, and carry'd him to *Ingelheim*, where they forc'd him to renounce the Empire, to confess that he had been in fault, and on his Knees to ask Absolution of the Bishop of *Albany*, who deny'd it him, and refer'd him to the Pope. Young *Henry* was Crown'd Emperor, and acknowledg'd as such by the Assembly of *Mentz*. He dispatched Six Bishops in the Quality of Deputies to *Rome* with several persons of Quality, to obtain a Confirmation of all that had been done at *Northusa* and *Mentz*.

However; Old *Henry* having made his Escape from *Ingelheim*, was receiv'd by *Henry de Limbourg*, *Henry IV.* Duke of the Lower *Lorraine*, and by *Obert* Bishop of *Liege* who held out several places upon the *Rhine* retires to for him. The City of *Liege* was the place he made choice of for his Residence, from whence he wrote Letters to the King of *France*, to his Son, to the Bishops, and to the Princes of *Saxony* and *Germany*. Wherein he makes loud Complaints of the manner wherein he had been us'd, and protests against all that they had forc'd him to do by constraint. In the last Letters, he declar'd that he was ready to pay all manner of Respect to the Pope, to regulate all the Affairs of the Empire by the Advice of *Henry* Abbot of *Clugny*, and appeals to the Pope's Determination of all that had been done against him in *Germany*.

His Son caus'd an Answer to be return'd to him in the Name of the Lords, to this Effect; "That the miseries which he had brought upon both the Church and State had oblig'd them to depose him, and set up his Son on the Throne in his stead: That he had acknowledg'd himself that he was unworthy of the Empire, and had resign'd it into his Son's hands: That the promises he at present made signified nothing, since they could not tell how to give any Credit to them: That however, that he might have no reason to complain, they would consent to have the business examin'd over again in an Assembly of the Lords and Commons."

Notwithstanding this Young *Henry* pursued his Father, and after he had been beaten off from the Bridge of *Vise*, he invest'd *Cologne*, designing afterwards to march to *Liege*. But the Besieged held out more vigorously than he expected; and after two Months Siege, he was ready to break up, when he received the News of his Father's Death at *Liege*, the 7th of *August*, in the Year 1106. The people of *Liege* obtain'd their Pardon, upon Condition, that they would dig up the Body of the Late Emperor, which was carry'd to *Spires*, and put into a Sepulchre of Stone, where it remained without the Church unburied for five Years together: The Pope's Partisans were of Opinion, that since he Died Excommunicated, they could not give him Ecclesiastical Burial. *Guibert* the Antipope was us'd after the same manner, whom they dug up Six Years after his Burial, and cast his Bones to the Common-Shore to insult over his Memory.

After the Death of the Emperor *Henry IV.* those Princes and people who had continu'd firm to his Interests were oblig'd to submit to the New Emperor. The Pope was invit'd into *Germany*, and left of *Guastalla* with that Design. In the way, on the 19th of *October*, in the Year 1106, he held a Council at *Guastalla*, a Town of *Lombardy*, situated on the *Po*, therein to regulate what concern'd the Churches of *Germany* and *Lombardy*, which had been engag'd in the Schism. He therein declar'd that the Bishops, the Priests, and the other Clerks who had been Ordinain'd during the Schism, should still keep their Orders; provided, they had not procur'd them by Simony or by force, nor were conscious to themselves of being guilty of any other Crimes. He therein renew'd the Decrees of his Predecessors against Investitures, and prohibited the Alienation of the Church Revenues. He took away from the Metropolis of *Ravenna* the Towns of *Emilia*, that is, *Placenza*, *Parma*, *Reggio*, *Modena*, and *Bologna*, to punish it for its Rebellion.

The Decree against Investitures was dislike'd by the Emperor; whereupon *Paschal* instead of going to *Mentz*, as he had design'd, retir'd into *France*; and after he had spent the *Christmas* Holy-days in the Abbey of *Clugny*, he went to implore the Protection of King *Philip*. However, the German Nobles and Bishops being conven'd at *Mentz*, resolv'd upon sending Deputies to the Pope, to let him know that the power of Creating Bishops had been granted by the Holy See to *Charlemagne* and his Successors; and that therefore he could not divest that Prince of it. These Deputies enter'd into a Conference with the Pope at *Chalons*, and the Arch-Bishop of *Treves* being their Prolocutor, after he had told the Pope that the Emperor wish'd him all manner of Prosperity, and propos'd to serve him to the utmost of his Power so long as it did not prejudice the Rights of the Empire, he declar'd that from the time of *St. Gregory the Great*, the Emperor had notice given him of the person to be chosen; that after he had ledg'd by given his Consent, the Election was publicly made; that then he who was Elect'd was Consecrated; and that after the Consecration he waited upon the Emperor, to receive from him the Investiture for the Royalities, by the Ring and Pastoral Staff, by which at the same time he did Homage and swore Allegiance to the Emperor: That this custom seem'd to be very reasonable, because without it the

Bishops could not enjoy the Cities, Castles, Territories, Fiefs, or any other Revenues depending on the Empire.

The Relations alledge'd by the Pope's Deputies for the Investitures. The breaking up of the Conference about Investitures.
The Pope reply'd by the Bishop of *Placenza*, that the Church being redeem'd by the Blood of *Jesus Christ* was free, and therefore ought not to be put into Bondage: That if it could not chuse its Prelates without the Consent of the Emperor, it would become his Vassal; and that if these Prelates after their Election were oblig'd to receive the Investiture from him by the Ring and Pastoral Staff, this would be an Usurpation on the Prerogative of God himself: That lastly, it was unbecoming and beneath the Sacerdotal Order and unction, that Hands Consecrated by the Body and Blood of *Jesus Christ* should be put into Hands stain'd with Blood-shed.

The Emperor's Deputies withdrew, being very much dissatisfied at this reply, threatening to put an end to this Debate at *Rome*, with their Swords in their Hands. The Pope would willingly have renew'd the Business with *Adelbert* the Emperor's Chancellor; but they could not come to an agreement in any one point, and the Emperor's Deputies return'd back into *Germany*.

The Council of Troves in the Year 1107.
The Pope on his part Assembled a Council at *Troves in Campagne*, about *Ascension-day*, in the Year 1107, wherein after he had made several Institutions about Church Discipline, he propos'd to renew the Decrees of his Predecessors against *Laicks* concerning themselves with Ecclesiastical Dignities. The Emperor who had spent the *Easter* Holy-days at *Menzy*, made his approaches towards the Council, and sent thither his Ambassadors to acquaint them that the Popes had formerly granted to *Charlemagne*, the Right of making Bishops; and that if they would not consent thereto, to declare that he would prevent the determining of that Affair in a strange Country. Upon this remonstrance the Council granted the Emperor a Years time, that he himself might come in person to *Rome*, there to plead the Cause in a general Council which should determine it.

The Emperor's Journey into Italy.
The Emperor put off his Journey till such time as he had fully regulated the Affairs of the Empire; after which, in the beginning of the Year 1110, he held a Convention at *Ratisbone*, wherein he declar'd that he had resolv'd to go to *Rome*, there to receive the Imperial Crown, and to adjust the differences betwixt the Pope and him. He order'd the Princes of the Empire to prepare to wait upon him, and to raise an Army by *August*. At that time he set out according to his former resolution. His Army consisting of 30000 Horse, was divided into two Bodies; He put himself at the Head of the one at *Tures*, and the other stay'd for him at *Novara*, and join'd him near *Milan*, where he was Crown'd King of *Lombardy*, by Arch-Bishop *Chrysolaus*. Afterwards he cross'd the Po and came to *Placenza*, where and at *Parma* he stay'd for some time, whilst he sent his Deputies to adjust matters with the Princess *Masibildu*, whom he continu'd in her Dominions, upon Condition, that she should not oppose his passage. The Season being very far gone, he lost a great many Sumpter Horses in crossing the *Apennine* Mountains, which oblig'd him to stay some time at *Florence*, where he spent the *Christmas* Holy days. From thence he march'd to *Sutri*, after he had in his Passage demolish'd the Town of *Arezzo*, which oppos'd his March.

The Treaty between the Pope and the Emperor.
The Ambassadors which he had sent to the Pope, waited upon him at this place, with the Legates of his Holiness; and they agreed that the Pope should Crown *Henry*, and that this Prince should allow the Churches their Liberty, and grant no more Investitures to Bishops, upon condition that he should retain the Duchies, Counties, Marquises, Territories, the Rights of Money, Justice, and Marches, the Revenues, Fiefs, and other Estates which they held of the Empire. This agreement seem'd at first sight to be very advantageous to the Church; but in reality stripp'd the Bishops of their Estates and Dignities, for a Chimerical Honour, and reduced them to extreme Poverty. The Emperor foreseeing that one of these two things would happen, either that this Agreement should be Executed, and he be a great gainer thereby; or that if the Pope could not prevail upon the Bishops of *Germany* to quit their pretensions to those great Estates, he should re-enter upon the Rights of Investitures, made no scruple to ratify this Treaty, upon condition that the Pope would prevail upon the Bishops to approve thereof. The Pope for his part, who lost nothing by it, and was satisfied that this means he should humble the Bishops of *Germany*, was likewise very well pleas'd with this Treaty. Whereupon it was sign'd and sworn to, and Hostages exchang'd on both sides.

The Pope and Cardinals apprehended by the Emperor's Order.
After the Conclusion of this Treaty, the Emperor march'd towards *Rome*, and on the 17th of February in the Year MCXI, arriv'd at the Town *Leonina*, where he was receiv'd by the Clergy and Laity, who came to wait upon him, and Conducted him with loud Acclamations to *St. Peter's Palace*, where he met with the Pope and the Cardinals who attended his coming on the Top of the stairs. He kiss'd the feet of his Holiness, and afterwards his forehead, Eyes and Mouth, and went into the Church on the Pope's Right hand, who celebrated Mass. When they came to the Ceremony of the Coronation, the Pope ask'd the Emperor whether he was willing to observe the Treaty to which they had agreed, and remit his Right of Investitures: The Emperor reply'd that he was ready to do it, provided the Bishops of *Germany* would Consent thereto; and that it was requisite to know their Sentiments of the matter. The Bishops of *Germany* oppos'd it all they could, and complain'd that the Pope was minded to dispose of that which did not belong to him. The Pope in vain remonstrated to them that these Estates were committed to them by way of Trust, and that they needed not scruple to resign them back to the Emperor; for they would never consent to so disadvantageous a Proposition. Upon these debates, *Henry* summon'd the Pope to Crown him, and upon his Refusing to do it, order'd his Guards to apprehend him and several Cardinals. The News of this being nois'd about the City, the *Romans* ran to their Arms, animated thereto by the Cardinals of *Frescate* and *Osia*, kill'd several *German*s stragling in the City, and set upon the Emperor's Forces very vigorously: The Engagement was very obstinate on both sides, the Emperor was in great danger of his Life, but at last repuls'd the *Romans*, and march'd out of the City two days after, carrying along with him the Pope and Cardinals Prisoners.

He quartered near two Months about *Rome*, till at last the Pope to put an End to the War which ^{The Pope} was ready to break out, and to get his Liberty, resolv'd to grant him the Right of Investitures and to ^{grants the} Crown him. Being thus agreed with the Emperor, they recenter'd *Rome* the thirteenth of April, and ^{Right of} coming to *St. Peter's* Palace, the Emperor receiv'd the Imperial Crown at the hands of the Pope. They say that the Pope communicated to him a moiety of the Host which he had Consecrated, protesting that he gave it him as a Seal and Pledge of the Peace which he had made with him, and of the Concord that was between them; and that whoever of them should break this Concord or Violate this Peace, should have no part or portion in the Kingdom of *Jesus Christ*. The Pope likewise granted him a Bull of Confirmation of the Right of Investitures, importing that he granted and confirm'd the Privilege which the Emperors his Predecessors had of giving Investitures by the Ring and Crozier to the Bishops and Abbots of his Dominions Elected without Simony or Violence: That they should not be consecrated till after they had receiv'd Investiture, excepting such as were us'd to be invested by the Arch-Bishops or the Pope. This Concession is founded on these two Reasons; First, because the Predecessors of *Henry* had considerably enriched the Churches, by the Revenues of the Crown which they had bestowed on them; and Secondly because it was necessary that the Dissentions and Disturbances which might happen upon Elections, might be appeas'd by the Royal Authority. Lastly the Pope in this Bull denounc'd an *Anathema* against those who should oppose this Concession.

The Emperor having thus compass'd his design, departed from *Rome* being attended by the Pope. They parted very good Friends in appearance, by shewing to each other a Reciprocal Good Will and Affection. The Pope returned to *Rome*, and the Emperor as he went through *Lombardy*, took an Oath of Fidelity from all the Towns, and arriv'd at *Spire* August IV. Where he interr'd his Fathers Corps with great Magnificence, according to the Leave he had from the Pope, upon the Testimony given that he dy'd a Penitent.

Notwithstanding this, Pope *Paschal* at his Return, found a great many Cardinals offended that he ^{The Grand} had granted the Right of Investitures to the Emperor, and he excus'd himself as well as he could, of Inve- upon the Account of the Extremity he was in, and the Miseries which threaten'd *Rome*, if he had not ^{stures} made this Condescension. These Reasons did not satisfy the more Resolute, who took an occasion ^{disapprov'd} from the Pope's going into the Country, to call an Assembly, wherein they cancell'd all that the Pope ^{by the Car-} had done, renew'd and confirm'd the Decrees of his Predecessors against Investitures. The Pope having heard of it sent them Word, that though their intention might be good, yet their way of Proceeding was not to be tolerat'd: That he hop'd for the future to make amends for what he had done amiss, only to divert the Ruin of *Rome* and all the Country; but that they ought to have patience, and to take care that the Zeal they have for the Welfare of the Church does not prove prejudicial to it.

Bruno Bishop of *Signi*, Abbot of Mount *Cassin*, was one of those who was the freest in speaking against Investitures; and who solicited the Pope most to revoke what he had done, and to Anathematize the Emperor. The Cardinals who had been taken Prisoners with the Pope, were divided in their Sentiments; some were for what he had done, others disapprov'd it. The Pope offend'd that this Division rose so high, and fearing it would spread farther if the *Monks* of Mount *Cassin* follow'd their Abbot's Sentiments, order'd *Bruno* to retire to his Bishoprick, and another Abbot to be Elect'd in his Room. This Question was likewise debated out of *Italy*, and we are inform'd that *John* Arch-Bishop of *Lions*, would have call'd a Council to condemn what the Pope had done, and that *Jos* of *Charriet* endeavour'd to dissuade him from it. Some maintain'd that one could not approve of Investitures without being guilty of Heresy; others believ'd that they might be tolerat'd, though they were irregular, and a third openly stood up in their Vindication. Pope *Paschal* was very sorry that he had deviated from the Decrees of his Predecessors, and desir'd nothing more than to revoke what he had done; but durst not undertake it on his own head after the Oath which he had taken, and the solemn Bull he had granted.

To wind himself out of this Difficulty, he assembled a Council of one hundred Bishops or thereabouts in the *Lateran* Church in March 1112. The chief Institution of which was the Repealing the Right of Investitures. For after they had renew'd against the Clerks, the Favourers of *Guibert* the Anti-pope, the Interdiction pronounced against them, the fifth day of the Session the Pope shew'd in what manner He and the Cardinals had been apprehended by King *Henry*, and how contrary to his Resolution he had been forc'd to grant to that Prince the Investitures for to obtain his Freedom, the Peace of the Church and the People: That he had taken an Oath that he would give him no farther disturbance about Investitures, and that he would pronounce no *Anathema* against his person: That though the King had not observ'd the Conditions of that Oath, yet he was resolv'd to stand to what he had done; that however he acknowledg'd that he had done amiss, and desir'd it should be redress'd, so that the Church might come to no prejudice. To clear himself the more fully from all Suspicion of Heresy, the next day he made a Profession of Faith, wherein he declar'd that he embrac'd the Faith and Doctrine contain'd in the Holy Scriptures, in the four General Councils, and in the Decrees of the Popes his Successors, especially those of *Gregory 7.* and *Urban 2.* that he approv'd of what those Pope approv'd, and that he condemn'd what they had condemn'd. After this Declaration, *Gerard* Bishop of *Angoulême* read a paper, importing that all those who were then present at that Council condemn'd, declar'd Null, and absolutely cancell'd the Privilege, or rather Privilege extorted from Pope *Paschal*, by the Compulsion of *Henry*, particularly that which imply'd that those who should be Canonically Elect'd by the Clergy and People, could not be Consecrated till such time as they had Received Investiture from the King. This Sentence was approv'd by all the Prelates of the Council, consisting of twelve Arch-Bishops, an hundred and fourteen Bishops, and twenty three Cardinals, Priests and Deacons.

The Decree against Henry upon the account of Investitures.

There was nothing done in this Council against the Person of the Emperor *Henry*, but *Guy* Archbishop of *Vienna* the Pope's Legat, a Man very zealous for promoting the interests of the Holy See, call'd a Council together in *September*, wherein he not only cancell'd the privilege of Investitures, as had been before done in the *Lateran* Council; but farther declar'd, that it was Heresie to receive Investiture at the hand of any Laicks, and Excommunicated the Emperor *Henry*. He sent the Pope word of what he had done in that Council, and desir'd that he would be pleas'd to confirm it. The Pope who had already declar'd against what himself had done, made no scruple to grant his Request. *Cardinal Conon*, Bishop of *Palestrina*, and Legate of the Holy See in the *East*, thunder'd out Excommunications against *Henry*, as well in a Council held at *Jerusalem*, as in those he held at his return, in the Years 1114, and 1115. at *Beauvais*, at *Rheims*, at *Cologne*, and at *Châlons*. *Thierry* Cardinal and Legate of the Holy See appointed a Council to be held at *Cologne* in the *Christmas* Holy-days, 1115. and set out with an intention of being there; but he dy'd by the way, however, the Council thunder'd out an Excommunication against the Emperor *Henry*.

The Emperor Henry V's second Journey into Italy.

That Prince perceiving himself to be thus frustrated of the hopes which he had conceiv'd of quietly enjoying the Investitures, resolv'd upon marching a Second time into *Italy*, and the rather because his Presence there was requisite for the taking possession of the Dominions of the Prince of *Sardinia*, who dy'd the 24th of *July* 1115. Thereupon having enter'd into *Lombardy*, he made a stay near the River *Po*, to take possession of the Estates left him by the Death of that Prince; and in the mean time sent the Abbot of *Clugny*, and several other Deputies to the Pope, to endeavour an Accommodation with the Holy See.

The Lateran Council in the Year 1116.

The Pope held at that time a Second Council in the *Lateran*, which commenc'd the 6th of *March*; the three first Sessions whereof were wholly taken up in discussing the private Affairs of some Bishops. Several of those who assist'd in this Council complained that they spent too much time on such Affairs as were of little or no consequence to the Church, and required that they might enter immediately upon the Debate of that for which they were more especially assembled, that they might know what the Pope's sentiments were, and what they ought to teach when they were return'd to their Diocesses. Upon this Remonstrance the Pope declar'd, that he freely acknowledg'd, that desiring to put a stop to the Robberies, Burnings, Murders, and other Crimes which were daily committed; he had done amiss in granting the privilege of Investitures which now he condemn'd with an Eternal Anathema, and desir'd they would do the same. All who were there present, cry'd out, *Let it be so, Let it be so*. *Bruno of Signi* immediately said, "Let us give God thanks for that Pope *Paschal* President of this Council has in our hearing condemn'd this wicked Privilege so full of Injustice and Heresie. Moreover, a Bishop averr'd, that since this Privilege was Heresie, he who had granted it by consequence, was an Heretic. This discourse mov'd *Cardinal John Cajetan*, who applying himself to that Bishop, *How dare you (says he) in our presence call the Pope Heretic? The Writing indeed which he granted was bad, but not Heretical*. Another added, that strictly speaking, it could not be call'd bad, because it had been done to deliver the people of God: which according to the Gospel was a good Work. The Pope who was out of patience to hear himself accus'd of Heresie, caus'd silence to be made, and then with a loud Voice express'd himself thus. "Hark ye my

† This is a bold assertion, and fit only for a Pope, an infallible Pope to make; but how true it is, we with him appeal to the Determination of the whole World.

"Lords and Brethren; † let the whole World know that the Church of *Rome* has never been guilty of Heresie, and that it has extirpated them all: That the *Arian* Heresie which lasted for 300 Years together was at last condemn'd at *Rome*: That the Heresies of *Eutychius* and *Nestorius* were there likewise condemn'd: That *Phorinus* and the other Heretics "receiv'd their Condemnation at *Rome*: That lastly, 'tis for this Church the Son of God pray'd "just before his Passion, when he said, *Peter, I have pray'd for thee that thy Faith fail not*. And thus ended the third Session. At the fourth, which was held on *Thursday*, the Pope was not present, because he was taken up in giving Audience about the Emperor's Affairs to the Abbot of *Clugny*, to *John Cajetan*, and to *Peter Leo*, Prefect of the City of *Rome*, and to the other Favourers of *Henry*.

The fifth Session on *Friday*, began with the Disputes between *John Cajetan* and the other Defenders of the Emperor *Henry*, and *Conon of Palestrina*, who was absolutely for Excommunicating him. The Pope to pacify them, said, that the Church in the Primitive times flourish'd by its Martyrs, and by the Piety of its Professors; that afterwards, when Emperors and Kings were Converted to the Faith, they Honour'd the Church by granting it Demeans, Revenues, and Temporal Rights and Dignities: That it was reasonable she should enjoy the Benevolence of Princes, and bestow those Goods on her Sons as the judg'd most convenient. He afterwards repealed the Privilege of Investitures, and renew'd the Decrees of *Gregory VII.* but would pronounce nothing in particular against *Henry's* Person. However, he confirm'd what *Cardinal Conon of Palestrina* had done against that Prince in *Syria*, in *Greece*, in *Hungary*, in *Saxony*, in *Lorraine*, and in *France*. This was pass'd by the majority of Voices.

The next day the Pope discuss'd in the Council the Contest between *Grosolanus*, or *Chrysolanus* and *Fordanet*, pretenders to the Arch-Bishoprick of *Milan*; and after he had observ'd that the Translations of Bishops were never allow'd, but in case of necessity, or for the Churches greater benefit, he declar'd that of *Grosolanus* Null, which had been more prejudicial than advantageous to the Church. Afterwards he granted indulgences of forty days, to those who would visit the Sepulchres of the Apostles, and dissolv'd the Council by giving his Blessing to the Prelates.

Henry enters Rome, Paschal in the dress.

The Emperor *Henry* having heard of the proceedings of this Council, thought it requisite that he himself should appear personally at *Rome*, to prevent the Consequences of the Excommunication, and maintain the Privilege which the Pope had granted him. He thereupon order'd his Army to advance towards that City. The Pope not venturing to stay his coming, retir'd to Mount *Cassin*, and from thence for the greater security went into *Apulia*. The Emperor came to *Rome* and enter'd it without any opposition.

position, and caus'd himself to be Crown'd a Second time, by *Maurice Burdin* Arch-Bishop of *Brague*. This Arch-Bishop was *Limosin*, who went into *Spain* to wait upon *Bernard* Arch-Bishop of *Toledo*, who made him Arch-Deacon of his Church, from whence he was prefer'd to the Bishoprick of *Conimbra*, and afterwards to the Arch-Bishoprick of *Brague*. He was come to *Rome* to defend the Rights of his Church against the Arch-Bishop of *Toledo*, and stay'd there two Years. The Emperor spent the *Easter* Holy-days at *Rome*, but was forc'd by the excessive hotness of the Season to draw off towards *Tuscan*, from whence he sent Ambassadors to the Pope to promise him all manner of satisfaction, provided, he would but absolve him, from the Excommunication. The Pope return'd him this Answer that for his part he had not Excommunicated him, because he had engag'd himself upon Oath to do no such thing; but that he could not take off the Excommunication which others had denounc'd against him, till he had heard what they and he had to say for themselves in a Synod. In the mean time, the Pope return'd towards *Rome* with the *Norman* Troops of *Apulia*, and fell Sick at *Anagnia*. Being recover'd of his illness, he went and spent the *Christmas* Holy-days at *Palestrina*, and from thence advanc'd towards *Rome*. *Rome* and enter'd it; and as he was studying to bring his Enemies to submit, he Died two days after his return, in *January* 1113.

After his Death, the Cardinals met in a Monastery of the *Benedictines* of *Rome* call'd the *Palladium*, near to the Palace of *Franchipani*, and six days after Elected *John Cajetan* the Chancellor, who was call'd *Gelasius* II. and Proclaim'd Pope. *Cincius* of *Franchipani* being offended that they had not made choice of a Cardinal whom he had propos'd, enter'd the Monastery in a forcible manner, with Armed Men, fell upon the Pope, abus'd him, and carry'd him away Prisoner to his Palace. The *Romans* could not endure this Affront; the chief among them met, and sent to demand the Pope from *Cincius*, and the common people rose up in Arms to set him at liberty. Upon this, *Cincius* was forc'd to deliver him. He was put in possession of the Papal Chair, which he enjoy'd very peaceably till the Arrival of the Emperor, who being inform'd that *Gelasius* would not confirm the privilege of Investitures, march'd directly with his Army to *Rome*. The Pope made his Escape by Sea to *Cajeta*, where he was Consecrated by the Bishop of *Osia*, in the presence of *William* Duke of *Apulia*, and *Ro-Henry* first Prince of *Capua*. After his Consecration he came to *Capua*, where he heard that the Emperor comes to had caus'd *Maurice Burdin* Arch-Bishop of *Brague* to be Proclaim'd Pope, under the Name of *Gregory* *Rome* and *ry* VIII. In the mean time *Gelasius* rais'd Forces, *William* of *Apulia* came in to his Assistance; they march'd towards the Territories of *Rome*, where the Emperor invest'd a place of some strength, who hearing that Forces were coming to its relief, rais'd the Siege immediately, and retir'd into *Germany*. The Pope retook several places in the Country, and enter'd privately into *Rome*; but his Enemies there being more powerful than himself, after he had settled his Affairs in a good posture, he went into *France*, and retir'd to *Clugny*, the usual Sanctuary of the Popes, where he Dy'd of a Pleurisie on the 29th of *January*, in the Year 1119. after he had nominated Cardinal *Guy* Arch-Bishop of *Vienne* for his Successor, upon the refusal of *Conon* Bishop of *Palestrina*.

This Choice was approv'd of by all the Cardinals then present at *Clugny* when the Pope Dy'd: They unanimously Elected *Guy* who was Nam'd *Calixtus* II. and their Election being confirmed by the Cardinals who were at *Rome*, he was Consecrated by the Bishop of *Osia*.

The Emperor *Henry*, who had been Excommunicated afresh by *Conon* in two Councils held in *Germany*, to shreen himself from these proceedings and to restore peace to *Germany*, held a Convention at *Trience*, wherein it was propos'd to put an end to the difference between him and the Pope, by way of Accommodation. He promis'd to do it, and to go to the Council which the Pope had appointed to be held at *Rheims* on the 18th of *October*. In the mean time to prepare matters for the Peace, *William* of *Champpeaux* Bishop of *Chalons*, and *Pontius* Abbot of *Clugny*, went to *Strasburg* to begin the Treaty. The Emperor demanded how he might put an end to this Affair without losing any thing of his Prerogative; to which the Bishop of *Chalons* reply'd, That if he were sincere in his desires of the Peace, it was requisite he should remit the Investitures, but that he would not thereby diminish the least of his Prerogative; because then the Case would be the same as it was in *France*, where, though the Bishops neither before nor after Consecration received their Investiture from the King, yet they were not thereby dispens'd from discharging their Duties to him, whether in paying Taxes, or contributing towards the Soldiery, or any other Dues whatsoever. The Emperor said, that he desired nothing more, provided, the Pope would do him Justice, and restore to his Subjects the Lands which they had lost during the War. These two Deputies having gain'd this Concession from the Emperor, went to wait upon the Pope who was hard by *Paris*, and propos'd the Business to him. He immediately sent the Cardinal Bishop of *Osia*, and another Cardinal to finish the Treaty with him. They met the Emperor between *Metz* and *Verdun*, and agreed with him in Writing about the same things; and for a compleat consummation of this Affair, the Emperor promis'd to meet the Pope at *Mouzen* on the 24th of *October*.

The Council of *Rheims* open'd on the 21st of *October*. The Pope and *Lewis* King of *France* were personally present at it, and it consisted of fifteen Arch-Bishops, above 200 Bishops of *France*, *Spain*, *Germany*, and *England*, and a great many Abbots and other Ecclesiasticks. The Pope made a Discourse on the Gospel for the Day, and *Conon* made another upon the *Pastoral* Care. In this Council, King *Lewis* prefer'd several Complaints against *Henry* King of *England*. *Geoffrey* Arch-Bishop of *Roan* undertook to answer him, but was forc'd to be silent by the Noise that arose in the Assembly. Afterwards *Hildegarda* Countess of *Politieri* appear'd in the Council, and complain'd that her Husband had left her and marry'd another Woman. The Bishop of *Saintes*, and other Prelates of *Aquitain* undertook the Defence of their Prince, and excus'd him for not appearing because he was sick. The Pope accepted of this Excuse, and put off the Tryal of this Cause till another time. The Contest which afterwards was started between *Audin* Bishop of *Eureux*, and *Amaury* who had turn'd him out of that Bishoprick, rais'd a great Heat between the *French* and the *Normans*. The Pope to lay it,

it, made a Discourse on the Advantages of Peace and Unity, and declar'd that the Emperor had propos'd an Accommodation, and that he was to meet him at *Mouzon* to put an End to it; that he desir'd the Prelates to stay till his Return which should be very speedy. The Cardinals who had waited upon the Emperor, the Bishop of *Chalons*, and the Abbot of *Clugny*, gave an Account of their Negotiation to the Council.

The Negotiation between the Pope and the Emperor.

On the morrow the Pope took his Leave of the Assembly, recommended them to put up their Prayers and Wishes for the Peace, and the next day set out for *Mouzon*. He arriv'd there on the *Thursday*, and after he had conferr'd with the Prelates whom he had brought along with him, and read over again the Projects of the Accommodation, he sent the Deputies who had already commenc'd this Negotiation to the Emperor. That Prince at first deny'd that he had made any such promise; afterwards they debated how the Pope should receive him in giving him Absolution, but could come to no agreement. On the morrow the Emperor desir'd farther time, and the Pope perceiving that he sought to procrastinate the Business, retir'd to a Castle belonging to the Count of *Troyes* with an Intention of returning back again. The Emperor desir'd time till *Munday*, but the Pope would not grant it; and after he had order'd him to be told that if he were sincerely intent upon Peace, he was ready to grant it him either in or after the Council. He set out on *Sunday Morning*, and return'd with all expedition to *Rheims*. The next day being fatigued by his Journey, he could not stay long in the Council, he only gave them an Account of his Proceedings at *Mouzon*. On *Tuesday* he was not there at all, but on *Wednesday* he appear'd. At first they debated of a great many private matters, and afterwards the Pope publish'd five Canons.

The first was against the Simoniack, who either bought or sold any Ecclesiastical Goods.

The second was against Investitures.

The Third against those who either seiz'd or detain'd the Revenues of Churches.

The Fourth against those who left them to their Heirs by way of Succession, and against the Priests who exacted Money for the Administration of the Sacraments or for Burial.

And the fifth against the Priests, Deacons and Sub-deacons who had Wives or Concubines.

The Canon concerning Investitures made a great Noise in the Council. It was drawn up in these Terms: *We absolutely forbid the receiving the Investiture of Churches or any other Ecclesiastical thing from the hands of Laicks.* Several were of opinion that this Canon thus express'd took away from the Ecclesiasticks the *Tenbs* and *Benefices* which they held or receiv'd from Laicks, so that the Contest arising upon this Article, hinder'd the Council from determining any thing about it that day. On the Morrow the Pope remov'd this Difficulty by mending the Canon and drawing it up in these Terms. *We absolutely forbid the receiving the Investiture of Bishopsricks and Abbays from the hands of Laicks.* Afterwards they brought in 427 Candles, which were given to the Assistants, who rose up and held them lighted until the Pope solemnly Excommunicated the Emperor *Henry*, the Anti-pope *Burdin* and all their Adherents; He likewise declar'd all the Emperor's Subjects dissolv'd from their Oath of Allegiance to him, and forbad them to obey him, till he return'd to his Duty, and had made the Church satisfaction. Thus the Council broke up.

Calixtus II. is receiv'd into Rome and Burdin shamefully dissolv'd.

The next year *Calixtus* went into *Italy*, with a Design of going to *Rome*. He was joyfully receiv'd every where, and enter'd *Rome* as in Triumph. The Anti-pope *Burdin* being drove out of that City retir'd to *Surri*, from whence he made several Excursions, to the very Gates of *Rome*. *Calixtus* to rid himself of this Enemy, went into *Apulia* to desire assistance from Duke *William*, and having rais'd a Considerable Army, he march'd to invest *Surri*. The Inhabitants of this City perceiving they should be taken by Storm, seiz'd upon *Burdin*, and deliver'd him up to the *Normans*, who by way of derision cloth'd him with a Goat's-Skin, made in the form of a Cope, set him on a white Camel, with his face towards the Tail which serv'd him for a Bridle, and in this manner led him through the whole City, heaping affronts upon him. Afterwards he was shut up in a Castle, and confin'd in a Monastery of *Cava*, where he spent the rest of his days in a forc'd Penance.

The Treaty between Calixtus II. and Henry. V.

After this Victory the Pope becoming absolute Master of *Rome*, where he caus'd the Forts of the *Franchipani* and of the other Favourers of the Emperor to be raz'd, sent an Embassy to *Adalbert* Arch-Bishop of *Mentz*, a profess'd Enemy to the Emperor, and solicited him to stir up *Saxony* against that Prince. This Enterprize succeeded, and within a short time all *Saxony* revolted, and rais'd an Army against *Henry*, who likewise for his part rais'd some Forces: So that there would have been a bloody War in *Germany*; if the Lords on both sides had not agreed upon a Treaty of Peace, by which they agreed to restore to the Emperor what belong'd to him; that he should likewise restore to the Churches the Revenues which had been taken away from them; and send Deputies to *Rome* to make up an Accommodation with the Pope. This Treaty was concluded at *Wirtzburg* in the year 1121. *Bruno* Bishop of *Spire* and *Arnulphus* Abbot of *Fulda* were chosen for this Deputation. They came to *Rome*, where they Negotiated this accommodation; and being agreed about it, the Pope sent *Lambert* Cardinal Bishop of *Osia*, and two other Cardinals, who met with the Emperor *Henry* at *Wormes* in September 1122. and there concluded the Treaty between the Pope and Him. The Emperor remitted the Right of Investiture, which was given by the Ring and Crozier; and engag'd himself to leave to all the Churches within his Dominions, the Liberty of Elections and Consecrations; to restore to the Church of *Rome* all the Revenues which had been taken away from it since the Beginning of this Contest, whether under his Reign, or during the Reign of his Father; to restore likewise to other Churches, Princes and private persons as well Ecclesiasticks as Laicks all the Revenues which have been taken away from them; to Live in peace with the Church of *Rome*, and assist it, whenever it should have occasion. The Pope on his part granted to the Emperor that the Elections of Bishops and Abbots within the Kingdom of *Germany* should be made in his presence, without Simony and Force, upon Condition that in Case of any contest, he should favour him, who should be approv'd by the

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Metropolitan and the Bishops of the Province. He consented that the person who should be Elected, should receive the Royalties from the Emperor by the Secprie, except of such things as belong'd to the Church of *Rome*, and should faithfully perform what he was bound to by Virtue of those Royalties: That the Prelates of the other States of the Empire, should likewise receive the Royalties at the Emperor's hands, within six Months after their Consecration. He likewise oblig'd himself to assist the Emperor on all occasions, and lastly granted absolution to him and all his Adherents. These Articles of Peace were solemnly publish'd in the Emperor's Camp, and within a short time that Prince was receiv'd into the Communion of the Church by the Pope's Legates, who carry'd this Treaty to *Rome*, where it was confirm'd in the general Council of the *Lateran*, held in the Year 1123, and publish'd in *Rome*. Thus ended the Quarrel about Investiture, which lasted six and fifty Years, and which had caus'd so much disturbance to the Church and Empire. We shall farther illustrate this by some Reflexions on the Original and Use of Investitures.

The Word Investiture signifies the Grant of any Fief, Territory, Dignity, Place of Trust, or Privilege, made by a Lord to his Vassal or Client, or by a Prince to his Subject, upon condition that he prove Faithfull to him, and do him all the Service and Duty requir'd of him. This Investiture was perform'd with certain Ceremonies, by putting into the person's hands to whom it was granted something as a Symbol or Sign of the Donation then made, such as a piece of Turf, a Staff, Green Boughs, the Ornaments or the Habits of the Dignity or Place of Trust, or other such like Tokens, which had resemblance to, or denoted the thing given. The Christian Church, which in the Primitive times had no other Goods than those of the Voluntary Oblations of the Faithful, or the Revenues of such Estates as had been bestow'd upon it by private persons, began in the time of *Pepin*, and *Charlemagne* to be possess'd of a great many Fiefs, with which those Princes enrich'd it. This render'd the Bishops and Abbots more considerable in the State, and engag'd them to take an Oath of Fealty and Homage to their Prince for the Fiefs which they held of him, to supply him with a Certain Number of Soldiers for the Wars, to go themselves thither in person, to concern themselves with the Affairs of the State, and to discharge the other Duties to which they were bound by virtue of the Fiefs and Dignities which they enjoy'd. According to Ancient Custom, after the death of those who had those Fiefs, the Lord of the Manner enter'd into the Possession of them and held them, till such time as the Heir or successor, were invest'd anew, and had taken the Oath of Fealty and Homage. Upon this Account after the Death of a Bishop, the Princes and Lords enter'd into the Possession of his Fiefs, and held them till such time as the person elected in his stead had receiv'd Investiture from them, and had taken the Oath of Homage and Fealty. In process of time this Prerogative extended to all the other Revenues left by the Bishop, and the Princes granted indifferently the Investiture of all the Revenues of the Bishoprick to the person who was elected Canonically before he was Consecrated, but they never pretended by this Ceremony to confer any Spiritual Power or Mission to the Bishops. Some are of Opinion that this Right of Investiture was granted to *Charlemagne* by Pope *Adrian*, as 'tis related by *Gratian* Distinct. 63. *Ch. Adrianus*, which is taken out of the *Chronicon of Siebert of Gemblours*, wherein 'tis said that that Pope in a Council held at *Rome* in the Year 774. granted to *Charlemagne* the Right of Electing Popes, and order'd that all Arch-Bishops and Bishops within his Dominions should receive Investiture at his hands before they were Consecrated. But most of the Learned are perswaded that this matter of Fact is forged, because neither *Eginard* who wrote the Life of *Charlemagne*, nor any other Contemporary Author, make any mention either of this Grant, or of *Charlemagne's*, going to *Rome* this Year. This Constitution notwithstanding is cited by *Leo viij.* who renew'd it in favour of *Otho i.* both with respect to the Election of the Pope, and to the Investiture of Bishops. But tho we cannot found the Original of Investitures upon *Gratian's* Chapter intitled *Adrianus*, which is at least doubtful, yet we may be certain that this Custom commenc'd a long time before *Otho*, and soon after *Charlemagne*, and that it was observ'd not only by the Emperors, but likewise by the Kings of *France* and *England*, and by most of the other Christian Princes.

We are not certain what Ceremony was us'd at first in the Investiture of Bishops and Abbots; but 'tis very probable that they made use of the Crozier, or the Ring, the Marks and Tokens of their Dignity; as the Custom was with regard to secular Offices. We find in the Author of the Life of *St. in Investiture Romanus* Arch-Bishop of *Roan*, that when this Saint, was Elected, the Great men about Court unanimously advis'd the King to approve his Election, and that that Prince ('twas *Clotaire 2.* or his Father *Dagobert*) having conven'd the Bishops and Abbots, gave him the Pastoral Rod, in consequence whereof he was Consecrated. The Author of the Life of *Aldric* Bishop of *Mans*, tells us that after the Election of that Bishop made in the Year 832. *Lewi* the Gentle having taken the Pastoral Rod from the hands of *Landramus* Arch-Bishop of *Tours*, the Metropolitan of *Mans*, gave it to *Aldric*, and in giving it to him, committed to him the Care and management of that Bishoprick. *Glaber* in the Life of *King Robert*, relates that that Prince desiring to gratify an Abbot who had presented him with a fine Horse, demanded the Crozier of him, and that having put it into the hand of our Saviour's Statue, had the Abbot take it again, and by Virtue thereof to enjoy his Dignity, without any manner of Dependence. We find that in the tenth Century, this Custom was become Common in *Germany*, and that those who were instituted into Bishopricks, carry'd the Pastoral Rod, and the other Emblems of their Dignity, even before they were Consecrated. *Ivo of Chartres* takes notice that the King had inducted him into his Bishoprick, by giving him the Pastoral Rod. However this Ceremony was not so general nor so necessary, but it was sometimes omitted, or supply'd by some other. Investiture might be given by Writing, or by word of Mouth, or even by a dumb sign. Several Authors tell us that the Emperor *Henry II.* confer'd the Bishoprick of *Paderborne* on *Meinwerck*, by presenting him with one of his Gloves. Let this Account be how it will, 'tis certain that 'tis a thing

thing very indifferent with what Ceremony, or after what manner the Investiture was conferr'd. Yet there can be no question made but that commonly in granting the Investitures of Bishopricks and Abbeyes they made use of the Pastoral Staff, to which they afterwards join'd the Ring, because these were the Tokens and Ensigns of the Episcopal Dignity.

The Beginning of the Contest about Investitures.

When this quarrel about Investitures first began, it was not the Ceremony, but the thing it self which rais'd the Heat; and *Gregory VII.* in prohibiting Investitures, not only oppos'd those which were perform'd by the Pastoral Rod and Ring, but in general all manner of Investitures of Benefices granted by Laicks. The principal reason that induced him to prohibit them was, that it very much hinder'd the Liberty of Elections, and render'd Princes the Masters and sole Disposers of all Benefices. For when a person canonically Elect'd could not enjoy his Benefice, nor be Consecrated till he had receiv'd Investiture from his Prince, it was unavoidably requisite before they proceeded to an Election to know whether the Person they had an Eye to were agreeable to the Prince or no; and in case they Elect'd one who was not so, the Election would be Invalid. By this means it absolutely depended on the Will of the Prince to confer Bishopricks and Abbeyes on whomsoever he pleas'd. Oftentimes he granted them as a Reward for some Service done, or to the man who was the highest bidder. This was that Abuse which mov'd *Gregory VII.* absolutely to prohibit all Investitures of Benefices; and he carry'd it so high, as to forbid Bishops taking an Oath of Homage and Fealty to their Princes. *Victor III.* and *Urban II.* his Immediate Successors prohibited likewise in general all manner of Investitures. *Two of Chartres* tells us that *Urban* only forbade Princes the Corporal Investiture: but that he never prohibited them from concerning them with an Election to which they had a Right, as being Heads of the People, and that he had not taken away from them the Right of Consecration. However that Pope in the Council of *Clermont* absolutely prohibited all Investitures, and even the Bishop's Oath of Fealty to their Prince.

The State of the Contest in the time of Paschal II.

It was in the time of Pope *Paschal II.* that they began to have a more particular design upon the Ceremony of granting them by the Rod and Ring; and hence they rais'd a fresh Argument against Investitures, by looking upon those Ornaments as tokens of the Ecclesiastical Power appertaining to the Altar; from whence 'twas Concluded that the Prince in making use of this Ceremony seem'd to confer the Ecclesiastical Power. 'Tis thus that *Paschal* explain'd himself in the Conference which he held at *Chalons* with the Emperor's Deputies; and 'tis chiefly upon this Reason those men argu'd, who look'd upon Investitures as an Heresy worse than Simony. The Princes on their side urg'd to no purpose, that they did not pretend by this Ceremony to bestow any Spiritual Power: That their Intention was only to invest the Bishops, as they did the other Lords, with the Temporalities which belong'd to the Church by the Grants of Princes. But the Enemies to this Right to render it the more odious would persuade us that this Ceremony had another meaning. The Accommodation which was set on foot between Pope *Paschal II.* and the Emperor *Henry V.* entirely remov'd the Difficulty: For it took away from the Bishops all the Fiefs and other Temporalities which they possess'd by the Donation of the Emperors since *Charlemagne*, which were the only Ones for which the Princes could justly demand the Right of Investitures; but it divested the Churches of great, real and solid Goods, for a chimerical, fanciful Independance: The Bishops likewise did not relish this Accommodation, and so it came to nothing. The forc'd Concession of Investitures made by Pope *Paschal* was reſent'ed by some as an Heresy, and consider'd by others as a Dangerous Relaxation. There were some who would have it pass for a necessary Toleration, and others for a thing reasonable and Lawful.

The State of the Question under Calixtus II.

In the Beginning of the Popedom of *Calixtus II.* the Difficulty seem'd to be reduc'd to the Ceremony of Investiture with the Ring and Rod: At least those who were concern'd in the Negotiation thought so. *Henry V.* was very ready to renounce this, provide it did not prejudice his Prerogative; and if the Bishops and Abbots would hold their Fiefs and Royalities of him; take to him the Oaths of Allegiance, and pay him all the Dues to which they were oblig'd by virtue of the Estates which they possess'd. But the Pope always insist'd upon a General Prohibition of Receiving any manner of Investiture or Ecclesiastical Benefices at the hands of Laicks; to which the Emperor would never consent. The *French* themselves would not admit this Prohibition to extend to Bishopricks and Abbeyes.

Remarks upon the Treaty concluded between Calixtus II. and Henry V.

In short the last Accommodation made between Pope *Calixtus* and *Henry* was a great deal more Advantageous to the Princes than the Ecclesiasticks. For the Princes pretended to these three things. (1.) That no Election of Bishops or Abbots ought to be made without their Consent. (2.) That the Person Elect'd ought to receive Investiture with the Pastoral Rod and Ring before he was Consecrated. (3.) That he was oblig'd to take an Oath of Fealty to them, and do them Homage for the Fiefs and Royalities which were dependent on them. Now by this Treaty it was granted to them (1.) That the Elections of Bishops and Abbots should be made in their Presence and Consequently with their Consent. (2.) That in *Germany* the Bishop Elect'd shall be invest'd with the Royalities (that is all the Estates which he holds of the Crown, by the Sceptre, before his Consecration; and in the other States within six Months after his Consecration. (3.) It preserves to them all the Dues and Services to which the Bishops were oblig'd by Virtue of their Fiefs and Royalities. So that all the Alteration it made to the ancient Custom of the Emperors consisted (1.) In that it took away the Ceremony of Investiture by the Pastoral Rod and Ring, and order'd that it should be done with the Sceptre. (2.) That it restrain'd this Ceremony precisely to the Royalities, that is, to such Fiefs and other Estates which the Bishops held of the Crown. (3.) In that it permitted the Consecration of Bishops out of *Germany* before they had receiv'd Investiture, yet upon condition that they should receive it within six Months after.

The Treaty made between Pope *Calixtus II.* and the Emperor *Henry V.* was executed on both sides. *The* But *Lotharius, Henry's Successor*, in the time of the Schism which was between Pope *Innocent II.* *cut off* and his Adversary *Peter de Leon*, thought he had a favourable opportunity of re-entering upon the Right of Investiture. He made this Proposal in the Conference which he had with Pope *Innocent at Liege*, *made with* letting him know that he would not acknowledge him but upon this Condition. This very much startled the *Roman Prelates*, but Saint *Bernard* perswaded that Prince not to insist on this Pretension, and things remain'd in the same state wherein they were before.

This is what relates to the Empire: As to *France* the Kings had never any Contest with the Popes *The* about Investitures: They enjoy'd them quietly even in the time of *Gregory VII.* who was not indeed *from* pleas'd at it, but durst not fall out with *France* upon that Subject. Under the succeeding Popes the *France* Kings of *France* left off giving Investiture by the Pastoral Rod and Ring, and were pleas'd to confer it *with re-* by a Writing or by Word of Mouth; so that the Popes whose chief design was to abolish that Exter- *spect to In-* nal Ceremony, left them in the quiet enjoyment of their Prerogative. *vestitures.*

This Affair made a greater Noise in *England* than in *France*: For *S. Anselm* willing to be conform- *The* able to the Decrees of the Popes against Investitures, refus'd to pay Homage and Fealty to the *Causes* Kings. This Contest lasted a great many years, and neither the Popes, nor the Kings of *Eng-* land *and* *were* *laid* would yield the point: But at last they both conform'd themselves to the Regulation of *Ca-* *respect to* *the* *same.*

The Right of Investitures was not the Peculiar Prerogative of Emperors and Kings; but Dukes, *Investi-* Counts and other Lords who had Bishopricks or Abbays in their States, possessing Fiefs or Revenues *tures* *granted* in their Dominions, did likewise enjoy the same Right. Thus it appears by a Letter wrote by *Gre-* *ted to* *Greg-* *ory VII.* to *Radulphus* Arch-Bishop of *Tours*, that the Counts of *Bretagne* had been in possession of *ity* *Prin-* the Right of granting Investitures to Bishops, since that Pope commends them for having reced'd from that Custom which they had so long enjoy'd, in compliance to the Holy See. Saint *Anselm* tells us likewise that *Robert* Count of *Flanders* had been us'd to invest the Abbots after their Election. *Two* of *Chartres* in several places takes notice, that *Robert* Duke of *Normandy* granted Investiture to the Bishops and Abbots of that Province. The Counts of *Champagne*, *Anjou* and *Savoie* had the same Custom, and even the petty Lords assum'd this Privilege to themselves: As the Lord of *Retrou*, whom we find in the *Chartulary* of *St. Denis* of *Nogent*, to have granted to *Hubert* the Investiture of that Abbey with the Crosier, so that when *Gregory VII.* and the other Popes condemn'd Investitures, this did not only Extend to Emperors and Kings, but likewise to Dukes Marquises, Counts, and in general to every Lay Person whether Man or Woman.

The *Lateran* Council which approv'd of the Treaty about Investitures, made between Pope *Calix-* *rus* and the Emperor *Henry*, is that which is call'd the first general *Lateran* Council. It was held in *The* *first* *general* *Lateran* *Council* *in* *the* *year* *1123.* *March* *A. D.* *1123*, and compos'd of three hundred Prelates or thereabouts, according to the Testimony of *Sugerus* Abbot of *Saint Denis*, who was present at the Council, a more credible Witness than the Abbot of *Ussurge*, who reckons four hundred Twenty Six; and than *Pandulphus* who tells us of almost a Thousand. There were two and Twenty Canons made in this Council.

The First renews the Canons made against the Simoniack, and ordains that all those who shall have obtain'd any Ecclesiastical Dignity for Money, shall be turn'd out of it.

The Second forbids the bestowing the Dignities of a Provost, Arch-Priest or Dean on any but Priests, or that of Arch-deacon on any other but Deacons.

The Third renews the Prohibitions made by the Laws of the Church against Clerks having Wives or Concubines, or to live with Women, excepting such as are exempted in the Canon of the Council of *Nice*.

The Fourth Imports that the Laicks, how pious soever they may be, shall not have the Disposal of the Revenues of the Church, and that this shall be Peculiar to Bishops, and declares those Princes and Laicks who shall attribute it to themselves Sacrilegious.

The Fifth renews the Prohibition of Marriages among Relations.

The Sixth declares the Ordinations made by the Arch-Heretic *Burdin* after his Condemnation, and those that had been made by the false Bishops whom he had ordain'd, to be Null and Void.

The Seventh Prohibits Arch-deacons, Arch-Priests, Provosts and Deans from giving any Benefices having the Charge of Souls, or Prebends, without the Consent and Approbation of the Bishop.

The Eighth pronounces an *Anathema* against any Person whatsoever who shall seize upon the Town of *Benevento*.

The Ninth renews the Prohibitions made in the Canons, against admitting those who had been Excommunicated by their Bishop to the Communion.

The Tenth prohibits the Consecrating of a Bishop, who has not been Elected Canonically.

The Eleventh grants remission of Sins to those who go to *Jerusalem* to aid the Christians against the Infidels, puts their Persons, their Families, and their Estates under the Protection of the Holy See; prohibits the offering any Violence to them under the Pain of Excommunication; and enjoys all those, who were Cross'd to go into the Holy Land, or into *Spain*, and who having chang'd their Minds, had laid aside their Cross, to take it up again, and go that expedition within a year under the Pain of Excommunication.

The Twelfth abolishes the Custom of seizing on the Estates of those who dy'd without Heirs.

The Thirteenth Orders that they shall be declar'd Excommunicated who shall violate the Truce enjoy'd for Certain Days.

The Fourteenth prohibits Laicks from seizing on any Oblations made to Churches, and from inclosing any Churches within the Bounds of Castles.

The Fifteenth is against Counterfeit Coins.

The Sixteenth Excommunicates those who Rob or exact any Tribute from the Pilgrims who go to Rome or to any other Places of Devotion.

The Seventeenth prohibits Abbots and Monks, from admitting Sinners to Publick Penance, from visiting the Sick, from performing the Extream Unction, and from singing Solemn and publick Masses, and enjoyns them to receive from their Bishop the holy Chrism; the holy Oyls, and Ordination.

The Eighteenth enjoyns that the Curats shall be Established by the Bishops, and that no person shall receive a Church or Tenths from the hand of Laicks without the Consent of the Bishop.

The Nineteenth imports that the Monasteries shall continue to pay the Bishops the Services and Duties which they have paid them since the time of Gregory VII. and it takes away from Abbots and Monks the Right of claiming the Possession of Thirty years, in order to hold those Churches which belong to the Bishops.

The Twentieth provides for the Security of the Church Revenues.

The Twenty first does again prohibit Priests, Deacons, Sub-Deacons and Monks from having Wives or Concubines, and Declares the Marriages which they have contracted, Null. This is the Canon which expressly pronounces the Nullity of the Marriages of such Persons as are in holy Orders.

The Twenty second declares the Alienations of Church Revenues made by Bishops, Abbots, or any other Ecclesiasticks Null, and Void.

This is the Summary of what we have left of the general *Lateran* Council, held under Pope *Celestine* II. who dy'd the Year after. To compleat the History of those three Popes already mention'd, we have nothing more to do, than to give you an Extract of the Letters which they wrote.

The Letters
of Paschal
II.

Paschal II. was he who wrote most; of which a Collection is made of an hundred and seven; without reckoning the Fragments of several others which are to be met with in *Gratian*, and in the other Collectors of Canons.

In the First he congratulates those Persons of the *Croisade* in the Holy Land, for the Victories they had gain'd.

In the Second he confirms the Establishment of a new Monastery in the Diocess of *Chalons*, and the Treaty which had been made between the Religious of that Monastery and those of *Malmesbury* by the Arch-Bishop of *Lions* according to the order he had receiv'd from *Urban* II.

In the Third he commends *Saint Anselm* Arch-Bishop of *Canterbury* for the Steadfastness he shew'd in standing up for the Rights of the Church.

In the Fourth directed to *Bernard* Arch-Bishop of *Toledo*, he confirm'd the Primacy of that Church.

The Fifth and Sixth are not two distinct Letters. The former of the two is only a fragment of the latter, whose inscription has been chang'd: It is directed to an Arch-Bishop of *Poland*, who scrupled to take an Oath to the Pope, in receiving the *Pall*. He therein magnifies the Dignity and Authority of the Church of *Rome*, and the Necessity of the *Pall*.

The Seventh is directed to *Robert* Count of *Flanders*, whom he commends for having executed his Orders touching the Church of *Cambray*; and whom he exhorts to persecute the Emperor *Henry* IV. and the Inhabitants of *Liege*, to whom that Prince was retir'd.

The Clergy of *Liege* having procur'd a Copy of this Letter return'd a very smart reply to it: Wherein they made it appear how contrary that Order which the Pope gave in this Letter of making War against them, was to the Spirit of the Church, and to the Charity which the Pope, the Common Father of all the Faithful, ought to bear towards all the Churches. They say that they could not tell how to believe that the Pope had approv'd of the Destruction of the Church of *Cambray*, and the Outrages which had been there committed, had they not learn'd from his own Mouth, that all this was done by his Order; without mentioning the dividing of that Bishoprick into two, and the Expulsion of *Gautier* who was Bishop thereof. They make mention of several Instances to prove that one ought not to make use of the Sword, or engage in a War to put the Sentences of Excommunication in Execution: That moreover they have done nothing which deserv'd either Death or Excommunication: That they were Excommunicated only because they had paid to their Lawful Sovereign the Respect which they ow'd him, according as they were oblig'd by the Law of God: That they are not Simonical, but on the Contrary avoid those who are so, and that they have no less abhorrence to those who pretending to give Ecclesiastical Graces for nothing, sell them under a pretence of Charity: That in fact they had not been Excommunicated, by their Arch-Bishop, and that they suppos'd they had not been Excommunicated by the Pope, since he could not do it without hearing them first. That no one could say that they were Excommunicated, because they Communicated with their Bishop, who would not fail in his Duty towards his Prince, since therein that Prelate had done his Duty; and had greater Reason to fear the Curse which God had pronounc'd against those who obey'd not his Commandments, than that which some Popes have within a while invented against those who would not be Rebels to their Lawful Prince: That the Holy Fathers inform us that Kings ought not to be Excommunicated, or at least but very rarely: That according to Ancient Custom they stand to the Decisions of their Metropolitans and of their Provincial Synod, and they did not recognize those Legates à *Latere*, who ran from place to place to enrich themselves, and who reform'd neither Manners nor Discipline, but were the Cause of rising Churches and of the Wars: That they liv'd as Regular Clerks, according to the Rule of the Canon. Lastly, they inveigh'd against the Memory of *Gregory* VII. who was the first that stirr'd up the People against their Emperor, and was for extending the Spiritual Power of binding and unbinding even to Temporalities; which they prov'd to be contrary to the Maxims and Practice of the Popes his Predecessors.

The Eighth Letter of *Paschal* is directed to the Clergy and People of *Bamberg*, to whom he recommends *Orto* their Bishop Elect.

By the Ninth directed to *Henry King of England* he exhorts that Prince to renounce his Right of Investitures.

By the Tenth he advises *Didacus Bishop of Compostella*, to take care that his Clergy live regularly, to hinder forbidden Marriages, and not to suffer the Monks to live with the Nuns.

The Eleventh is the Bull of Canonization of *Peter Bishop of Anagnia*, by which he orders that his Feast should be celebrated on the third of *August*.

In the Twelfth directed to *Gerehard Bishop of Constance*, and to *Oderick Bishop of Passaw*, he determines that those who unwillingly converse with Excommunicated persons by necessity or in duty, are not liable to Excommunication.

By the thirteenth he cites the Laity and Clergy of *Augsburgh*, who accus'd their Bishop; and

By The fourteenth congratulates their being reconcil'd to him.

By the fifteenth he advises the Clergy and Laity of *Arles* to Elect another Arch-Bishop in the place of *Gibbeline*, who had been made Patriarch of *Jerusalem*.

In the sixteenth he congratulates *S. Anselm* for his being reconcil'd to the King of *England*, and grants him a Power of absolving those who had oppos'd the Decrees of the Holy See about the Investitures of Benefices granted by Laicks, or who had done Homage to the King for Ecclesiastical Preferments.

In the Seventeenth he advises *Gerard Arch-Bishop of York* to submit to the Arch-Bishop of *Canterbury*.

By the Eighteenth he writes to *Baldwin King of Jerusalem*, to subject all the Churches which shall be conquer'd by him to the Church of *Jerusalem* as their Metropolitan.

In the Nineteenth he grants this Privilege to *Gibeline Patriarch of Jerusalem*.

In the Twentieth, he declares to *Bernard Patriarch of Antioch*, that he did not thereby intend to prejudice his Rights.

In the Twenty first he orders *Uraea*, the Daughter of the King of *Castile*, to part from *Alphonso King of Arragon* her Kinsman in the third Degree.

The Twenty second is the Draught of a Bull which he had thought of making, according to the first agreement which he had made with the Emperor *Henry V.* whereby he enjoyns the Bishops and Abbots of *Germany* to abandon all the Fiefs and other Estates which they held of the Empire, upon Condition that the Emperor should make no pretension to the Estates which had not been bestow'd on the Church by the Emperor.

The Twenty third is written to *John Cardinal Bishop of Prescati*, to *Leo of Vercel*, and to other Cardinals, who were met at *Rome* to Cancel the Decree of Pope *Paschal*, whereby he had granted the Right of Investiture to the Emperor *Henry*.

In the Twenty fourth directed to *Guy Arch-Bishop of Vienna*, he himself cancels this Decree, and declares the Concession null and void.

In the Twenty fifth he addresses the Clergy of *Augsburgh*, that he had interdicted their Bishop five Years ago, upon the Complaints that had been prefer'd against him; and that since that Bishop never appear'd to clear himself of the Crimes laid to his Charge, he thought it not convenient to take off the Interdiction pronounc'd against him.

In the Twenty sixth, he refers this Affair to the Determination of *Arnolphus Arch-Bishop of Metz*.

The Twenty seventh directed to the Chapter of *Augsburgh* does not at all agree with the two former: For he therein excuses the Bishop of *Augsburgh*, and refers his Affair to *Guy Bishop of Coire*; which has made *Baronius* suppose that it was surreptitious.

In the Twenty Ninth written to the Patriarch of *Antioch*, he renews the Declaration which he had formerly made; that by the Letter which he had written in favour of the Patriarch of *Jerusalem*, he did not pretend to prejudice the Rights of the Church of *Antioch*. He wrote the same thing to *Baldwin King of Jerusalem* by the Twenty Ninth.

In the Thirtieth he wrote word to *Henry King of England* that he would not meddle with the Rights and Privileges of the Church of *Canterbury*.

In the Thirty first directed to the same Prince he complains of their having turn'd *Turstin Arch-Bishop of York* out of his Church, without having observ'd any forms of Justice.

In the Thirty second written to *Pontius Abbot of Cluny*, he orders that in the Communion they should give the Bread and Wine apart, which was contrary to the Custom of *Cluny*, where sometimes they dip'd the Host in the Wine. However he excepts Infants and Infirm persons.

In the Thirty third he sent word to *Daimbert Arch-Bishop of Sens*, that he had Consecrated him who had been Elected Bishop of *Paris* without prejudicing the Rights of the Church of *Sens*.

By the Thirty fourth directed to *Lambert Bishop of Arras*, he confirms the Disunion which had been made by his Predecessor *Urban II.* of the Bishoprick of *Arras*, from that of *Cambray*; gives two Arch-Deaconries to the former, and orders it should enjoy all the Territories which depended on it formerly.

By the Thirty fifth he wrote word to the Bishops of the Provinces of *Rheims*, *Sens*, and *Tours*, that he had commission'd them with *Lambert Bishop of Arras*, to give King *Philip* Absolution, in case he would sincerely part with *Bernarda*. To this Letter is annex'd the Oath which that Prince and *Bernarda* took at *Paris* in the Year 1104, in the presence of those Bishops, to have nothing more to do with each other.

In the Thirty sixth he Commissions *Daimbert Arch-Bishop of Sens* to try the Difference which was between the Abbot of *Vezelay* and the Abbot of *Flavigny*.

The Thirty seventh is the Bull of the Legation of *Gerard Bishop of Angoulême*, in the Provinces of *Bourges*, *Bordeaux*, *Auche*, *Tours* and *Bretagne*.

In the Thirty eighth directed to *Norigand* Bishop of *Autun*, he confirms his Election, and orders that he shall freely enjoy all the Revenues of his Church.

The next written to *Stephen* Bishop of *Autun* contains some thing like the former.

The Six next Letters are directed to *Saint Anselm* Arch-Bishop of *Canterbury*. In the forty second he answers to several questions which that Arch-Bishop had proposed, especially about the Investitures of Churches, and he therein determines that a Bishop may receive Ecclesiastical Revenues from the hands of Laicks, who bestow them on the Church, provided it were within his own Diocess, but that he ought not to receive those which are in another Diocess, and that Abbots ought not to receive them but from the hands of Bishops: That one might not receive a Church from the King, as a Recompence of those Ecclesiastical Revenues which he had seiz'd upon: That an Ecclesiastick ought not to pay Homage to a Lay Prince: That the Sons of Priests may be admitted into Holy Orders: That it was better in case of extremity one should receive the *Vaticum* from the hands of a Married Priest, rather than not receive it at all.

In the forty sixth, he wrote word to the Clergy of *Terrouane*, that they ought not to suffer any Marry'd Clergy amongst them.

The forty seventh is a Privilege granted to the Monastery of *St. Sophia* near *Benevento*.

The forty eighth directed to *Richard* Arch-Bishop of *Narbonne*, is a confirmation of the Revenues and Privileges appertaining to that Arch-Bishoprick, with Prohibitions against making any attempts on them.

In the forty ninth he prohibits two Abbots from admitting into Communion two persons Excommunicated by the Arch-Bishop of *Narbonne*.

In the fiftieth directed to *Robert* Arch-Bishop of *Metz*, he wrote against the Investitures of Churches, which Princes made with the Pastoral Rod and Ring. He therein renews the Decree of the Council of *Placenza* under *Urban II.* against the Clerks Ordain'd during the Schism, and refers to a Council to determine how they ought to proceed against Excommunicate and Schismatical persons who had procur'd themselves to be Ordain'd Bishops.

The fifty first is a Privilege granted to the Abbey of *Vezelay*.

The five next Letters are written in favour of that Abbey.

The fifty seventh and eighth confirm the re-establishment of the Bishop of *Aras*.

In the two next he nominates Umpires to decide the difference between the Clergy of *Aras* and the Monks of *St. Vaast*.

The next Letters to the seventy sixth are particularly in favour of the Abbey of *Cluny*. He grants that Abbot a Power of wearing the Mitre and the Crozier, and the Pontifical Habits: but forbids him to cause the Holy Chrism to be Consecrated in his Abbey.

In the seventy sixth he commends *Ordo* Bishop of *Bamberg*, for not accepting of that Bishoprick from the hands of the Emperor.

In the seventy seventh, he recommends to the Clergy of *Parù*, *Gualen* their Bishop, and exhorts them to joyn with him in the recovery and preservation of the Revenues of their Church. He therein prohibits the Great Prebendaries from exacting Homage from the Demi-Prebendaries.

The four next are directed to *Guy* Arch-Bishop of *Vienna*, Legate of the Holy See: In the first he confirms to him his Privileges: In the second and third he orders him to determine the difference which was between the Canons of *Besanzon* and those of *St. Stephen* in the same City: And in the last he confirms what that Arch-Bishop had done in the Council of *Vienna*. The Contest between the Canons of *St. John* and *St. Stephen* of *Besanzon* was about the Right of the Cathedral. The Pope had refer'd the Determination thereof to *William* the Predecessor of *Guy*; afterwards the Cause was heard at *Rome*: The Pope there order'd that in case the Canons of *St. Stephen* could prove that they had been in quiet possession of the right of the Cathedral for thirty years past, they should enjoy it without any more dispute. It was upon this and several other differences that their Cause was refer'd to the Arch-Bishop of *Besanzon*, who having call'd a Council at *Tornu*, in the Year 1115. found that the Canons of *St. Stephen* produc'd very sorry Witnesses to prove their Possession, and thereupon adjudg'd the Right to the Chapter of *St. John*. Pope *Paschal* was not satisfied with this Sentence, as appears by his third Letter written to *Guy*; but *Calixtus II.* confirm'd the judgment of the Council of *Tornu*. But this did not put an end to the Dispute, till Cardinal *Hugo* united those two Churches by a Treaty concluded between them, *An. Dom.* 1253.

In the eighty fourth, he confirms the Limits granted to the Citadel of *Velitra* by *Gregory VII.*

In the eighty fifth, he wrote word to *William* Arch-Bishop of *Melphi*, that he put down the Bishoprick established in the Burrough of *Lavella*, and confirms the Privileges of the Church of *Melphi*.

In the eighty sixth directed to *Guy* Bishop of *Pavia*, he confirm'd the Rights and Privileges of the Church of *Pavia*.

Most of the following Letters are confirmations of Privileges.

The ninety sixth, ninety seventh, ninety ninth, the hundredth, hundredth and first and second are written to *Henry* King of *England*, and to *St. Anselm* about Investitures, and about the Prohibition made against admitting the Sons of Priests into Orders.

The next Letters are likewise directed to the same Persons, and have regard to the Affairs of *England*; such as the Institution of the Bishoprick of *Ely*, and the Translation of *Radulphus* from the Bishoprick of *Recheſter* to the Arch-Bishoprick of *Canterbury*. In the ninety eighth directed to *Osborn* Bishop of *Exon*, he determines that he ought to allow the Monks to have a Church-yard within their Monastery to Bury their Dead.

These Letters are followed by several fragments of other Letters Attributed to this Pope, in the Collection of *Gratian*, several of which are against the Laicks who were for conferring the Investiture of Churches,

Churches, or seiz'd on their Revenues; others about Tenths; some whereby the Monks were prohibited from claiming the Rights which belong'd to Bishops, or from exempting themselves from their Jurisdiction; and others against Marriages between Relations.

Pope *Gelasius II.* being but a short time on the Chair, wrote but a very few Letters.

The Letters
of *Gelasius*
II.

In the first directed to all the Prelates of the Kingdom of *France*, he gives them to understand that the Emperor being unexpectedly come to *Rome* had drove him thence, and that afterwards he threatened to do him all the mischief he could, if he would not grant him what he desir'd. That he had return'd this Answer to him, that he was ready to determine the difference which was between the Church and the Empire, at *Milan* or at *Cremona*, about *St. Luke's*-day, by those whom God had appointed to be Judges in the Church: That notwithstanding this proposal, he had set on the Chair *Maurice* Arch-Bishop of *Brague*, Excommunicated by his Predecessor Pope *Paschal*: That thanks be to God the Emperor had not been favour'd by any of the *Romans* in this his proceeding; but only by those of the Faction of *Guibert*. He exhorts the Prelates of that Kingdom to find out ways of vindicating the Honour of the Church.

The second directed to *Bernard of Toledo*, is upon the same Subject.

In the third he exhorts the Clergy and Laity of *Rome* to have no Correspondence with *Maurice* the Intruder, who was both Perjur'd and Excommunicated.

In the fourth, he Congratulates *Gautier* Arch-Bishop of *Ravenna*, his being advanc'd to that Arch-Bishoprick, and the re-union which he had procur'd between that Church and the Holy See; in pursuance whereof, he restores to the Arch-Bishoprick of *Ravenna* all the Bishopricks of *Emilia*, which had been taken away from it during the Schism, and granted him the Pall.

In the fifth he recommends to the Christians who were at the Siege of *Saragossa* to receive him whom he had Consecrated Arch-Bishop of that City, and grants Indulgences to all who should Die in that Expedition.

The sixth and seventh are Privileges granted to the Abbey of *Cluny*.

Calixtus II. wrote more Letters.

The Letters
of *Calixtus*
II.

By the first he informs *Adalbert* Arch-Bishop of *Meutz* of his Election to the Popedom.

The second is a confirmation of the Constitutions of the Order of *Cisteraux*.

The third is a Confirmation of the Privileges, Rights, and Revenues of the Church of *Vienna*.

The fourth is written to the Bishops of *France*, about the taking of *Maurice Burdin*.

The fifth is a Congratulatory Letter to the Emperor *Henry V.* upon the Conclusion of the Treaty which he had made with the Holy See about Investitures.

By the sixth he confirms the Privileges of the Church of *Brague*.

By the seventh and eighth those of the Church of *Bamberg*.

By the ninth and tenth those of the Abbey of *Vendome*.

In the eleventh, he refers to the Bishop of *Langres* a difference which was between the Monastery of *St. Peter the Lively* of *Sens*, and the Abbots of *Moleism*, and of *St. Rhemy* of *Rheims*.

The next are written in favour of the Chapter of *St. John of Besançon*, to whom he adjudg'd the Right of the Cathedral.

The four next are Privileges granted to the Abbey of *Tornu*.

The twenty first and second are other Privileges granted to the Abbey of *Cluny*.

The twenty third is a Letter of Compliment to King *Lewis the Great*, to whom he recommends his Legat.

The twenty fourth is directed to *Gerbert* Bishop of *Paris*: He therein orders that all the Churches and Abbies of his Diocess shall be subject to him, and that the Canon of his Church who had been made a Bishop, shall no longer hold his Prebend.

In the twenty fifth, he permits a certain Lord of *Germany* to found a Monastery; upon Condition, that the Revenues which he bestow'd should be under the Protection of the Holy See, to which that Monastery should give every fourth Year an *Albe* and some white Vestments; and that neither he nor his Successors should have any thing to do with what related to the Monastery.

In the twenty sixth and seventh, he approves the Institution of the Regular Canons in the Churches of *Bemrad* and *Berchgetzeigaden*.

By the twenty eighth, he Establishes *Gerard* Bishop of *Angoulême*, his Legat in the Provinces of *Bourges*, *Bordeaux*, *Auche*, *Tours*, and *Bretagne*.

In the twenty ninth directed to the Bishops of *Orleans* and *Paris*, he confirms the Prohibitions made by his Legat against Celebrating Divine Service, where-ever *William* the Son of Count *Robert*, who had Marry'd the Daughter of the Count *Angers* his Kinsman, should be.

In the thirtieth directed to *Ponius* Abbot of *Aniana*, he adjudg'd to that Abbot a Priory, which was Contested between him and the Arch-Bishop of *Arles*, and the Monks of the Abbey of *la Chaise-Dieu*.

In the thirty first and second, he order'd that those who pillag'd the Revenues of the Village of *Monagdin*, belonging to the Chapter of *Mascon*, shall be Excommunicated.

In the four next, he confirms the Primacy of the Arch-Bishoprick of *Toledo*.

To these Letters is annex'd a Letter of *Lewis the Great*, directed to that Pope, as an Answer to that which he had sent into *France* upon the taking of *Burdin*; wherein, after he had declar'd to him the Joy he conceiv'd at this Success, he returns him thanks for having superseded for a while the Sentence pass'd against the Arch-Bishop of *Sens*, in favour of the Arch-Bishop of *Lions*, and desires he would be pleas'd wholly to revoke it, observing to him that he had laid this business very much to heart, and would expose himself and his Kingdom to the utmost dangers, rather than put up such an Affront. He puts his Holiness in mind of the great services which the Kings of *France* had always done to the Holy

Holy See, and of those which in a particular manner he had done for him by being present at the Council of *Rheims*, wherein he had more regard to the Honour of the Holy See than to his own Interest. He conjur'd him as an acknowledgment of those good turns, that he would be pleas'd to preserve the Church of *Sens* in its Ancient Liberty, which could not be taken away from it by a Privilege granted by Stealth, and without his knowledge, to the Arch-Bishop of *Lions*.

The four Sermons upon St. *James* attributed to *Calixtus II.* Publish'd by *Matiana*, and inserted in the *Bibliotheca Patrum*, are supposititious pieces, and unworthy of that Pope.

CHAP. III.

The History and Letters of the Popes, Honorius II. Innocent II. Celestine II. Lucius II. and Eugenius III.

Honorius II.

POPE *Calixtus* being Dead, *Leo Franchipani* forbid the Cardinals to proceed to a New Election till three days after, under pretence, that they might have time sufficient to deliberate on the Choice they were to make, and to consult the Canons, relating to Elections thereupon. *Franchipani's* design was to get *Lambert* Bishop of *Osia* Elected; the People were for the Cardinal of *St. Stephen*, whom *Franchipani* seem'd also to favour: But, the Cardinals casting an eye upon *Thibaud*, Priest and Cardinal of *St. Anastasi*, gave their Votes for him, and would have Proclaim'd him Pope under the Name of *Celestine II.* When in the mean time *Leo Franchipani*, observing the People were against this Election, propos'd to them the aforesaid *Lambert*; who was soon after Proclaim'd by the common suffrage of the Clergy and People, was Clothed in his Pontifical Habit, and Nam'd *Honorius II.* Nevertheless, the better to gain the Cardinal's Approbation, in few days after he threw off his Papal Ornaments in their presence; which won so extremely upon them, that they were soon brought to acknowledge him and confirm his Election. He Govern'd Peaceably and Prudently the Holy See for five Years and two Months. In the Year 1125. he Excommunicated *Frederic* and *Conrade*, Nephews to the Emperor *Henry V.* who would have seiz'd upon the Empire, and who made War upon *Lotharius*. In 1127 he declar'd War himself against *Roger* Count of *Sicily*, who pretended to have a right to the Duchies of *Calabria* and *Apulia* Independent from the Pope. The Year after he Excommunicated this Prince, and Dy'd the 14th of *February*, in the Year 1130.

Innocent II.

After the Death of *Honorius II.* the Cardinals that were then present, on the same day Elected Gregory Cardinal of *St. Angelo*, who was then Nam'd *Innocent II.* At the same time Cardinal *Peter* of *León*, formerly a Monk of the Abbey of *Cluny*, caus'd himself to be Elected, under the Name of *Anacletus*, by another Faction of Cardinals. The Party of Cardinal *Peter* was by much the stronger, which oblig'd those that were for *Innocent* to retire to strong Holds; and afterwards to fly with that Pope to the City of *Pisa*. This occasion'd *Innocent* to come into *France*, where an Assembly of Prelates was held on his account at *Etampes*, in the Year 1130. to which *St. Bernard* was sent. He spoke very notably in favour of *Innocent*, and his Opinion was follow'd by the whole Council. This Pope being thus acknowledg'd by *France* went immediately thither, and was splendidly receiv'd at *Orléans* by King *Lewis the Great*, and several Bishops that came to wait on that Prince. From thence he set forwards to *Chartres*, where *Henry I.* King of *England* acknowledg'd him likewise. He had not long after the Approbation and Consent of the Emperor *Lotharius*, whom he went to meet at *Liege* in the beginning of the following Year. This Prince receiv'd him very honourably, but however he would needs make use of this occasion to get the Investitures restor'd. This very much surpriz'd the *Romans*, and *St. Bernard* labour'd all he could to dissuade the Emperor from insisting on such a Demand.

At the breaking up of this Conference, the Pope held a Council at *Rheims*, at which he Crown'd King *Lewis the Younger*, in the Room of his Brother *Philip*, then lately dead. After this Council was over he made some short stay at *Auxerre* and thence return'd into *Italy*, having first comply'd with *Lotharius*, who thereupon promis'd to march to *Rome* and Re-Establish him in the Papal Chair. Upon this *Lotharius* kept punctually to his word; came to *Rome*; put *Innocent* in possession of the Palace of *Lateran*, and in recompence was Crown'd Emperor by this Pope in the Year 1133. But, notwithstanding all this; *Peter* of *León* and his Party, being become Masters of all the Strong Holds in and about *Rome*, and *Lotharius* likewise being Oblig'd to Return home, *Innocent* was constrain'd to retire a Second time to *Pisa*, where he call'd a Council in the Year 1134. The Church of *Milan* soon came under the Obedience of *Innocent II.* thro' the persuasion of *St. Bernard* and the Legates which this Pope had sent thither. But the Province of *Guienne* declar'd for *Peter* of *León* thro' the Subdily of *Gerard* Bishop of *Angoulême*, who had perswaded *William* Duke of this Province that this was the Rightful Pope, and who for recompence was made Legate in conjunction with *Giles* Cardinal Bishop of *Frescati*. These condemn'd *William* Bishop of *Poitiers*, caus'd him to be driven out of his Diocess and placed another in his Room. They likewise dispossest the Bishop of *Limoges* and instated *Ranulphe* of *Duras* in his See. Hereupon *St. Bernard* and *Geoffrey* Bishop of *Chartres*, went to *Guienne* and conferring with the Duke at *Pontigni*, easily inclin'd him to own *Innocent* for Pope, But whereas he would by no means consent to the Re-establishment of the Bishops that had been suspended, *St. Bernard* to surmount his Obstinacy, took the blessed Sacrament and carrying it to the Place where the Duke was, conjur'd him in the Name of *Jesus*, and with such terrible words that the frighten'd Duke fell flat upon the Ground and was forc'd to be reconcil'd to the Bishop of *Poitiers*.

The

The Bishop of *Angoulême*, who had also possess'd himself of the Arch-Bishoprick of *Bordeaux*, dy'd some small time after, whereby the Schism was entirely suppress'd in *Guienne*. *Roger Duke of Sicily* was now the only Prince that continu'd in the Interest of *Peter of Leon*, and this by reason that he had receiv'd the Title of King from him, and moreover was in possession of that part of the Patrimony of *St. Peter* which lay in the Province of *Benevento* which he had no mind to restore to the Holy See. *Yer Duke Rgnulphus* having defeated *him* in a signal Battle, prevented his attempting any thing against *Pope Innocent*. *Peter of Leon* dy'd in the Year 1138. A little while after his death, those of his Party plac'd in his stead the Cardinal *Gregory* to whom they gave the name of *Victor*, but this Person finding his side too weak to hold out against *Innocent*, came and publicly surrender'd his Pretensions to him in the Year 1139. Afterwards *Innocent* held a Council at *Lateran*, in which the Favourers of *Peter of Leon* were solemnly condemn'd, and the Ordinations made by this Pope declar'd Null and Void. Some time after *Innocent* was taken by *Duke Roger* which occasion'd the Agreement afterwards made between them. This Pope dy'd the 24 of *September* in the Year 1143. The same day *Guy* a Priest and Cardinal of *St Mark* was chosen Pope by the Cardinals, and proclaim'd under the name of *Celestine II*. He had no Competitors in his Election, but his Pontificate was of no long continuance, for *Celestine* he dy'd 5 Months and a few days after, on the Eighth of *March* in the Year 1144. He was suc-^{Lucius II.}ceeded by *Gerard* Cardinal of the Holy-Cross, who took the name of *Lucius II*, whose Pontificate was very much molested by the War with *Roger Duke of Sicily*, with whom nevertheless he at length made a Truce, and by the Revolt of some *Italians* who had a mind to Assert the Authority of their Senators that were Assembled in the Capitol. This Pope dy'd of Grief as some will have it, but as others say, he was kill'd by the fall of a Stone about the End of the first Year of his Pontificate, the 26th of *February* in the Year 1145.

Bernard, Native of *Pisa*, Abbot of *St. Anastasius* and Disciple of *St. Bernard* was chosen in his place by the Cardinals under the Name of *Eugenius III*. This Pope the People would have Oblig'd before his Consecration to have confirm'd the Sovereignty of the Senators, to avoid doing which he retir'd to the Monastery of *Forzu* where he was proclaim'd and Consecrated Pope. Some time after his Consecration he retir'd to *Rome*, where he liv'd for a while in a strong hold; but at length, not thinking himself in sufficient Security, he retir'd to *Viterbe*. He was no sooner gone but *Jordanes*, who had taken upon him the Quality of a *Patrician*, made himself master of *Rome*, Pillag'd all the Cardinals and Great Mens House that would not submit to his Government, Built divers Citadels in the City, and also made one of the Church of *St. Peter*. Against him, *Eugenius* pronounc'd the severest Anathemas, and by the Assistance of the Militia of *Tivoli* forc'd the *Italians* to make Peace, to abolish the Dignity of *Patrician*, and to receive a *Præfett* and Senators which he should depute to govern them in his Absence. This Agreement being Concluded, he return'd to *Rome*, and kept the Feast of *Christmas* there; but the *Romans* being unkindful of the Articles of the Peace, and given to Rebel, *Eugenius* was forc'd to get away secretly to *Tivoli*, whence he retir'd to *Pisa* and from thence into *France* in the Year 1147. He was there kindly receiv'd by King *Lewis* and had several Councils in favour of the *Croisade*, and continu'd above a Year in that Country. He return'd into *Italy* towards the End of the Year 1148. where after having undergone divers fatigues of War, he at length became Master of the Church of *St. Peter* in the Year 1150. He dy'd at *Tivoli* the Ninth of *July* in the Year 1153. His Body was carry'd to *Rome* and Interr'd in *St. Peter's Church*.

The Letters of these Popes contain nothing very remarkable.

Honorius II. has writ but very few.

His first was upon occasion of the Death of *Pontius* a Monk of *Cluny* who dy'd out of his Abbey. The Letter He gives *Peter* the Venerable Abbot of *Cluny*, to Understand that he had bury'd him in holy Ground out of respect to that Abbey whereof he had formerly been Monk.

The Second and Third are writ concerning the *Pall* which he Grants to *William* Elected Arch-Bishop of *Tyr* and Consecrated by the Patriarch of *Jerusalem*.

In the Fourth he recommends to the King of *Denmark* the Legat which he had sent into his Kingdom.

By the Fifth he receives *Henry*, Son of *Lewis VI*. of *France* being design'd for the Church, under the Protection of the Holy See.

In the Sixth, directed to the Clergy of *Tours*, he confirms the Excommunication pronounc'd by his Legat against *Fulcus* Earl of *Angers*, by reason that he did not break the Marriage between his Daughter and *William* Son of Lord *Robert*.

The Seventh is a Confirmation of the Privileges granted the Abbey of *Cluny* by his Predecessors.

The Three following relate to the Legateship of Cardinal *John de Creme* into *England*.

The Last is Address'd to the Bishops of the Province of *Tours* to exhort them to Observe the Decrees of the Council of *Nantes*.

The Letters of Innocent II are very many.

IN the First he confirms the Judgment of the Council of *Fourre* against the Associates of *Thomas* The Letters Prior of *St. Viter* as likewise against those of *Archebald* Sub-Dean of *Orleans*, adding several P- of Inno- cence II. rishments which were before Omitted.

By the Second he gives all the Lands, which the Princess *Matilda* enjoy'd in *Italy*, and which she had left to the Holy See, to the Emperor *Lotharius* and *Henry Duke of Bavaria* his Son in Law, on condition that they swear Fealty and do Homage to the Church of *Rome*, and moreover to pay yearly a Hundred Pound in Gold.

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The Third is a Confirmation of the Immunities and Revenues belonging to the Church of *Pistoia* in *Tuscany*, Address'd to the Bishop of that City.

The Five Letters following are written to the Patriarch of *Jerusalem* and *Antioch*, and the other Bishops of the East for Conservation of the Dignity and Rights of *Fulcin* Arch-Bishop *Tyr*.

In the Ninth he confirms the Grant made by Pope *Honorius II.* to *Roger*, of the Kingdom of *Sicily*, Duchy of *Apulia* and Principality of *Capua* together with the Title of King.

The Next following contain the Condemnation of *Peter Abaelard* and *Arnold de Bresse*.

The Twelfth is a Privilege granted to the Abby of *St. Memme*.

In the Three Next he confirms the Power of the Arch-Bishop of *Hambourg* over the Bishopricks of *Denmark*, *Sueden*, and *Norway*.

In the Sixteenth he Admonishes *Hugh* Arch-Bishop of *Roan* to comply with the King of *England* his Master, and to permit the Abbots of *Normandy* to pay Fealty and Homage to him.

In the Seventeenth, he acquaints King *Lewis* that he is Arriv'd in perfect Health at *Cluny*.

By the Eighteenth he commands *Geoffrey* Bishop of *Chartres*, and *Stephen* Bishop of *Paris*, to restore to *Archembald* Sub-Dean of *Orleans* and his fraternity, the Benefices and Goods that had been taken from them.

In the Nineteenth, he orders the same Bishop of *Paris* to take off the suspension which he had awarded against the Church of *St. Genieveve*.

The Four next relate to the Abbey of *Vezelay*, to which he orders an Abbot, and whose Privileges he confirms.

In the Twenty fourth, he commands *Aloisus* Abbot of *Anchin* to take care of the Church of *Arras*, of which he was Elected Bishop.

In the Twenty fifth, he confirms the Rights and Privileges of the Bishop of *Bamberg*.

In the Twenty sixth, he receives *Hugh* Arch-Deacon of *Arras*, under protection of the See of *Rome*.

The Fourteen Letters which follow, concern the Privileges and Revenues of the Abbey of *Cluny*: and in the fifteenth, he recommends himself to the Prayers of this Monastery.

The Forty second is a piece of a Letter wrote to *Otho* Bishop of *Lucca*, concerning those Witnesses who are related to either Party.

In the Forty third, he acquaints *Guigue* Prior of the Great Charter-House, that he has Canoniz'd *Hugh* Bishop of *Grenoble*, and farther Commands him to write what he knows of his Life or Miracles.

There are also five more Letters which belong to *Innocent II.* and relate to the Affairs of *Germany*, and two concerning the Church of *Angers*. The first are at the end of the 10th Tome of the Councils, and the two last in the 2d Tome of the Miscellanies of *Monfieur de Baluze*.

We have but three Letters of Celestine II.

The Letters
of Celestine II.

IN the First he acquaints *Peter*, the Venerable Abbot of *Cluny*, with his Accession to the Pontificate.

In the Second, he confirms the Donation of the Church of *St. Vincent*, to the Order of *Cluny*, by the Bishop of *Salamanca*.

In the Last, he orders the Arch-Bishop of *Toledo* to restore to the Bishop of *Orense* some Parishes which the late Bishop of *Astorga* had seiz'd upon.

The Letters of Pope Lucius II. are about Ten.

The Letters
of Lucius II.

BY the First he gives *Peter* of *Cluny* to understand that he has made a Truce with *Roger* King of *Sicily*.

By the Second he demands aid of King *Conrade* against the *Italians*, who were revolted, and who had chosen *Jordanes* for a *Patrician*.

In the Third and Fourth, he confirms the Primacy of the Church of *Toledo* over all the Churches of *Spain*.

The Fifth contains a Privilege granted to the Abbey of *Cluny*.

In the Sixth he submits the Monastery of *St. Sabas* to the Abbey of *Cluny*.

By the Seventh, he Commands the Abbot of *St. Germain's* of *Auxerre* to discharge the Servants of the Abbot of *Vezelay*, who were Bail for him, and he moreover removes the Suit before *Godfrey* Bishop of *Langres*.

In the Eighth, he confirms the Judgment given by Pope *Paschal* against those that had kill'd *Arnaud* Abbot of *Vezelay*, and forbids their being receiv'd any more into any Monastery.

By the Ninth he orders the Count of *Nevers* to restore to the Abbey of *Vezelay* whatever he had taken from it.

And by the Tenth, he enjoyns *St. Bernard* to warn the said Count from exacting any thing from the aforesaid Abbey.

The Letters of Eugenius III. are in a far greater number.

Eugenius
III.

THE First Address'd to *Lewis* King of *France*, is an exhortation to the *Croisade*, to encourage the retaking the City of *Edeffe*, with all others that had been Conquer'd, and in a word, to defend the Holy-Land from Invasion. He therein confirms all the Privileges granted to the Knights of the *Cross*.

Cross by his Predecessor *Urban*, and moreover puts their Wives, Children and Estates under protection of the Churches and Bishops; then he prohibits any Process being issu'd out in prejudice of the said Knights till they were either Dead or return'd from their Voyage. Next, his Will is, that they be paid Interest for the Money they had, Permits them to Mortgage their Estates to the Churches without equity of Redemption; warns them not to be at a needless charge about unprofitable Equipage, but to lay the most part out in Arms, Horses and other Instruments of War. And lastly, he grants them Remission and Absolution of all their Sins, which they shall have Confessed with an humble and contrite Heart.

By the Second directed to *Thibaud*, Arch-Bishop of *Canterbury*, he Commands and Provides that the Bishop of *St. David's* shall be subject to the See of *Canterbury*, and likewise requires the two said Bishops Attendance at *Rome* the Year following, on *St. Luke's* day, that he may Judge further of the matter.

The Third is Addressed to *Hildegarda* Abbess of *Mont St. Rupert*, commending her Spirit of Prophecy, and advising her to preserve by her humility God's Grace granted to her, and moreover, always to make use of Prudence in the unfolding of those Mysteries which God had reveal'd to her.

The Fourth and Fifth are against some Ecclesiasticks of *Rome*, who follow'd the Doctrine of *Arnaud de Bresse*.

By the Sixth he comforts King *Conrade* on his ill success in his Expedition to the *East*.

The Seventh comprehends the Ceremonies of the Canonization of the Emperor *Henry II.*

The Eighth is an answer to the Bishops of *Germany*, wherein he signifies his dislike of the intended Translation of *Guieman* Bishop of *Naumbourg* to the Arch-Bishoprick of *Magdebourg*.

The Ninth contains a grant of the fourth part of all the Offerings made in the Church of *St. Peter*, to the Canons of that Church. This is signed by the Pope and several Cardinals.

The Tenth is another Act to confirm the Rights and Privileges of the Church of *Colen*. This is likewise Signed by divers Cardinals.

The Eleventh is a Consolatory Epistle written to *Sugerus* Abbot of *St. Denys* upon the Death of his Nephew.

In the Twelfth written to the same Abbot, he Demands the Names of those *French* Bishops who had refus'd to assist him in the defence of the Kingdom, and likewise thanks him for his kind offer of the place which he desir'd to hold a Council in. He therein also speaks of the Excommunication of the Duke of *Lorrain*, and of a favour which this Abbot had request'd of him for a certain Church.

The Thirteenth is likewise written to *Sugerus*: He therein exhorts him to place the Monks of *St. Martin* in the Fields, in the Church of *St. Genevieve*; and accordingly gives the Canons of the said Church notice thereof in the Letter following. But however, having afterwards alter'd his mind, he orders in the Fifteenth the Regular Canons to be receiv'd in stead of the Monks, which was speedily obey'd by *Sugerus*, as he gives his Holiness to understand, and which the Pope approves of by the Sixteenth, Eighteenth, Nineteenth, and Twentieth Letters, all written to *Sugerus*.

The Seventeenth is writ to the same, relating to him that had been chosen Bishop of *Arras*, notwithstanding an Appeal made to the Holy See.

In the Twenty first, he gives this Abbot to understand that *Lewis* King of *France* is return'd from the Holy Land, and Arrived in *Sicily*.

In the Twenty Second, he exhorts the said Abbot to govern the Kingdom of *France* with Fidelity during the King's Absence. And moreover, acquaints him that he has written a Letter to the Arch-Bishops and Bishops of that Kingdom, by which, he Commands them to Excommunicate all those that disturb the publick Tranquility, and likewise Commands the said Abbot to convene the Prelates of the Kingdom to provide whatever shall be necessary for the good of the State.

The Twenty third is the same mention'd before, written to the Arch-Bishops and Bishops of *France*.

The Twenty fourth relates to a particular Affair of two Priests of *Meaux* accus'd by *Goslin* whose cause he refers to *Sugerus*.

By the Twenty fifth, Twenty sixth, and Thirtieth, he also refers to *Sugerus* the Judgment pronounc'd against a Priest of the Diocess of *Sens* who had been depriv'd of his Benefice by the Arch-Deacon for having refus'd to give him such Sums as he demanded.

By the Twenty seventh, he also refers to the said Abbot the difference between *Goslin* Canon of *Meaux* and another Ecclesiastick.

By the Twenty eighth, he exhorts the same Abbots to redeem the Treasure of *St. Genevieve* which had been pawn'd.

In the Twenty ninth, he speaks to him concerning the Croisade of King *Lewis*.

In the Thirty first, he desires him to relieve the Church of *St. Medard* of *Soissons*, from which *Ives* Count of *Soissons* demanded a great Sum.

In the Thirty second, he thanks him for his Care of the Churches of the *East*, and moreover recommends to him the re-establishment of Religion in the Church of *Campigne*.

The Thirty third is Address'd to *Stephen* King of *England*, whom he desires not to use the Bishop of *London* ill, though he had refus'd to take the Oath of Fidelity to him. He recommends the same matter to *Maud* Queen of *England* by the Thirty fourth Letter.

The following Letters to the Sixtieth, concern the differences which *Pontius* Abbot of *Vezelay* had with Count *Nevers*, and the Bishop of *Autun*, concerning the Immunities and Privileges of his Abbey. *Eugenius III.* takes this Abbot's part very strongly, and writes in favour of him, to several Princes and Bishops.

The Sixty first is written to *Eberhard* Bishop of *Bamberg*, whom he Commands to retain the Regular Canons Establish'd in the Church of *Hildesheim* by *Gebehard* Bishop of *Eichstat*, and to drive out the Secular Canons which the Arch-Bishop of *Munze* had introduc'd there. He writes about this matter to the said Arch-Bishop in the following Letter.

The Sixty third is the Title of the Re-Establishment of the Bishoprick of *Tournay* written to the Clergy and People of that City, by which he gives them to understand that he has ordain'd for their Bishop, *Anselm* Abbot of *St. Vincent* of *Laon*, enjoying them to receive him, and consequently promises to dispense with their Oath of Fidelity which they should have taken to the Bishop of *Noyon*. By the following Letter he acquaints *Levin* VII. King of *France* with the Re-Establishing of this Bishoprick and recommends to him the Person that he had Ordain'd Bishop of *Tournay*.

The Three following Letters are written to *Moses* Arch-Bishop of *Ravenna* concerning him that had been Elected Bishop of *Placenza*, and who ought to have been Consecrated by this Arch-Bishop his Metropolitan.

In the Sixty eighth he severely reprimands *Samson* Arch-Bishop of *Rheims* for having Copied the King of *France* in the City of *Bourges* to the Prejudice of the Arch-Bishop of that City, whereupon he Orders him to restore to the Church of *Bourges* the Offerings and Gifts which he had receiv'd upon that Occasion, Interdicts him the *Pallium*, and moreover Cites him to *Rome* together with the other Bishops who had Assisted at that Coronation.

The Sixty ninth contains his Grant and Confirmation of the Arch-Bishop of *Bourges* his Primacy over the Provinces of *Bourges* and *Bourdeaux*.

By the following Letter he commands the Bishop of *Saintes* to permit a new Church to be Built at *Rebelle*.

The Seventy first is a Confirmation of the Constitutions and Privileges and of the Order of White Friars.

The Seventy Second with the following till you come to the 83 and last, are Address'd to the Bishops of *Spain* Relating to the Primacy of *Toledo*.

There are also three Letters of *Eugenius* III. wherein he commands the Abbots of *St. Pons*, and *de Grace* to present to the Arch-Bishop of *Narbonne* the Priests which they have a mind to place in Curacies belonging to them, to the End that they might receive their Orders from him and pay him accordingly their First Fruits and Oblations.

Monsieur *Baluze* in his II Tome of Miscellanies, has given us a Letter of this Pope's written to the Bishops of *Reggio* and *Foro-Julio*, whereby he forbids the said Bishops to exact any thing from the Church of *Barjele*, since it was under protection of the Holy See. He also Excommunicates the Bishops of these Diocesses for having Interr'd Excommunicated persons in Consecrated Ground.

There is also a Privilege in favour of the Bishops of the Province of *Bourges*, whereby *Eugenius* confirm'd the Liberty granted them by the Kings of *France*, and which had been approv'd by the Popes, *Innocent* and *Lucius*, which was that they might be Elected without being Oblig'd to do Fealty or Homage to the Papal-Chair.

To the Letters of these Popes we may here Add those of *Anacletus* II. the Anti-Pope, which have been lately publish'd by *Christianus Lupus*, at the End of his Collection of Letters printed at *Louvain* in the Year 1682. They are in all 38, whereof the most considerable have been written about his Election, which he maintains to have perform'd according to Custom; and with the Unanimous Consent of the Clergy of *Rome*. He there Accuses *Aimeric* Chancellor of the Church of *Rome* to have been the Cause of his Adversaries being Elected, and of the Troubles which Ensu'd. These Letters are writ in a good stile, and with some sort of Elegance and Force.

The Letters of Anacletus II. the Anti-Pope.

CHAP. IV.

The Life of St. Bernard together with his Works.

The Life of Bernard.

Saint *Bernard* was Born in the Year 1091. at *Fontaine* a Village of *Burgundy* whereof his Father, call'd *Jeschelein*, was Lord. His Mother, nam'd *Alethe* Daughter to Count *Mombart*, had 7 Children, six Boys and one Girl, all which the Educated very discreetly and piously. *St. Bernard* was very much inclin'd to Virtue from his Infancy, and took betimes a resolution to retire from the World. He also engag'd all his Brothers and several Friends in the same Resolutions, who after they had liv'd for some time retir'd in their own houses, in the year 1113. met together and went to *Cîteaux*, there to enter into a Monastical Life. This Monastery is Situated in the Diocess of *Chalons* about Five Leagues from *Dijon*. It had been Built about 15 Years before, in 1098, by *Robert* Abbot of *Moleme* who retreated thither with about one and Twenty Monks, who all embrac'd an Austere and Rigid Life. But in the Year following *Robert* being Oblig'd by the Pope's Order to return to *Moleme*, *Alberick* Prior of *Cîteaux*, was made Abbot who dying in 1109. *Steven Harding* became the Third Abbot. He Govern'd this Monastery, reduc'd to a small Number of Monks by reason of the Austurity of their Lives, when *St. Bernard* and 30 of his Companions came into it. This extremely augmented the Zeal of this Order which then began to encrease; for the first year after the Abby of *la Trêlé*, first Daughter of *Cîteaux*, was founded near *la Gromé* in the Diocess of *Chalons*. The year following there was another Establish'd at *Pontigni* four Leagues from *Auxerre*, and in the year

year 1115. those of *Clairvaux* and *Morimond* were founded in the Diocess of *Langres*. Abbot *Stephen* sent *St. Bernard* and his Brothers to that of *Clairvaux*. He chose, although he was very Young, to govern this Monastery. He was Consecrated Abbot by *William de Champeaux* Bishop of *Chalons*, by reason of the Vacancy of the Episcopal See of *Langres*. The Reputation of *St. Bernard's* singular Piety, and the strict Manner of living in his Monastery, drew People from all parts to be Admitted of it. Inomuch that in a little time several Monks went out thence to Establish themselves in other Monasteries where they liv'd according to the same Rule. That of the *Three Fountains* was first founded in the Diocess of *Chalons* in the year 1118. That of *Fontenay* a little while after in the Diocess of *Autun* in the Year 1121. Next there was one Establish'd at *Foigny* in the Diocess of *Leon*, and that of *Ignay* in the Diocess of *Rheims*, and Lastly the fourth Off-spring of *Clairvaux* was founded in the year 1127. All these Monasteries had for their first founders the Monks of *Clairvaux*, who were all Abbots successively. But *St. Bernard* had a general superintendence over all the rest. The Learning and Virtues of this Saint were too bright to continue long hid within the Walls of a Cloyster, for they quickly render'd him so famous in the Church that nothing of Moment pass'd there wherein he was not Employ'd. He was call'd to the Councils of *Troyes* and *Chalons*, held by *Matthew* Cardinal Bisshop of *Albani*: The first in the year 1128. and the second in 1129. The Schism and Factions which hapned in the Church of *Rome* after the Death of Pope *Honorius II.* between *Innocent* and *Peter* of *Leon*, gave a great deal of Trouble to *St. Bernard* who was the principal Defender of *Innocent* for eight years together. The King of *France* before he would declare for either of these Competitors assembled a Convocation of his Prelates at *Etampes* to examine which of the two had the greater Right. To this Assembly *St. Bernard* was call'd, and the sole Decision of so important a matter refer'd to his Judgment. Whereupon he gave his Opinion for *Innocent II.* and all the Assembly acquiesced in it. This Pope being thus acknowledg'd by *France*, posted thither with all imaginable diligence, and *St. Bernard* waited on him all along during his stay there. He carry'd him from *Orleans* to *Chartres* where he perswaded *Henry* King of *England* to Acknowledge him. From thence he follow'd this Pope into *Germany*, and was present at the Conference his Holyness had with the Emperor at *Liege*. He there spoke with a great deal of freedom to this Prince, perswading him to alter his resolutions of requiring the Pope to re-establish Investitures. At his Return from *Liege*, His Holyness held a Council at *Rheims* in the year 1131. which when ended he retir'd to *Auxerre*, after having Visited *Cluny* and *Clairvaux*, which did not go in Procession before him clad in splendid Ornaments, but cloath'd in Courle Cloath, carrying a homely Crucifix and singing leisurely and modestly Hymns and Antems. The year following *St. Bernard* accompany'd the Pope into *Italy*, and brought over to him both the *Pisanines* and *Genoeses*. At length he came with him to *Rome*, whence he was not long after sent into *Germany*, to make Peace between *Conrade* and *Lotharius*. Having happily Negotiated this Affair he was recall'd to *Pisa*, whither the Pope was forc'd to retire a second time. *St. Bernard* Assisted at the Council which his Holyness held in this City in the Year 1134, after the Conclusion of which the Pope sent him to *Milan* to reconcile the *Milanese* to the Church of *Rome*. He sent also along with him two Cardinals in quality of Legates, *Guy* Bisshop of *Pisa*, and *Matthew* Bisshop of *Albani*, and this to the end that they might purge the City of *Milan* of the Schism which *Anselm* a favourer of *Peter* of *Leon* had spread there, and bring back all that were stray'd from the Church of *Rome*. *St. Bernard* took also along with him *Gosfrey* Bisshop of *Chartres* to Advise with upon occasion. The *Milanese* who had long desir'd *St. Bernard* should come among them, met him before he came to the City, and receiv'd him with all imaginable Respect and Honour, so that by his means the Church of *Milan* was soon brought over to the Obedience of the See of *Rome*. After this *St. Bernard* return'd into *France*, but he was no sooner got there, but he was forc'd to leave his Monastery to go to *Guennie* with the Pope's Legate, to reduce the Duke of that Province to the Obedience of the Holy See, and to re-establish the Bishops of *Poitiers* and *Limoges* who had been Expuls'd. He Overcame the Obstnacy of this Prince by an Action of surprizing Boldness, for when he saw the Dukes resolution, not to restore the Bisshop of *Poitiers*, was inflexible, he went to perform the Divine Office, and as soon as the Consecration was over, he plac'd the Wafer upon the Chalice, walk'd out of the Church and with Eyes full of fury and a terrible Meen he accolted the Duke after this manner. *Hitherto (Quoth He) We have Pray'd and Pray'd, and you have still slyghed us. Several Servants of God who were present at the Assembly, have join'd their Prayers with ours, yet you have never minded them. Now therefore the Son of God, who is the Lord and Head of that Church which you persecute, is come in Person to see if you will Repent. Here is your Judge at whose name every Knee bends both in Heaven, Earth and Hell. Here is the Just revenger of your Crimes into whose hands this Obstinate Spirit of yours shall one day fall. Will you despise and flout at him? Will you be able, think you, to slyght him as you have done us his Servants? Will you.* Here the Duke not being able to hear any more, fell down in a Swoun; whereupon *St. Bernard* took him up and commanded him forthwith to be reconcil'd to the Bisshop of *Poitiers*, which the poor Astonish'd Prince immediately condescended to; so that the Bisshop was quickly after restor'd and all Schism abolish'd in that Province. In the year 1137. he was recall'd into *Italy* by the Pope to quell the remaining Party of *Peter* of *Leon*. He went thither and after having brought over several to Pope *Innocent's* side, he was deputed to *Roger* Duke of *Sicily*, who was then the only Prince that continu'd to support *Peter* of *Leon*, there to Defend his Master *Innocent* against Cardinal *Peter* of *Pisa* who was to Oppose him. He enter'd into a Conference with this Cardinal, and soon made him change his Opinion and Party. After *Peter* of *Leon's* Death, the Person that was intended to succeed him in his Attempt, came to beg of *St. Bernard* that he would Intercede to Pope *Innocent* for his Pardon. Peace by these means being restor'd to the Church of *Rome*, and Schism entirely extirpated, *St. Bernard* return'd to his Monastery of *Clairvaux*, and after his arrival sent the Pope some of his Monks to Inhabit the Monastery of *St. Anastasius* newly re-built. One of these call'd *Bernard*,

ward, formerly Official of the Church of *Pisa*, was chosen for their Abbot, who afterwards came to be Pope under the name of *Eugenius III.* after the Death of *Celestine* and *Lucius*, successors to *Innocent II.* both who liv'd no long time. It was about this time that *St. Bernard* disparted with *Abelard*, a Famous Philosopher of the University of *Paris*, at the Council of *Sens* in the year 1140. He had often sent to him privately to correct his Errors, maintain'd in his Books, but this Obstinate Author neglecting so to do, and Appealing to the Arch-Bishop of *Sens*, *St. Bernard* was sent to the Council held there, whither he went though against his will. *Abelard* not daring to support his Errors, Appeal'd to the Pope, but his Doctrine being condemn'd by this Council, he retir'd to *Cluny*; where after having renounc'd his sentiments, he Dy'd in the Communion of the Church of *Rome*. Under the Pontificate of *Eugenius III.* *St. Bernard* was desir'd to Preach up the Croisade, at the Request of *Lewis* the Younger, who had thoughts in his Head to undertake a Voyage into the Holy-Land. *St. Bernard* acquitted himself in his Duty with so much zeal, that great numbers of people resolv'd to accompany *Lewis* in that Expedition. He was present at three Councils, held in the Year 1147. at *Etampes*, *Auxerre*, and *Paris*. The same Year he was sent into *Aquitaine*, by *Aleric* Cardinal-Bishop of *Osia*, to Combat the Heresies which *Henry* had promulg'd there. He quickly confounded them, as well by his Preaching as a great many Miracles which he perform'd. In the Year 1148. *Gillebert de la Porée*, Bishop of *Poitiers*, being Convinced by *St. Bernard* at the Council held at *Rheims*, retract'd his Errors, and came over to the Church. At length, *St. Bernard* having been chosen towards the end of his days, to be Mediator between the people of *Menx* and some Neighbouring Princes, after having happily and Prudently concluded all differences between them, on his return, he fell Sick of a weakness in his Stomach, and Dy'd the 20th of *August*, in the Year 1153. He left near 160 Monasteries of his Order, Founded by his Care. Divers Churches desir'd to have him for their Bishop: Those of *Lamges* and *Chalons* Courted him excessively; and those of *Genas* and *Milan* offered him their Arch-Bishopricks. And lastly, *Rheims* earnestly requested him for its Pastor, but notwithstanding all these Solicitations, he persevered in his Resolutions never to be Advanc'd to the Episcopacy.

St. Bernard, did not only render himself worthy of Esteem by the Piety of his Life, and his many Illustrious Actions. His Works also speak high in his behalf; in which, he discovers as much Wit and Elegancy, as Knowledge and Piety. We shall proceed to give an exact History and Abridgment of them, as we find them rank'd in the last Edition, Publish'd not long since by *Father Mabillon*. The First Volume, Contains all his true Works, and begins with the Letters which Compose the first Tome.

The Letters
of St. Bern-
ward.

The First Letter was written to his Son *Robert*, to exhort him to return to the Monastery of *Clairvaux*, which he had left for that of *Cluny*. The Author of *St. Bernard's* Life, says, that this Letter was dictated to *William*, who was afterwards Abbot of *Rivaux*, in the middle of a Field while it Rain'd hard, yet the Paper was never wet. This Letter is full of Professions of Love and Charity towards his Son, which shews, how extremely *St. Bernard* was griev'd at his Absence. *I have long and impatiently expected* (says he,) *My Dear Son Robert, That God in his Mercy would please to touch thy Heart, and mine at the same time, inspiring thee with a hearty Compunction, and giving me the Pleasure of seeing thy Conversion: But having hitherto been all along frustrated in my hopes, I can no longer conceal my Grief, contain my Sorrow, nor dissemble my Sadness. 'Tis that which obliges me, contrary to the Order that ought to be observed, to call home him who has Offended me; To Court one that has slighted me; To give satisfaction to one that has Affronted me; and in a word, to Beg of him that ought to Petition me. For when a Man is once touched with extremum concern, He deliberates not, has no Shame, Consults not his Reason, Thinks not of abusing himself, observes no measure, and his Soul is intirely employed in the search or recovery of what he has lost or desires. You will tell me perhaps that you have never Offended ner Slighted me, but that it was I only that have abus'd you, and that you left me but to avoid the ill Usage which I made you undergo. I grant it: You had reason, but let us talk no more of what is past, nor enquire into the cause of it; the present time only demands our Consideration. Let me consider then what makes me unhappy, what so discomposes me? Is it not because I have thee no more, because I see thee no more, and because I live altogether without thee, who art only able to give me Life? I ask not why you went away, but I heartily Grieve that you are not return'd. Come but a little and I shall be at quiet. I own it was my fault that you left me; I was perhaps too rigid towards a young tender Youth, and dealt perhaps too hardly by thee, yet still it may be I could excuse my self and say that the follies of unexperienc'd Youth ought to be suppress'd by a severe Discipline, and our first Tears should be corrected by the severest Test of Reason: But I will not insist upon this; I will as I said before, take all upon my self; I only am in the wrong; Pardon me, for I confess it; I will never do the like again: You shall find me quite another Man: Return only and have no more fear of any thing. Others now might Lay your Crime home to you; Fright you into thoughts of Guilt; Lay the Contents of your Vow before you; Threaten you with God's Judgments; Condemn your Disobedience, and accuse you of Apostasy; but I had rather bring you over by fair means, and reclaim you with kind Words. *St. Bernard* next describes after what manner *Robert* had been seduc'd to *Cluny*, and how he had been led away by the Conversation which a Prior, who was sent by the Abbot of *Cluny*, had with him. This Preacher of the New Gospel, (says he,) I suppose, cry'd up good Cheer, and Condemn'd Self-denial and Penitency; and told him, I imagine, that voluntary Poverty was a real Misery, and Fasts, Watchings, Prayer, and Labour a meer Folly. To Idleness, it may be, he gave the Title of Contemplation, and that of Discretion to Gormandizing, Babling, and Niceness. Perhaps he demand'd of him if God could ever be Pleas'd with tormenting us; Or, if the Scripture Commanded us any where to Murder our selves? What Religion there could be in digging of Ground, Cutting of Wood, Carrying of Dung, or the like? Who was the Wise Man, he that hated his own Flesh, or he that cherish'd it? This poor Youth might easily be seduc'd by such influencing Discourse, and consequently is led to *Cluny*, where they Shave his Head, Wash his Bo-*

dy, Tear off his coarse and homely Habits, and put on such as were New and more costly. Next is he led in *The Letters* Triumph about the Monastery; every Body Commends him, and Congratulates his coming among them; and, of St. Bernard, in a Word, he is soon placed above those of a longer standing. But however, they think fit to send to Rome to have what they do Authorized by the Holy See, and that the Pope may the better yield to their Request, they pretend that being a Child he was offer'd by his Parents to their Monastery. No body was then at Rome that could refuse this Reason, and therefore his Holiness has pass'd his Judgment in favour of the present, to the prejudice of the absent; by a Privilege too severe he has confirm'd an Absolution too easy; and, in a Word, has forc'd my Son to take up a new Profession and make new Vows. From this allowance of the Pope's, St. Bernard Appeals to the Determination of God, and the Tribunal of Christ, and demands which ought to prevail most, the Vows of a Father for his Son, or those of a Son made for himself, principally when he has enter'd into a Vow of any great importance. For it is certain, that Robert had never been any otherwise than promis'd, and never had been given to the Monastery of Cluny, since his Parents had not requir'd them to receive him, and he had not been offer'd in the presence of Witnesses, neither had his Head been cover'd with the Pallium of the Altar. They likewise gave out that there was a Portion given with him to their Monastery. But (Quoth St. Bernard) If they had a Portion with him, why do they not think themselves oblig'd to keep him as well as the Portion? Is it because they have greater regard to the Money than the Person, and love the Pence better than the Soul? If he has been offer'd to the Monastery, why do they suffer him to live at large in the World, for it is from the World and not from Cluny that you came, Robert, to Cîteaux? You have earnestly entreated and beg'd to be receiv'd into that Brotherhood, but notwithstanding, they delay'd two Years before they would admit you, yet at length you got in, and after having been a Year Probationer, you became Profess'd, and quitted the Secular Habits for the Regular. It is here that St. Bernard severely reproaches him for the breach of his Vows, and for his Ingratitude, and that in making him sensible of the care and pains he had been at in his Education. Afterwards in terms the most moving imaginable, he expresses the Agonies he has endur'd by his Absence. He gives him moreover to understand, that a Lazy and Luxurious Life, which they all lead in the Order of Cluny, is very dangerous to his Salvation, and likewise exhorts him to do his best endeavours to be in a Condition to observe Abstinence, Watching, Fasts, Silence, Labour and other Austerities, practis'd in *clairvaux*, and all which the Life he leads in Cluny, will very much diffuse him from. This Letter was writ in the Year 1119.

In the Second he Reproves Fulcon a Regular Canon inasmuch that having accepted of the Deanery of Langres at his Uncles request, he thereupon quitted his Cloyster for a secular Life. Altho' St. Bernard had no positive Authority over this young Man, yet his Zeal oblig'd him to rally him severely, and openly to blame the Conduct of his Uncle. He endeavours to convince him, that to converse with the World is dangerous, and therefore the best way to be sav'd were to avoid that. At length he Admonishes him to return to his Cell, and promises he will put up his petitions to God on his behalf. In this Letter there is an Elegant Passage relating to the use of Church-Goods. You may imagine (says he) that what belongs to the Church belongs to you while you officiate there. But you are mistaken, for tho' it be reasonable that one that Labours at the Altar should live by the Altar, yet must it not be either to promote his Luxury or Pride. In a word whatever extends beyond bare Nourishing, and simple, plain Cloathing is Sacrilege and Rapine. This Letter was writ in the year 1120.

In the Third, directed to the Canons of Audicour, in the Diocess of Chalons, after having rejected, with a great deal of Humility, the commendations which they gave him, he acquaints them that he has receiv'd, with permission of the Bishop of Chalons, some Regular Canons into his Monastery who had a mind to embrace a Monastick Life.

The Fourth was written about the year 1125. to Arnold Abbot of Morimond about his having quitted his Monastery with six of his Brothers without leave, first Obtain'd from the Abbot of Cîteaux. He had acquainted St. Bernard with what he had done, and beg'd of him not so much as to mention his return to his Monastery. This Letter S. Bernard answers, and tells him that it is not in his power to forbear Advising him to return, and moreover acquaints him that if he had known where to have met him, he would have run into his Arms, thrown himself at his feet, Beg'd, Conjur'd and Endeavour'd both by Tears and Words to have reclaim'd him: But since he had thought fit to deprive him of that pleasure, he earnestly entreats him to hearken to an Absent Friend, what is sorry for his Crime, and cordially concern'd at his Peril. He likewise shews him that it is to be fear'd that his fall may draw others into the same snare, and therefore tho' he has little regard to himself yet ought he to take care of those he has the Charge of. He conjures him to think how much he Exposes both them and himself, and lastly he Adds that for his part he cannot think he did well to leave his Convent even on a worldly Account, because he did it without the Consent of his Brothers; the Monks, the rest of the Abbots, and without the Permission of his Superior.

That which follows is Address'd to Adam one of the Monks that went away with Abbot Arnold. He Reproaches him for his Inconstancy and Fickleness.

In the Sixth he entreats Brunon, who was afterwards Arch-Bishop of Colen to do all in his power to cause some of these stragling Monks of Morimond that lurked about in his Diocess, to Return to their Cloyster.

Arnold being dead, St. Bernard reinforce'd his Request to Adam, that since his Abbot was dead and he consequently discharg'd of his Obedience, he might make no difficulty to return. And farther upon this Abbots having commanded his Monks to follow him, St. Bernard examines into these cases how far Superiours are to be Obey'd. He lays down for an Unquestionable Maxim that they are not to be Obey'd when they command any thing that is ill, because in that case they cannot be comply'd with without displeasing God. Afterwards he proceeds to reckon up three sorts of things that may be commanded: 1. Absolutely Good, 2. Absolutely bad, and 3. Indifferent, which may be either good

or

The Letters of St. Bernard.

or bad according to the several Circumstances and Persons. He observes that the Law of Obedience which relates to men, has regard only to the last of the three for the first may not be Omitted tho' any body commands it. Nor the second permitted tho' a Superiour would have it so, but in the third and last a Superiours Pleasure is to be prefer'd to our own will, and we are to Obey equally what they Command or forbid. Moreover he urges that what had been commanded him by his Abbot to quit his Monastery and go along with him, was among the Number of those things which are forbidden by God, and that even the Pope himself could not have given him permission to have done it, for that the Dispensation which he had Obtain'd was a frivolous Remedy that serv'd rather to palliate a Dis-eas'd Conscience than cure it. *We have* (say They) *Ask'd leave of the Holy See, and we have obtain'd it; but would to God* (says Saint Bernard) *that you had not Ask'd Leave but rather demanded Counsel; that would have been more for your Good and my satisfaction.* But again, why did you Ask this Leave? *Was it not because you had a mind to do what you ought not? Now what you ought not to do is ill when done, and you it seems have got a Permission to do so. You will say perhaps that what you Ask'd was only ill where leave had not been Obtain'd, but being once permitted it ceased any longer to be so. But I have already shewn that your Petition was not of this kind, but a Publick Scandal forbidden by the Law of God; so that this Action of yours was not less blameable by being allow'd of by the Pope, who I'm confident would never have consented to your Demands, had he not been either deceiv'd or forc'd by Impunity:* After having shewn farther by several Arguments, that it was in vain for this Monk to pretend to Excuse himself on pretence of Obedience to, and Command of his Abbot, he remarks that two things are principally to be observ'd in Monasteries; which are Obedience to their Abbot, and Continuance in the same Place. *Here You may Ask me perhaps* (says he) *how I can reconcile that with the continuance which I wou'd to Cisteraux? I Answer that in truth I was Profess'd at Cisteraux, but that I was sent by my Abbot to the Place where I now reside, without Discord and Scandal, pursuant both to Order and Custom. There is also another Objection rais'd against me. If I condemn* (say They) *those that have left their Monasteries by the Command of the Abbot, how comes it to pass that I have receiv'd and retain'd such as have done so? The Answer to this is easy, tho' I do not know whether it will please every body. I receive them* (continues he) *because I cannot think it a Crime to Assist them to Observe their Vows in one Place which they could not do in another, and so to recompence the Omission of Residence by a strict Performance of all the Other Precepts of a Monastick Life. But why, says one to me, do you condemn all those that do not live in every particular like your self? No; I do not do so, I know there are many Holy Men that do not live after the same manner with me; I only give a reason why I receive those that desire it of me without blaming those that don't desire it. Excuse the one without Accusing the Other. The Evident only I cannot nor will not Excuse. In respect to others, if there be any that design to practise a Monastick Life in its Purity, but dare not for fear of Scandal, or cannot by reason of some Infirmary, I do not believe they commit any Sin, providing they live soberly, justly, and devoutly in the place where they are; and if they are sometimes Oblig'd to live a little more loosely than our Rules prescribe, they may be Excus'd either by Charity that covers a Multitude of faults; or Humility, which makes them sensible of their own Weakness and Imperfection.*

The Eighth Letter of St. Bernard is written to Brunon Arch-Bishop of Colen, who had demanded of him, if he might accept that Arch-Bishoprick. To which he Answers That no Mortal Man ought to resolve that Question; because if God calls one to it no body ought to dissuade one from it, and if God does not call one to it no body ought to Advise one to Accept it, for the Holy-Ghost alone is able to determine who is call'd and who not; that what troubles him more than this is that he made a confession of his Sins to him, but he fears, has not sufficiently repented of them; so that when he considers that he has been call'd from the State of a sinner to that of a most Reverend Minister without Repenting, he hopes he will beg of God a speedy Commiseration and Forgiveness; but yet there is a great deal of difference between Meriting Pardon for Sins, and being advanc'd all of a sudden to so great a Dignity, that it is true St. Matthew was call'd to the Apostleship even in the very Act of his Profession, but nevertheless he thought it Advisable to repent heartily before he Accepted of his Mission. St. Ambrose also was rais'd from a Profession of the Law to that of the Gospel, but he had all along led an Innocent and Inoffensive Life. That the Conversion of St. Paul likewise is a Miracle which cannot be parallel'd. But in fine he says that in this Case he can give no other Answer than that he will pray God to Manifest his pleasure, and that if he doubts of any thing more, he may consult Norbert who being a great Scholar, and always with him may be able to give him due Satisfaction.

Brunon at last resolves to Accept the Arch-Bishoprick of Colen; which St. Bernard having Understood, he writ him the two following Letters by which he exhorts him to do his Duty, and acquit himself in all things as he ought to do. These Letters were writ about the year 1132.

The Eleventh Letter is written to Guigue Prior of the Great Charter-House and to his Monks. He therein Discourses upon Charity and its Effects with its several kinds, and Lastly Asserts that it can have no perfection in this Life.

In the Twelfth writ to the same, he desires their Prayers.

By the Thirteenth he requests of Pope Honorius II. a Confirmation of the Election of Alberic to the Bishoprick of Chalons. This Alberic was Native of Rheims, a fellow-Disciple with Abaelard, and a learned Divine. He was Elect'd Bishop of Chalons in the year 1126. after the death of Ebalus, but he was never Ordin'd nor Inducted into this Bishoprick. He was Translated in the year 1139 to the Arch-Bishoprick of Bourges. This Letter of St. Bernard's was written soon after the Election of Alberic to the Bishoprick of Chalons. This is the first which he wrote to Pope Honorius II, and yet he did not put his name to it, but subscrib'd himself a Poor Monk and great Sinner.

In the Fourteenth he recommends to the same Pope an Affair of the Church of Dijon.

He recommends also the same thing in the two following Letters, to the Cardinals Haimeric and Peter.

In the Seventeenth he excuses himself to the last of these Cardinals; that he did not come to wait on him, because he had made a Resolution never to stir out of his Monastery. He moreover writ to him, that he knew not what his Eminence meant by the Books he speaks off, and that he knows not what he had ever writ, which could in the least be worthy of his judicious perusal. That some of his Monks indeed might probably have copy'd what they heard him speak, and that he believ'd *Gobuin* the Chanter and Arch-Deacon of *Troyes* might likely have a Copy by him; but for his own part, he had none to his knowledge; yet if he ever found any, or writ any thing for the future, which he thought might be agreeable to him, he would certainly send it.

In the following Letter address'd to the same, he enlarges upon the vanity of Humane Praise, and the Esteem which Men have of us. *I am proud, (says he) of the good Character you have honoured me with, but my Pride is extremely diminished, when I consider that it is not my Actions, but the Opinion which others have of me, that has procur'd me this Esteem. I am ashamed to be so puff'd up, when I perceive that I am not so much Lov'd and Honour'd for what I am, or for what I am thought to be; for it is not I that am so well belov'd, but a certain Je ne say quoy which is suppos'd to be in me, and perhaps is not. He shews afterwards that there is nothing in any Creature which deserves perfectly to be Lov'd, and Commended, nevertheless (says he) there is an universal Vanity scatter'd amongst the Generation of Men, which makes all covet to be prais'd, although they are never so blame-worthy. All Commendation bestowed on us is Flattery, and the Joy we conceive thereupon a fruitless vanity. They that let themselves be Commended are most commonly vain Fools, and such as Commend themselves for the most part are impudent Lyars. Towards the end of this Letter, he promises to send him some of his Works. These Letters are thought to have been written about the Year 1127.*

The Two next Letters, are likewise writ to the same Cardinals. He Recommends to them an Affair of the Church of *Rheims*.

The Twenty First is directed to *Matthew*, the Pope's Legat in *France*. In it he excuses himself for not being able to wait on him, by reason of his illness; as also complains of being solicited to come out of his Cloyster to embroil himself with the Affairs of the World. This Letter was written some short time before the Council of *Troyes*, which was held in the Year 1128.

In the Twenty second, he recommends to *Humbaud* Arch-Bishop of *Lyons*, an Affair belonging to the Bishop of *Meaux*.

In the Twenty Third, he Commends *Atton* Bishop of *Troyes*, for having distributed all he had among the Poor, when he once lay sick. *Most commonly, (says he,) Wills are not wont to be Executed till after our Deaths, and consequently we then give what we are no longer able to enjoy, but this Person being between the hopes of Life and Fear of Death, gave away all his Goods to the Poor, to the end that his Charity might subsist Eternally, even in despite of his Fate. He afterwards rejoices that this Bishop recover'd from his Disease. These Two last Letters were written about the Year 1128.*

In the Twenty Fourth, he Commends *Gilbert* Bishop of *London*, for living Poor whilst he enjoy'd so considerable a Benefice. *"It is no great wonder (says he,) That Gilbert is a Bishop, but it is somewhat extraordinary that a Bishop of London should live so meanly. The exalted Dignity of his Episcopacy could not augment the Glory of to great a Man, when his humble Poverty has not a little advanc'd him. To undergo want patiently is the effect of an ordinary Virtue, but to court it voluntarily is the Sign of a great Soul."*

In the Twenty Fifth, he exhorts *Hugh*, Arch-Bishop of *Roan*, to Patience, and to temper his Zeal by Charity. *"A Bishop, (says he,) must not only be Patient, that he may not be overcome by Evil, but he must be also a Peace-maker, to surmount the Evil with Good, inasmuch, that he ought to support even the Wicked, and Reform them that he supports. Be you therefore Patient, because you are amongst Wicked Men, and a Peace-maker, that you may be able to govern ill-doers. Let your Charity be full of Zeal, but let your severity be tempered with Reason."*

The Twenty Sixth is a Letter to *Guy* Bishop of *Lausanne*, which Comprehends in few Words the necessary Qualifications and Virtues requir'd in a Bishop. *"You have (says he to him,) undertaken a difficult Task, you need therefore to have force to go through it: You have took upon you to watch over Israel, you ought to have a great deal of Prudence. You expose your self both to Fools and Wise Men, therefore Justice is likewise necessary, and, in a word, you will have occasion for Temperance to moderate your Passion upon the greatest Provocations."*

The Twenty Seventh and Twenty Eighth, contain much the like instructions to *Arduisius* Bishop of *Geneva*.

In the Twenty Ninth, he congratulates *Stephen*, Bishop of *Metz*, upon the Peace restored to his Church.

In the Thirtieth he exhorts *Alberon* of *Metz* to wait patiently for the execution of an affair which he was treating about with his Bishop. These two Letters were written after the Year 1126.

In the Thirty First he congratulates *Hugh* Count of *Champagne*, on his being made a Knight of *Jerusalem* (of the Cross.) This Count was the first founder of the Abby of *Clairvaux*, which occasions *St. Bernard* to say that he can never forget the great Friendship he has for him, on account of his Noble Beneficence to his Monastery.

The Thirty Second is address'd to *Joran* Abbot of *St. Nicaise* of *Rheims*, who complained that the Order of *Cîteaux* had received into their Fraternity, one of his Monks call'd *Dreux*. *St. Bernard* gives him to understand, that he does not approve of such a Proceeding, and that if that Monk had asked his Advice, he should not have counsell'd him to such an Action, and that he would not have receiv'd him himself, had he been Abbot of that Monastery. He likewise acquaints *Joran* that he partakes of his Concern, and would assist him to his Power; but that he was able to do nothing more, than to write to the Abbot of *Cîteaux* to restore the said Monk. He moreover counsels him not to take that matter

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so much to Heart, but to submit freely to the good pleasure of God, and suppress his just Indignation by the example of a certain Saint, who being solicited to look after a stray'd Monk, answer'd, *I shall not do it; for if he be a good Christian, wherever he be he is still mine.* St. Bernard adds further, that he himself had made use of the Counsel which he gave; for that having had a near Relation receiv'd by the Monastery of *Cluny* against his Will, though he is sensibly griev'd for his Loss, yet is he resolv'd to rest satisfy'd, praying both for the Monks that they would restore him, and for the Person himself, that God would give him Grace to return. This shews plainly, that this Letter was written before *Robert's* return, about the Year 1120.

Although St. Bernard had thus written to the Abbot of St. *Nicaise*, nevertheless, his Opinion was not that this Monk was oblig'd to return to his Cloyster, therefore having written before to *Hugh*, Abbot of *Pontigni*, that had receiv'd this Monk, that he thought him oblig'd to restore him, he was forc'd to write a second Letter to undeceive him, whereby he signified that it was never his Intention to advise him to give up this Monk, but that on the contrary, he commended what he had done, and likewise congratulated him in it. But having been powerfully solicited by the Arch-bishop of *Rheims*, and by an Abbot, who was one of that Monks Friends, he could not prevent writing that Letter and requesting what he feared should come to pass. He believed at the same time that he had given some Ambage of his meaning by writing at the end of his Letter, that if he chose rather to suffer Displeasure, than to release this Monk, he might do as he pleas'd, but that for his part, he would have no manner of hand in it. In fine, he tells him, that he did him a great deal of wrong, to suspect that he had a mind to seduce this Monk to his own Monastery.

In the Thirty Fourth, he congratulates this Monk on the Resolution he had taken, and exhorts him to persevere in it.

The Thirty Fifth is address'd to *Hugh Farfite*, Abbot of St. *John of Chartres*, whom he desires to commend the cause of *Humbert*, to the Count of *Chartres*. He wish'd assure him, that he has not burnt the Letter which he sent him, although there were strange Notions in it concerning the Sacraments.

Hereupon this Abbot wrote him an Answer to this effect, That he had forgot that he had given him any cause of Concern, but having sent him a right Orthodox Confession of Faith, St. Bernard makes known to him by the Thirty Sixth Letter, that he esteem'd him a very good Catholic, and that he verily believes he gave wrong Sentiments of his Mind. He counsels him moreover, not to injure the Memory of a Holy Bishop, with whom he never had any difference whilst he liv'd.

In the Thirty Seventh, Thirty Eighth, Thirty Ninth, Forty and Forty First, St. Bernard recommends several things to *Thibaud* Count of *Champagne*.

The Forty Second written to *Henry* Arch-Bishop of *Sens*, is to be found among St. Bernard's *Opuscula*.

In the Forty Third and Forty Fourth, he desires that Arch-bishop to do Justice to the Abby of *Moleme*, concerning what he claim'd from the Church of *Sevan*, which belonged to that Abby.

The Forty Fifth Letter is written in the name of the Abbot, and the whole Order of *Cîteaux* to *Lewin* the *Gross*, King of *France*, concerning his persecuting of *Stephen*, Bishop of *Paris*. He makes them speak to this King with a great deal of freedom, and declare that if His Majesty did not think fit to do Justice to this Bishop, they would assuredly write to the Pope about it.

This King not having made satisfaction to the Bishop of *Paris*, The Arch-Bishop pronounc'd a Suspension against him, but the King having afterwards humbled himself to Pope *Honorius* II. procur'd it to be taken off, which oblig'd *Hugh* Abbot of *Pontigni*, and St. Bernard, to write the Forty Sixth Letter to this Pope, signifying to him, that they were surpriz'd that his Holiness would suffer that Suspension to be taken off, when if it had been continu'd, the King would certainly have done that Bishop Justice, and this because the Constancy and Courage of the Prelates of that Nation had, considerably wrought upon the Temper of that Prince.

St. Bernard, caus'd also the same thing to be written to the Pope, by *Geoffrey* Bishop of *Chartres*, in whose Name the Forty Seventh Letter was writ. He Acquaints his Holiness that the King having been frighten'd with the Interdict, had promis'd to restore to the said Bishop of *Paris*, all that he had taken from him, but that since he had obtain'd Absolution, he refus'd to perform his Promise.

In the Forty Eighth, he justifies himself to *Haimeric*, Chancellor of the Holy See, concerning the Accusations which had been made against him. He desires to know if they are grounded on the Bishoprick of *Verdun*, being taken from a Person that was unworthy to enjoy it, or upon *Fulbert* Abbot of the Holy Sepulchre, at *Cambrai's* being forc'd to yield his Place to *Porcain*, or by reason that at *Laon* a place of Debauchery was become one of Devotion, by driving out of the Monastery of St. *John* Monks which led an Irregular lewd Life, and by putting those of St. *Nicaise* in their room. He says, if these things are laid to his Charge, he takes it for an Honour, but that to his great Grief he was not the Author of them, and by consequence could neither deserve the Merit nor the Blame. He adds, that the Bishop of *Albani* was the occasion of the First, the Arch-Bishop of *Rheims* of the Second, and the Third ought to be Attributed to the same Arch-Bishop, in Conjunction with the Bishop of *Laon*. All that is to be found fault with in him, he says, is, that he was present when these matters were transacted, when he ought to have been shut up in his Cloyster, and not to have meddled in the Affairs of the World. He owns he was there present. "Bur, (*says he*) It was because I was Summon'd and forc'd thither, which if it be displeasing to my Friends, it is less pleasant to me, and would to God I had never gone to any of these sorts of Assemblies. He then earnestly entreats the Chancellor, That since his Endeavours have been esteem'd unacceptable, he might for the future never be Order'd out of his Monastery. "Let these clamorous and Troublesome Frogs (*says he*) for the future be confin'd to their Marshes; Let them no more be heard in Councils, nor seen any more at Court: and let neither Necessity nor Authority drag them out of

of their Solitude. It may be by these means your Friend may avoid the suspicions of being thought bold. For my part I am resolv'd henceforward never to stir abroad unless it be about the Affairs of the Order, and that too only upon Command of the Pope's Legat or my Bishop. If by your means I can obtain the favour to go no more out of my Cell upon any account whatever, I shall be at rest, and envy no body. But although I am permitted to remain in silence, yet I cannot believe that the Church will ever be as quiet as long as the Court of Rome persists to prejudice the absent, by obliging and humouring the present. This Letter was writ in the Year 1130.

The Forty Ninth and Fiftieth, are Address'd to Pope Honorius II. in the Name of the Abbots of Cîteaux, Pontigni, and Clairvaux, in favour of the Arch-Bishop of Sens, persecuted by King Lewis the Great. They beg of his Holiness to permit this Arch-Bishop to have recourse to the Holy See for Justice.

In the Fifty First, he recommends the same Affair to Haimeric, Chancellor of the Church of Rome.

In the Fifty Second, Address'd to the same, he says, That the Bishop of Chartres was in the right not to undertake the Voyage to the Holy-Land. He moreover begs of this Chancellor to use his Interest to the Pope that he may be employed no more abroad.

The Two following are Letters of Recommendation, Address'd to Haimeric. These Six Letters were writ about the Year 1127.

In the Fifty Fifth directed to Geoffrey, Bishop of Chartres, he prays that Bishop to receive again a Recluse Monk, who had repented of leaving his Cell.

In the Fifty Sixth, he acquaints the same Bishop that he does not know whether Norbert will go to Jerusalem or no. He says, he is not of the Opinion of that Holy-Man, who Affirm'd that Anti-Christ would certainly come before the Century he Lived in was expir'd, and that he should not die before he had seen a general Persecution in the Church. He also recommends to the Bishop of Chartres the Affair of Humbers.

In the Fifty Seventh writ to the same Bishop, he says, that a Vow made to go to Jerusalem ought not to hinder a Man from being receiv'd to make a better Vow.

In the Fifty Eighth writ to Ebalus, Bishop of Chalons, he recommends to him to admit for Prior of the Regular Canons of his City, him whom the said Canons had chosen, being a good and Religious Person; or if they would not do so he propos'd to them another of a Regular and virtuous Life, and not such a one as they would have to favour their Libertinism.

In the Fifty Ninth, he advises Guilencus Bishop of Langres to deliver up to the Church of St. Stephen of Dijon, some Goods fell to them by the Death of the Arch-Deacon Garnier.

In the Sixtieth Address'd to the same Bishop, he Recommends to him the Care of the Church of Molesme.

By the Sixty First, he sends a Penitent that had Address'd himself to him, to Ricuin Bishop of Toul, he being not us'd to enjoy Penance to any but such as were under his Care. For (says he,) would it not be an unpardonable rashness in us to intermeddle with the Affairs of Bishops, when we our selves have recourse to them in matters of great difficulty. Ricuin Dy'd in 1128. so that this Letter must necessarily precede that Year.

In the Sixty Second, he desires Henry Bishop of Verdun, to receive a Penitent that had Address'd himself to him.

In the Sixty Third, he assures this Bishop that he has never utter'd any thing to his Prejudice. This Henry is he whom St. Bernard persuades to lay down his Bishoprick, and which is mention'd in the Forty Eighth Letter.

The Sixty Fourth is written to Alexander, Bishop of Lincoln, whose Consent he asks to permit a certain Clerk of his Nam'd Philip, who had left his Cloyster, with design to Travel to Jerusalem, to remain a Monk in his Monastery of Clairvaux, and he farther desires him to pay the said Monk's Debts out of the Revenues of his Prebend.

In the Sixty Fifth written to Aloisus, Abbot of Anchin, in Flanders, he Commends him for being so much concern'd at the Death of a Monk of his call'd Godwin, who Dy'd in his Monastery of Clairvaux. He also excuses himself for having receiv'd him.

In the Sixty Sixth, he entreats Geoffrey Abbot of St. Medard of Soissons to make peace with Aloisus.

In the Sixty Seventh, he excuses himself to the Monks of St. Germer de Flay, for having received one of their Fraternity into his Monastery. He tells them that he never heard any thing of them but very lately; That this Monk came to him after he had been an Hermit above Seven Months, and that he had several times refus'd to admit him. Also having ask'd him why he would not return to his Cloyster, that he had answer'd; his Abbot would not have him only in quality of a Monk, but also oblig'd him to serve as Physician. But at length being over-perswaded by his importunities that he had receiv'd him; and as he had not forc'd him to come into his Monastery, so he would not oblige him to go out of it.

These Monks being not well satisfy'd with this Answer, and having writ again to St. Bernard to this effect; That he did not do well to receive one of their Monks whom they had Excommunicated. He Answers by the following Letter, That if they have Excommunicated him, he understands it was since he admitted him, which was not likewise well done on their part. And since they accus'd this Monk for a Vagabond, that could never rest in a place, and who was always disobedient to his Abbot, they ought to rejoice on account of his Conversion, and in regard that he liv'd now in a Monastery where he should perform the strictest Vows. These two Letters are thought to have been written about the Year 1125.

In the Sixty Ninth, he Comforts *Guy* Abbot of the *Three-Fountains*, who was extremely concern'd in that being about to Celebrate Mass he hapned to Consecrate a Chalice, in which, there had been nothing but water put, through carelessness, because this Crime was rather the effect of Inadvertency and Negligence than a Design. He nevertheless enjoys him and the Person that serv'd them at the Altar the Penance of repeating till *Easter* the Seven Penitential Psalms, as likewise to receive Seven lastes of a Scourge each day. He approves of what he did when he saw there was no Wine in the Chalice, which was to pour a little Wine upon part of the Consecrated Host; because though it was not transmuted by a proper and Solemn Consecration into the Blood of Christ, it was nevertheless become Sacred by the bare contact of his Body. He adds moreover, That there is a certain Writer who maintains that the Sacrifice cannot be Valid, unless there be both Wine, Bread, and Water, in a manner, that if there be but one of these wanting the rest signifie nothing. He says likewise, That in this case every one may do as he pleases, but for his part, if any such Accident should happen to him, he would do the same thing with him, to whom he writes, or would begin Mass with these Words. *Simili modo postquam canonizatum est*, &c. and would finish the rest of the Sacrifice, not in the least doubting but that the Bread was Consecrated separately.

In the Seventieth, he Counsels the same Abbot to treat one of his Monks more kindly, and to revoke the several rigorous Judgments he had pass'd against him.

In the Seventy First Address'd to the Monks of this Abbey, he acquaints them that he has not yet had an opportunity to make them a visit, and moreover Condoles them upon the Death of the Abbot *Roger*.

The Seventy Second is written to *Rainaud* Abbot of *Foligni*. He writes to him concerning the Title of Father, which this Abbot had given him, and refuses to accept of any other but Brother.

In the Seventy Third and Seventy Fourth, he comforts and fortifies this Abbot who had been melancholy and seem'd dissatisfy'd with his having been elevated to this Dignity.

In the Seventy Fifth, he dissuades *Arnaud* Abbot of *Prully* from sending any of his Monks to found a Monastery in Spain.

In the Seventy Sixth, he Counsels the Abbot of the Regular Canons of *St. Pierre-Mont*, in the Diocess of *Toul*, to exert all their force in reclaiming one of their Monks who had stray'd into the World, and was there marry'd.

The Seventy Seventh is the 14th of the *Opuscula*.

In the Seventy Eighth, he Congratulates *Sugerus* Abbot of *St. Denis*, for having made a reformation in his Monastery, and quiered the exterior Pride which was in it before. He likewise Commends him for having taken so Pious a Resolution. Towards the end of this Letter, he exclaims against *Stephen de Guarlade* Deacon, who was then Steward of the King's Household, bore Arms, and enjoy'd divers Benefices. This Letter was writ in the Year 1127.

The Seventy Ninth was written to *Luk* Abbot of *Coucy* of the Order of *Austin-Friars*, in the Diocess of *Laon*. Whom he advises to send a certain Friar of his who had committed the Sin of the Flesh, to some place far distant from his Cloyster, where he might do Penance.

In the Eightieth, he Comforts *Guy* Abbot of *Molefm*, upon a certain Injury done him; and moreover, exhorts him not to think of Revenge upon that occasion, but to Pardon freely him that did him the wrong.

By the Eighty First, he assures *Gerard*, Abbot of *Poitiers*, in the Diocess of *Langres*, That he never writ any thing to the Count of *Nevers* in his prejudice, but only for his Churches Benefit, that it might continue in Peace.

In the Eighty Second he dissuades *Stephen* Abbot of *St. John of Chartres*, from quitting his Monastery to go on Pilgrimage to *Jerusalem*.

In the Eighty Third he comforts *Simon* Abbot of *St. Nicholas of the Woods* in the Diocess of *Laon*, about the Persecution which he suffer'd on account of his Monks. We understand by the Letters of *Sampson* Arch-Bishop of *Rheims*, and *Josselin* Bishop of *Soissons*, to Pope *Innocent II.* that these Monks were dissatisfy'd with their Abbot by reason that he had restored to the Church of *Arras* some Curacy which they were in Possession of.

By the following Letter written to the same Abbot, he entreats him to receive and use kindly a certain Monk which he sends him.

The Eighty Fifth Address'd to *William* Abbot of *St. Thierry*, is a Christian and Spiritual Compliment to serve for Answer to an Obliging Complaint which this Abbot had made him, who did not believe himself so well belov'd by *St. Bernard* as he lov'd him.

In the Eighty Sixth he writes to the same Abbot that he sends him a Monk who had stray'd out of his Monastery. He acquaints him that he has reprimanded him severely and desires of him to do as much, and then to send him back to his Abbot with a Letter of Recommendation. He dissuades this Abbot from quitting his Cloyster to turn Hermit.

In the Eighty Seventh he blames the Conduct of *Oger*, a Regular Canon, who after having laid down a Curacy by the consent of his Bishop, which he had as 'twere extorted from him, on condition that he should remain in his Bishoprick, he Address'd himself to the Metropolitan to Obtain leave to Return to his Abby. Being reund, he entreated *St. Bernard* to Instruct him how he should live. Whereupon this Saint disapproved altogether of his Conduct, yet would not have him nevertheless charge himself anew with the care of his Curacy. He advises him to be thoroughly Sensible of his fault, for that he considers his Retreat as an Action of no great Virtue. He afterwards gives him a great deal of good Advice in this Letter, and in the three which follow, being all likewise writ to him. He excuses himself in the Eighty ninth for not writing him long Letters, because he is Oblig'd to si-

lence, which is interrupted as well as the Tranquility of Mind by Dictating and Composing, and Moreover so far as his Profession is not to Instruct others but bewail his own Sins.

The Ninety First is Address'd to a General Chapter of *Benedictine* Abbots, Assembled at *Soissons* for Reformation of their Monasteries. St. Bernard exhorts them earnestly to Labour about it, for fear (says he) "That the World should say, you were met together to no purpose. Do all in your power to render your Actions and Occupations perfect. They cannot be so too much, because a Man cannot be too Just, too Wise nor too Virtuous. Harken not to such as will say: We will not be better than our Fathers, Owing thereby that they are the Off-spring of Luke-warm and Loose People: Or if they pretend to be Children of Saints, let them Imitate their Sanctity and not their Indulgence and Depravity. There is no living in this World without either Advancing or Retreating, Rising or Descending: If a Man has a mind to continue in the same State, he shall presently fall. He that desires not to be better was never really Good; and whoever ceases endeavouring to be good ceases to have any worth."

The Four following Letters are Letters of Compliment, the First is Address'd to Henry King of England, and the others to the Prelates of his Realm.

In the Ninety Six he commends Richard Abbot of *Fontaine* in the Diocese of *York*, for having embraced the Order of *Cisteraux* with 12 of his Monks in the Year 1132.

In the Ninety Seventh he dissuades Duke *Conrade* from making War upon the Count of *Savoie*.

In the Ninety Eighth He Answers a question which had been put to him. Why of all the Saints that are in the Old Testament, the Church Observes Feasts for none but the *Macchabees*? The Answer is that the Church takes Notice of them because they are not unlike our Christian Martyrs, having suffer'd Death for not Abjuring the Law of God.

In the Ninety Ninth he writes to a Monk whose going out of the Monastery he was Jealous of; but having by a Letter Understood the occasion of it, his Suspicious soon vanish.

In the Hundredth he commends the great Charity of a certain Bishop towards the Poor. *It is* (says he) *a thing so well becoming a Bishop; It is a great Ornament to his Function in that not being able to be Poor by reason of his Revenues, he Nevertheless has regard to the Poor and Indigent; for it is not Poverty that is a Virtue, but the Love of the Poor, and the Poor in Goods are not pronounc'd happy by the Gospel, but the Poor in Spirit.*

In the Hundred and First, he begs of a Monastery to receive a Monk again that had left them without Permission.

In the Hundred and Second, He Counsels an Abbot to try all means to bring a certain Monk to his Duty, and to expell him if he found him Irreclaimable.

In the Hundred and Third he exhorts a Person to forego the inordinate Love that he had for Riches.

In the Hundred and Fourth he Advises another to quit the World.

The Letters following to the Hundred and Fifteenth, are Exhortations to several Persons to embrace a Monastick Life which he greatly commends.

In the Hundred and Fifteenth he dissuades a Monk from turning Hermit.

The Six following Letters contain only Compliments and Thanks.

The Hundred Twenty Second is a Letter of *Hildebert*, at that time Arch-Bishop of *Tours* Address'd to St. Bernard, in which he greatly commends him and begs his Friendship, which Letter St. Bernard Answers after a very Obliging manner in the 123. and in the 124 he Admonishes him to embrace the Interest of Pope *Innocent II.*

By the Hundred Twenty Fifth, he sends to *Geoffrey of Lereux* to engage in the Defence of this Pope against *Peter of Leon*.

In the Hundred Twenty Sixth, Address'd to the Bishops of *Limoges*, *Poitiers*, *Perigueux* and *Saintes*, he vigorously defends the Cause of *Innocent II.* against *Gerard* Bishop of *Angouleme* whom he accuses to have engag'd in the Interest of *Peter of Leon* thro' Ambition.

The Hundred Twenty Seventh is written in the name of *Hugh* Count of *Burgundy*, to *William* Count of *Poitiers*, whom he Admonishes to quit the Party of *Peter of Leon*, and to Acknowledge Pope *Innocent*.

In the Hundred Twenty Eighth, St. Bernard Reproaches Count *William*, in that having once procur'd peace to the Church of *Poitiers*, he had afterwards drove the Clergy of *Hilarion* out of the City. He Advises him to cease that Persecution.

In the Hundred Twenty Ninth, he Counsels the *Genoise* to live Peaceably with the Citizens of *Pisa*, and to continue faithful both to the Pope and Emperor.

In the Hundred and Thirtieth, he Advises likewise the *Pisantines* by reason of the great Affection they had to the Pope.

By the Hundred Thirty First, he puts the *Milanese* in mind of their reconciliation with the Church of *Rome*, and Pope *Innocent*, and earnestly exhorts them to continue their Obedience and submission accordingly.

The Three following are written to the Clergy and People of *Milan* upon the same Account.

In the Hundred Thirty Fifth he rejects, with a great deal of Humility, the Praises which *Peter* Bishop of *Pavia* had given him; and moreover commends that person for his Charity.

In the Hundred Thirty Sixth, he desires Pope *Innocent* to Pardon a Man that was dispos'd to make satisfaction.

In the Hundred Thirty Seventh, he implores the Clemency of the Empress upon the *Milanese*, whom the Pope had not receiv'd into favour till after they had Acknowledg'd *Lorbarin* for their King and Master.

In the Hundred Thirty Eighth, he requires *Henry King of England* to Assist Pope *Innocent*.

In the Hundred Thirty Ninth, he excites the Emperour *Lotharius* to revenge the Church upon Schismatics.

In the Hundred and Fortieth, he recommends the *Pisanines* to this Prince.

In the Hundred Forty First, he sharply Reproaches *Humbert* Abbot of *Igny* for having quitted his Abby.

In the Hundred Forty Second, he condoles the Monks of the Abby of the *Alpi* for the loss of their Abbot *Garin*, who had been advanc'd to the Bishoprick of *Sion* in *Switzerland*.

In the Hundred Forty Third, he excuses his long Absence to the Monks of *Clairvaux*, assuring them that he has been no less concern'd than they about it, and exhorting them to Persevere in their Duty.

The Two following Letters are written upon the same Account, with the same Tokens of Tenderness and Affection.

All these Letters were written under the Pontificate of *Innocent II.* from the year 1132 to the year 1137.

In the Hundred Forty Sixth, he congratulates *Burchard* Abbot of *Balere*, inasmuch that the care he has taken to reform his Abby has not been fruitless, and says the Glory of it is due only to God.

The Hundred Forty Seventh, is a Letter of Thanks to *Peter*, Abbot of *Cluny*, for having Comforted him in the pains he had been at in procuring Peace to the Church. He therein expresses his satisfaction in that the Schism was at length extirpated thence.

The following is a Letter of Compliment written to the same.

In the Hundred and Forty Ninth, he Admonishes this Abbot not to take so much pains to bring the Monastery of *St. Berthin* to subjection.

In the Hundred and Fiftieth, he Commends Pope *Innocent* for having made a Reformation in the Monastery of *Vezelay*, *St. Bennet* on the *Pe*, and those of *St. Meme*, and *St. Satyre*. As likewise for the resolution he had shewn at *Liege* in refusing to grant Investitures at the request of the Emperour *Lotharius*, and for Excommunicating the Clerks that disturb'd the Church of *Orleans*. He exhorts him to employ the like Zeal in opposing *Philip*, Nephew to *Gislebert* Arch-Bishop of *Tours*, who had seiz'd upon the See of that Church.

The Hundred and Fifty First is Addressed to this *Philip*, whom he acquaints with his concern to see him engaged in so pernicious an undertaking. These two Letters were writ in the Year 1133.

In the Hundred and Fifty Second, he writes to Pope *Innocent* in Favour of the Bishop of *Troyes*, who was molested by his Clergy. He there says, that the Insolence of the Inferior Clergy occasioned by the Bishop's neglect, has every where disturb'd the Peace of the Church: That Bishops give Holy things to Dogs and throw Pearls to Swine, who afterwards turn upon them and trample them under their Feet: That such as they prefer, such are they oblig'd to bear with; that they first enrich them with the Spoils of the Church without correcting them, and afterwards they are forc'd to submit to their Insolencies, for Priests that enjoy the Fruits of other's Labours live without Gratitude to their Benefactors, inasmuch, that their Iniquity most commonly proceeds from their abundance. Towards the end of this Letter, *St. Bernard* excuses himself for not having gone to wait on the Pope as he had been desir'd.

In the Hundred and Fifty Third Address'd to *Bernard*, Prior of the Charter-House of *Portes*, near the Town of *Bellay*, which had desir'd of him an Exposition of the Canticles, after having spoken of this Work in a very humble manner, he promises to transcribe and send his Exposition at the beginning of that Book.

In the following Address'd to the same, having sent him this Discourse, he expresses his Sorrow that he had not leisure to go Visit that Charter-House.

In the Hundred and Fifty Fifth, he Acquaints Pope *Innocent*, who had given this Prior a Bishoprick in *Lombardy*, that he is very worthy of that Honour, but that he is not a proper Person for the Place, inasmuch, that the *Lombards* being a headstrong wicked People, a young Man that has always Liv'd in a Cloyster, would find it a difficult matter to govern them, so that he desires this Pope to bestow on him another Place.

In the Hundred Fifty Sixth, he Recommends to this Pope the Church of *Orleans*, whose See was vacant.

In the Hundred and Fifty Seventh, he Recommends to *Haimeric*, Chancellor of the Church of *Rome*, the Provost and Canons of the Church of *Menn*, in the Diocess of *Orleans*. These Two Letters with the foregoing, from the Hundred and Fifty First, were written in the Year 1135.

The Hundred and Fifty Eighth is written to Pope *Innocent*, concerning the Murder of *Thomas* Prior of *St. Victor* in *Paris*, who had been kill'd near *Gournay*, by the Relations of *Thibaud* Arch-Deacon of *Paris*, in his return with *Stephen* Bishop of *Paris*, to the Abbey of *Chelles*, whither they went to make a Reform in that Abbey. The Bishop of *Paris* was so concern'd with this Assassination that he after pronounc'd Excommunication against the Murderers and all their Adherents, reserving to himself only their Absolution, he retir'd to *Clairvaux*, whence he wrote to the Pope, and to *Guesley* Bishop of *Chartres*, his Legate, to incline them to do Justice upon the Assassines. This Letter *St. Bernard* writ to the Pope in his Name to excite his Zeal against so detestable an Action, and to beg of him to Punish the Arch-deacon of *Paris*, as being Accessary to this Murder.

The following Letter is that which was writ to the Pope in the name of the Bishop of *Paris*, upon the same Account.

About the same time there was another Murder Committed on the Body of *Archembaud*, Sub-Dean of the Church of *Orleans*, at the Intigation of a Canon of that Church. *St. Bernard* writes also concerning this Murder to the Pope, by his Hundred and Sixty First Letter, to the end, that so Barbarous a Crime might meet with an exemplary Punishment, not only in the Person of those who had committed the Crime, but also in those who were the cause of it.

There are moreover Three other Letters which follow those, which are the Hundred Sixtieth, the Hundred Sixty Second, and Hundred Sixty Third, by which, he Recommends this Affair to *Haime-ric*, Chancellor of the Church of *Rome*, and to another Cardinal.

Geoffrey Bishop of *Chartres*, the Pope's Legat, upon occasion of these Murthers, Commanded the Bishops of the Provinces of *Rheims*, *Roan*, *Tours*, and *Sens*, to meet at the Council of *Jorre* to Condemn the Authors thereof, pursuant to the utmost rigour of the Canons. We have not the Transactions of this Council of *Jorre*, but we are Assur'd by a Letter of Pope *Innocent II.* Address'd to the aforesaid Bishops, that they Excommunicated all that were in the least concern'd in these Murthers. The Pope confirms their Decree by this Letter, and because it seem'd to him that this Judgment was not severe enough, he order'd farther, That no Mass should be Celebrated in any of those places where these Murthers were found, and that *Thibaud*, *Noterius*, and all others concern'd in the said Murthers should for ever be depriv'd either of enjoying or acquiring any Benefice. He pronounc'd also *Anathema*'s against any that receiv'd or conceal'd these Assassins. All this hapned in the Year 1133. as *Father Mabillon* testifies in his Notes.

The Hundred Sixty Fourth Letter of *St. Bernard* is writ to Pope *Innocent*, concerning the difference which arose in the Church of *Langres*, about the Election of a Bishop, in the room of *William*, who Dy'd in 1138. *Peter* Arch-Bishop of *Lions*, and *Hugh* Duke of *Burgundy*, would have chosen a Monk of *Cluny*, yet *Robert* Dean of the said Church, *Pontius* the Arch-Deacon, *Obric*, and the other Canons would not acquiesce in this Election, but demanded an Accustom'd liberty of choosing whom they pleas'd. The Pope writ to them not to make choice of any without the Advice of some Pious Men, whereupon, they had recourse to *St. Bernard*, and promis'd to do nothing but with his Consent. This Arch-Bishop of *Lions* Agreed to, and the Pope likewise approved of the Choice they had made of *St. Bernard*, who was then at *Rome*. In his return, *St. Bernard* understanding that they were about to Consecrate a Bishop of *Langres* at *Lions*, which he thought not worthy, and whom the Dean and Canons would not receive, he went immediately to the Arch-Bishop, and represented to him, that having agreed to be determined by him, they ought to do nothing without him. The Arch-Bishop laid all the blame on *Hugh*, Son to the Duke of *Burgundy*, but promis'd, that for the future there should be nothing done without his Knowledge. *St. Bernard* propos'd to leave the matter to a Debate in a general Convocation of the Bishops and Clergy. That Monk of *Cluny* who was about to have been Elected, dar'd not appear, but being arriv'd on Friday went away on Saturday. The Arch-Bishop of *Lions* at the same time wrote Two Letters to the Chapter of *Langres*, quite contrary to each other, for by one, he order'd them to proceed to an Election, and by the other, told them that he had not altogether rejected, but only put off to another time the Ordination of this Monk of *Cluny*. Whereupon, this Monk observing his Ordination to be stopp'd, went to the King, and obtain'd from him an Investiture, and afterwards assign'd a day for his Ordination. Soon after *Falcon* Dean of *Lions*, *Pontius* Arch-Deacon of *Langres*, *Bonami* Canon of the same, with two Monks of *Clairvaux*, Appeal'd to the Holy See, and Cited thither as well the Person that would have been Consecrated, as the Persons that would have Consecrated him. *St. Bernard* inform'd the Pope of all matters that related thereto by this Letter.

In the following Letter written to Dean *Falcon*, and *Guy* Treasurer of the Church of *Lions*, he commends them for the Zeal they had shewn in this Affair.

Notwithstanding the Appeal to the Court of *Rome*, yet the Arch-Bishop of *Lions*, and the Bishops of *Aulun*, and *Macon*, Installed and Consecrated the Monk of *Cluny*, which extremely nettled *St. Bernard*, for he wrote very earnestly about it to the Pope and Cardinals, in the Hundred Sixty Sixth, Hundred Sixty Seventh, and Hundred Sixty Eighth Letters. At length he wrought so much upon his Holiness as to cause him to disapprove of this Election, and to give the Chapter leave to proceed to a New Election, after having taken Advice of *St. Bernard*. Whereupon, they immediately went to wait upon him accordingly, and he after having made them all Friends, sent them back to make their Election, as he Acquaints his Holiness by the Hundred Sixty Ninth Letter. Hereupon they Elected *Geoffrey* Prior of *Clairvaux*, a relation to *St. Bernard*, who having met with some difficulty on the Courtdide, *St. Bernard* writ the Hundred and Seventieth Letter to *Lewis* the Younger, in which, he protests that no body had a greater Veneration for His Majesty than himself, and afterwards Assures him that the Election of his Prior to the Bishoprick of *Langres* was altogether against his Intention and good liking, since it depriv'd him of the principal Comfort of his Age and Infirmary, yet that he must nevertheless submit to the Will of God: That it was neither in the power of himself nor the King to oppose it; and that he was perswaded His Majesty would not attempt it, but leave the Church of *Langres* to remedy its Affliction, having been long vacant together with that of *Rheims*: That he humbly thank'd His Majesty for what he writ him thereupon, and would have been conso-
lable, had not he seen the danger of delays, as likewise that the Revenues of that Church were in *Huckster's* hands: That this was that which gave him the greatest trouble, and procur'd no small Dishonour to His Majesty, it being his Duty to preserve the Goods of the Church: That the Election had been made altogether according to Form; That the Person Elect was faithful, for that he would not have been for him had he not first consented to do Homage to His Majesty for the Lands held of the Crown; That he had all along this Precaution given him; That he was not yet put into possession, nor yet enter'd into the City; That for his part he had meddled but little with the mat-
ter

ter, tho' he had been Invited to do it by the Clergy and People, and that the Oppression of several and Prayers of Good Men might well have engag'd him deeper in it: That as the case now stands, it was for his Majesty's Honour and the Publick Good to defer the Confirmation no longer, and that if he did not Return an Answer by those that gave him this Letter, he would peradventure raise the Spirits of divers Religious Men against him, and moreover Prejudice the Revenues of the Crown annex'd to this Bishoprick. There is great likelihood that the King comply'd with St. Bernard's request, for the year following, Falcon Dean of the Church of Lyons, having been Elected Arch-Bishop thereof, Godfrey and St. Bernard wrote in his favour to Pope Innocent, which are the 171 and 172 Letters.

In the Hundred Seventy Third, St. Bernard recommends to Falcon the Monks of the Monastery of Benilsson-Dieu.

The Hundred Seventy Fourth is the famous Letter which he writ to the Canons of Lyons, concerning the Feast of the Conception which they had newly Introduc'd. This Letter he begins with Commending of the Church of Lyons which (says he) "Has always been Preferable to all the rest of France" "not only on account of the Dignity of its See, but also by the strict Order there kept. For is there" "any where a better Discipline to be found, a greater Authority Establish'd and of a more venerable" "Antiquity, principally in regard of Ecclesiastical Duties, it having never hitherto introduc'd any Novelty, nor suffer'd its self to be debauch'd by any change? This has been the occasion (continues he)" "that we can never enough wonder that some of you could have the Boldness to Introduce a Feast" "which the Church has not the least knowledge of, which neither is supported by reason, nor back'd" "by any Tradition: Are we to think our selves more knowing or Devout than our Fore-fathers? and" "is it not a dangerous Presumption to pretend to do what they thought not proper? But (say you)" "we ought to Honour the Mother of our Saviour: Why so we ought in all reason, but still the honour paid to a Queen demands Discretion. This Royal Virgin has no need of false Honour having Several true Titles, and being of a Quality truly Honourable. Honour then the Purity and" "Piety of her Life, Admire her supernatural Fecundity and Adore her divine Off-spring; Commend" "her in that the conceiv'd without Concupiscence, and brought forth without trouble: Affirm that" "Angels respect'd her, All Nations have desir'd her, that the Patriarchs and Prophets have been acquainted with her, and that she was chosen above all Women, and Preferred to all her Sex.——"

"The Church teaches me to have an Uncommon Veneration for the day when she dy'd, and when" "she was receiv'd with an unexpressible Joy into Heaven. The same Church learns me to honour" "the day of her Birth, being verily perswaded that like Jeremiah and St. John Baptist, she was sanctify'd in her Mothers womb. Yes, the Mother of our Lord was Holy before she was Born, and" "therefore the Church cannot err in believing that the day of her Birth was also Holy, nor in" "keeping it solemnly as such: I also am thoroughly perswaded that she was endu'd with so many Graces" "that not only her Birth was sanctify'd, but also all the rest of her Life, which was exempt from" "all Sin; a favour that never yet was granted to any Other of the Off-spring of Man.——What" "then are we able to contribute to these Honours? Let her conception also have Honours (say they)" "since it preceded her Birth, because had not this Conception preceded, her Birth could not have" "been extant to be honour'd. Very well! for the same reason any one might Celebrate the Feasts" "of their Father and Mother, and mount upwards even to their remotest Ancestors. Then we should" "have a prodigious Number of Feasts indeed, and which would be more proper for the Eternity of" "the other Life than the poor circumscrib'd Limits of this. But there is a Book produc'd where this" "Feast is Authoriz'd, as they pretend by Divine Revelation. Why this might very well be, and I my" "self could sooner compose one in favour of any of my Ancestors. For my part I am not willing to" "Credit any of these Books which have neither Reason nor Authority on their side: For" "what Consequence is there that a Conception must be Holy because the Birth was so? was it" "made Holy by its Precedence? Whence had it this Sanctity to communicate to the Birth? and on" "the contrary is it not because this Conception was not Holy, that it was thought necessary to Sanctify" "the Virgin afterwards? Whence proceeds the pretended Sanctity of this Conception? Will" "any one say that it was occasion'd by Grace to the End that she might be conceiv'd" "Holy? But then she could not receive the Appanage of her Divinity before she was Divine, and" "that she could not possibly be before her Conception. Some will say perhaps that she was conceiv'd and" "sanctify'd in the same Moment, but that is what they cannot reasonably make out, for how can Holyness be where sin is? and how can any one deny that sin is not to meet where Concupiscence is to be" "found. If they will not Affirm she was conceiv'd by the Holy Ghost, which I presume no body will" "Offer to Assert? To that not having been Sanctify'd before her Conception, because she then was nothing, nor at her Conception, because she was then in the State of Sin, she must have been sanctify'd" "in the womb of her Mother after her Conception, and that tho' her Birth was Holy her Conception" "was not. In a word her good Fortune of being conceiv'd in Sanctity, is owing only to Jesus Christ," "for all the other Children of Adam have been conceiv'd in Sin. This being thus, what reason can" "there be for Introducing a Feast of the Conception? How can it be maintain'd that a Conception" "which proceeds not from the Holy Ghost, but rather from sin, can be Holy? Or how could they con-
juncture up a Holy-day on Account of a thing that is not Holy in it self? The Church may have" "reason to boast indeed of a Feast which honours sin or Authorizes a false Holyness; Yet whatever" "People may think she will never be brought to Approve of an Innovation contrary to her Usual" "Custom that being the Mother of Rashness, Sister of Superstition, and Daughter of Levity. More-
over if they had proceeded rightly in Introducing this Feast, they should first have consult'd the" "Holy See, and not follow'd blindly and without Deliberation the suggestions of some hair-brain'd" "Ideots. St. Bernard adds that he has understood this error, was in other Places; That he had hitherto forborn taking Notice of it out of a Veneration, he had for the Holy Virgin which pro-
ceeded

to spread it self over the whole Church, of which he was a Member, he could no longer dissemble his resentments without Offending all. He concludes, with saying, that he submits his Judgment to the more Sage and Experienc'd, and chiefly the Authority of the Church of *Rome*, to whom, he reserves the Decision of this matter, being ready to alter his Opinion if the Holy See shall be of another Mind.

Some Authors have undertaken the Defence of the Feast of the Conception of the Virgin, and among others, a certain Person has written a Treatise on this Subject, commonly Attributed to *St. Anselm*, wherein, he attacks *St. Bernard* without naming him. Likewise an *English Monk* call'd *Nicolaus*, writ a little after *St. Bernard's* Death against his Letter. This Monk has been refuted by *Peter Abbot of Celles*; and at the same time *Paton Priest* and Monk of *Proth* blam'd those that had receiv'd three new Feasts, which were that of the most Holy Trinity, of the Transfiguration, and of the Conception of the Virgin, all which he esteem'd very extravagant. In the Century following, *John Belet*, and *William Durand*, Bishop of *Mande*, disapprove also of this Feast, but notwithstanding it was Authoriz'd in the Fifteenth Century by the Council of *Basil*. It must here, be understood with *Father Mabillon*, that *St. Bernard* means by Conception that same instant, in which the Body of the Virgin was Conceiv'd, and not with the School-Divines the moment of the Union of the Soul with the Body, for he could not have overthrown those that say that she was Sanctify'd this Instant, but only such as maintain she was Sanctify'd before she was animated, if he should have compar'd her Sanctification with that of *Jeremias* and *St. John Baptist*, but he plainly insinuates that she was not Sanctify'd before her Soul was United to her Body. Thus it may be observ'd, that *St. Bernard* had no very favourable Thoughts of the Immaculate Conception of the Virgin *Mary*.

The Hundred Seventy Fifth Letter of *St. Bernard*, is an Answer to one writ to him by the Patriarch of *Jerusalem*, wherein, he Recommends to him the Knights of the *Cross*. This Patriarch was *William of Flanders*, who had been formerly a Hermit at *Tours*.

The Hundred Seventy Sixth is written in the Name of *Alberon*, Arch-Bishop of *Treves*, to his Holiness Pope *Innocent*. This Arch-Bishop not being able to go in Person to wait on the Pope, writes him this Letter, to assure his Holiness of the unfeigned Obedience of the Churches on this side the Mountains; and moreover exhorts him not to concern himself at the loss of *Benevento* and *Capua*, which *Roger of Sicily* had taken from him, and likewise assures him, that the Emperor *Lotharius* was preparing to march to his Relief. This Letter was written in the Year 1135.

The Hundred Seventy Seventh is also written to the Pope, in the Name of the same Arch-Bishop, who complains of the Fatigue and Care he is like to undergo in his Arch-Bishoprick. He says, he accepted it not without regret; that he is plagu'd by his Suffragans who are young persons of Quality, and who rather oppose than assist him; that Right, good Manners, and Religion, are extinct in their Suffraganships; that he thinks himself oblig'd to Acquaint his Holiness with what he will not give him leave to reform; that notwithstanding, he undergoes patiently all these Affronts rather than act any thing contrary to the Obedience he owes to the Papal Chair. But that he begs of his Holiness to consider that these Injuries fall on the Papal See, and that the Contempt had of him renders also the Holy See despis'd: That in a word, he has several more complaints to make to him, of which his Holiness may be better inform'd by the Deputy he has sent.

In the following Letter written also in the Name of the former Person, and Address'd to Pope *Innocent*. *St. Bernard* lays open all the causes of Complaint which the Arch-Bishop of *Treves* had against the Pope, grounded upon the frequent usage of Appeals, which brought all matters before the Holy See, and quite destroy'd the Authority of the Arch-Bishops and Bishops. Observe how *St. Bernard* represents this matter to the Pope. *I speak to you, (says he,) with a great deal of Freedom, because I have a more than ordinary Affection for you, which could not be, should I use Dissimulation. The Arch-Bishop of Treves his Complaint is not his alone, but proceeds from the Sentiments of several others, and chiefly those that love you best. They complain that Justice is no more to be found in the Church, that the Keys thereof become of no use, and the Episcopal Authority is rendered Despicable, by reason that the Bishops have now no more power to revenge the Injuries done to God, nor to punish the Offences committed in their Diocesses. The fault of all which is laid upon you and the Court of Rome. It is affirm'd that you abolish what they have well established, and that you have establish'd what they abolish'd with Reason; That all Criminals and disobedient Persons, whether they be of the Clergy or Laity have immediately recourse to you, and boast when they return, that they have not met with Protectors who ought rather to have been Punishers of their Crimes. What a shame is this! What occasion for Laughter to the Enemies of the Church! Friends find themselves Confounded, the Faithful Affronted, Bishops become the Subjects of Scorn and Contempt; and your Authority much lessen'd by the weakness of your Decisions. In those only have a true value for the Holy See, who labour heartily to procure the Peace, and advance the Grandeur of the Church of Rome. Why therefore will you your self weaken your own Strength? He afterwards proceeds to represent to the Pope the mischiefs occasion'd in the Churches of *Toul*, *Verdun*, and *Metz*, by the Protection which the Holy See has unwisely bestow'd. He Accuses the Bishops of *Metz*, and *Toul*, of Tyranny and Misgovernment, and complains that the Holy See has upheld them in it, and particularly that the Bishop of *Metz* had quash'd a free Election made with all form, in his Chapter, and plac'd by his Authority, a Probationer in the Church. At length he gives the Pope an extraordinary Character of the Arch-Bishop of *Treves*, assuring him, that he is a much more faithful Person both to the Church and the Holy See.*

In the Hundred and Seventy Ninth, and Hundred and Eightieth Letters, he Recommends to this Pope the Affair which this Arch-Bishop had with the Abbot and Monks of *St. Maximine* and desires his Holiness to revoke the Brief which they last had obtain'd. One of the greatest Advantages of the Holy See, (says he,) is, that it can revoke whatever it finds it has been overseen in granting. It is certain-

by very just and commendable that a Person should not get any advantage by his Crime, and above all with the Holy See and Sovereign Bishop. This is what engages me in a boldness to request your Favour, in behalf of the Arch-Bishop of Treves, and to lay before you such instances of his Integrity as I am pretty well assur'd will succeed. All his Crime is having wrested a Monastery out of the hands of Laicks, and endeavouring to purge it of its Errors.——May God always fortify your Holiness with his Divine Grace, that the Monks may at no time over-reach you: These Monks that hunt not after Liberty more than they fly Order and Discipline.

The Hundred and Eighty First, is a Letter of Thanks to Haimeric, Chancellor of the Holy See.

In the Hundred and Eighty Second, he writes very earnestly to Henry, Arch-Bishop of Sens, concerning his inflexibility, which, he says, has procur'd him a great many Enemies.

In the Hundred and Eighty Third, he exhorts Conrad King of the Romans, to be Obedient to the Pope.

In the Hundred and Eighty Fourth, he excuses himself to Pope Innocent, for not being able to send him some Religious Persons, as he promis'd, by reason of three late Foundations he had made.

In the Hundred and Eighty Fifth, he exhorts Eustace who had possess'd himself of the Church of Valence, not to persist in his design thro' a false Glory, and by being Advis'd by Flatterers who play'd upon him.

In the Hundred Eighty Sixth, he recommends to Simon Son of the Chastelan of Cambray, the Monks of the Monastery of *Kancellies*, and desires him to confirm the Donation which his Father had made them.

The following Letters were writ in the Year 1140, against Peter Abaelard.

The Hundred Eighty Seventh is Address'd to those Bishops that were to Assemble at the Council of Sens all whom he exhorts to promote zealously the interest of Religion.

In the Hundred Eighty Eighth, he makes the same Entreaty to the Bishops and Cardinals of the Court of Rome. He in general accuses Peter Abaelard of Contemning the Fathers; raising trifling Questions upon elevate Subjects, and, in a word, for confiding too much in his Wit, and not contenting himself with the plainness of Faith, and afterwards descending to particulars, Read (says he, to those to whom he writes) Peter Abaelard's Book, which he calls his Theology. It is easie to be found, because it is to be Sold, and there are a great many Persons at the Courts of Rome who Read it. See there how he advances upon the Holy Trinity, the Generation of the Son of God, the Procession of the Holy Ghost, and several other matters which both the Ears and Minds of Catholics are but little Accustom'd to. Read likewise another which is said to be his Book of Proverbs, but which is Entitled, Notice Teipsium: There you may observe how full his Works are of Sacrilege and Errors. What strange Opinions has he concerning the Soul and the Person of Jesus Christ, of his Descent into Hell, and the Sacrament of the Altar; of the power of binding and of loosing, Original Sin, Concupiscence, the Sin of Pleasure, the Sin of weakness, the Sin of Ignorance, of the Action of Sinning, and the Will of Sinning. If you find hereby that I have reason to be mov'd, be you also like, but that you may not be so to no purpose, be sure to bestir your self suitable to the Rank, Dignity, and Authority of your Power. Lay these Works of Darkness open, Reprehend and Condemn them publicly, and stop the Mouths of those that speak Evil.

In the following Letter to Pope Innocent, he expresses his concern in that Schism had not been sooner extinguish'd, and that the Errors of Peter Abaelard, and Arnaud of Bresse had not sooner been abolish'd. He Acquaints his Holiness, that he has been invited by the Arch-Bishop of Sens, to enter the Lists with Abaelard. That he came at the time appointed, and in the Presence of the King, Bishops, Abbots and several Learned Men, he produc'd divers Articles against him, but as they were going to be Read, this Heroe all of a sudden went out of the Assembly, and Appeal'd to the Judges that he had chosen, which I hope (says St. Bernard,) will not be approv'd of. In his Absence, the Articles propos'd were examin'd ino, and found repugnant both to Faith and Truth. He concludes this Letter by earnestly exhorting the Pope not to grant protection or encouragement to a Person that was at variance with the Establish'd sentiments of St. Peter.

The Hundred and Ninetieth is a Treatise against the Errors of Peter Abaelard, which is also inserted amongst his *Opuscula*.

The Hundred Ninety First is written to Pope Innocent, in the several Names of Sanson, Arch-Bishop of Rheims, Josselin Bishop of Soissons, Geoffrey of Chalons, and of Aloisus of Arras, against Peter Abaelard. They are made to Accuse him of Presumption, Error, and Heresie, and also observe, that his Book of the Trinity has already been Condemn'd to be Burnt by a Legat of the Holy See; and moreover, that having been lately Accus'd by the Abbot of Clairvaux, to avoid his Condemnation, he had Appeal'd to the Holy See, without cause or reason, against the Judges which he himself had made choice of; and that the Bishops who were Assembled about that Affair would not Decree any thing against him out of respect to the Holy See, but only Condemn'd some few Articles drawn out of his Books. In a word, that it was necessary that his Holiness should apply some speedy remedy to a mischief which daily encreased.

In the Hundred Ninety Second, he Counsels Guy, Cardinal of the Church of Rome, not to favour the Errors of Abaelard on account of Friendship for his Person, and to frighten him the more from it, he tells him, that he treats of the Trinity like Arius, like Pelagius of Grace, and like Nestorius concerning the Person of Jesus Christ.

In the Hundred Ninety Third, he writes to another Cardinal Nam'd Ives, acquainting him that he is surpris'd that Abaelard should find so many Friends and Protectors at Rome.

By the Hundred Ninety Fourth Letter, Pope Innocent Answers Henry Arch-Bishop of Sens, Sampson Arch-Bishop of Rheims, the Bishops their Suffragans, and St. Bernard Abbot of Clairvaux, that he has been

been as much concern'd for the Novelties advanc'd by *Abaelard*, as joyful at the Zeal they have shewn to oppose him in his Innovations, and declares that by the Advice of the Bishops and Cardinals of the Church of *Rome*, he had Condemn'd the Articles which they had sent him, and all the false Doctrines of *Petrus Abaelard*, together with their Author, on whom he has enjoy'd perpetual silence, as being a Heretick; and moreover, that he esteems all the Followers and Defenders of these Errors, to be worthy of being put out of the Communion of the Church.

In the Hundred Ninety Fifth, he Counsels the Bishop of *Constance* to expel *Arnaud* of *Bresse* out of his Diocess, he having already been driven out of *Italy* and *France* for his Errors.

In the Hundred Ninety Sixth, he gives the same Advice to *Guy* the Pope's Legat, to whom this *Arnaud* was retir'd for shelter.

In the Hundred Ninety Seventh, he reproves *Peter* Dean of *Bezanson*, for disturbing the Abbot and Monks of *Cherlieu*.

In the Letter following, he earnestly Recommends their Case to Pope *Innocent*, who refers it to *John* Abbot of *Bonneval*, then Bishop of *Valence*, and to the Bishop of *Grenoble*. These determin'd in favour of the Abbot of *Cherlieu*. But *Peter* not being willing to acquiesce in their determination, continu'd to importune the Holy See for redress, which occasion'd *St. Bernard* to write the Hundred Ninety Ninth Letter to Pope *Innocent*, to beg of him to confirm the Judgment Pronounc'd by the Bishops.

The Two Hundredth is written to *Uger* Bishop of *Angers*, concerning a difference between this Bishop and the Abbess of *Fontevault*.

In the Two Hundred and First, he admonishes *Bauduin* Abbot of the Monastery of *Realme*, and recommends to him in particular three things, First, to instruct others by his Discourse, Secondly, to give them good Example by his Works, and Thirdly, to apply himself to Prayer.

In the Two Hundred and Second, he exhorts the Clergy of *Sens* not to proceed too rashly in the Election of an Arch-Bishop, but to wait for the Opinion of the Suffragan Bishop's, and consent of the Persons of Rank in the Diocess to prevent that befalling them which hapned before to the Churches of their Neighbourhood, *Orleans* and *Languedoc*. He Recommends to them, moreover to proclaim a Fast, Assemble the Bishops, Summon the Monks, and in fine, to omit none of the requisite Ceremonies in this Election. This Letter was written after the Death of *Henry*, Arch-Bishop of *Sens*, who was succeeded in the Year 1144. by *Hugh* Abbot of *Pontigni*.

In the Two Hundred and Third Letter, he Counsels the Bishop and Clergy of *Troyes* not to suffer the Sub-Deacon *Anselme* to be Marry'd and carry Arms.

The Two Hundred and Fourth, contains a Christian Compliment to the Abbot of *St. Aubin*.

The Two Hundred and Fifth, is an Answer to the Bishop of *Rockester*, who wrote to him somewhat severely about causing *Robert Pallus* to Live at *Paru*, when he thought it necessary.

In the Two Hundred and Sixth, he Recommends one of his Kindred to *Melisenda* Queen of *Jerusalem*, and wishes her a long and happy Reign.

The Three following Letters Address'd to *Roger* King of *Sicily*, contain nothing remarkable.

The Two Hundred and Tenth, and the Eight following, are Letters of Recommendation Address'd to Pope *Innocent*. In the Two Hundred and Thirteenth, he complains that this Pope took little or no notice of the Reconciliation made by his means with *Peter* of *Pisa*. In the Two Hundred and Sixteenth, and Two Hundred and Seventeenth, he Complains that *Radulphus* Count of *Vermandon*, having put away one Wife and Marry'd another, was seemingly vindicated by the Court of *Rome*. He likewise Commends *Thibaud* Count of *Burgundy*, for taking the part of the first Wife which was his Niece. In the Two Hundred and Eighteenth, he justifies himself to the Pope against a suspicion had of him concerning the Goods of the Cardinal *Ives*, allying his Holiness that they had been embezzled contrary to his knowledge.

The Two Hundred and Nineteenth is Address'd to *Alberic*, Bishop of *Ostia*, *Stephen* of *Palestrine*, *Igmarr* of *Frescati*, and *Gerard* Chancellor of the Church of *Rome*, concerning a difference which hapned between the King of *France* and the Pope, on account of the Arch-Bishop of *Bourges*. This Arch-Bishoprick being vacant, the King had given the Clergy of *Bourges* leave to choose any other for their Arch-Bishop than *Peter*, whom the Pope had cast a favourable Eye upon. He was nevertheless Elect'd afterwards, and Consecrated at *Rome* by the Pope. Whereupon, the King having made an Oath, that he should never be Arch-Bishop during his Life time, would not receive him, but declar'd War against the Count of *Champagne*, to whom he was retir'd. This caus'd the Pope to interdict the Dominions of *France*, and it was upon this occasion that *St. Bernard* writ this Letter, by which, he wills the Prelates of the Court of *Rome*, that they might have learnt by the Persecution of *Guiberts*, and undertakings of *Burdin* and *Peter* of *Leon*, how much Schism is to be dreaded, and how hazardous it is to raise any difference between the Regal and Sacerdotal Power. That therefore they must Act with Prudence, and manage Matters with Lenity not to incur the danger of a New Schism; That he can by no means excuse the King for having made an Oath, which it was both a Crime and Sin to keep; nay, though he was in a manner forc'd to perform it, being a custom among the *French* to observe any, though never so unjust; that his Intention was not to excuse the King of *France*, but ask Pardon for him; and lastly, that the concern he was in, his Age and Majesty, do in some measure deserve it, without being like to do any great wrong to the Church.

In the Two Hundred and Twentieth Letter, he writes to King *Lewis*, that he cannot hinder the *Anathema*'s being renew'd against *Radulphus*; and endeavours to perswade his Majesty, that that ought not to fetter him at variance with Count *Thibaud*.

In the Two Hundred Twenty First, he speaks high to this Prince, and takes a great deal of Liberty to reprove him, Affirming that he is an Enemy to Peace; that he has violated the Treaties which he

has made; that he has communicated with Excommunicated Persons; that he has encourag'd Murthers, Theft, Robbery, and the Destruction of Churches; that not contented to Assume an Authority over the Church of *Bourges*, which did not belong to him, he also hinders the Church of *Châlons* from having a Bishop, as likewise permits his Brother to seize upon the Revenues of the Bishopricks. He Admonishes him to forbear speedily these Exactions, and prevent the anger of God by Repentance after the Example of the King of the *Ninevites*.

In the Two Hundred Twenty Second, he writes to *Josselin* Bishop of *Soissons*, and *Superus* Abbot of *St. Denis*, likewise the Kings Minister, concerning the occasions pretended at Court for making War upon Count *Thibaud*, as also touching the wrong which the King did to the Churches.

These Letters writen with all the freedom imaginable, extremely incens'd the King and his Ministers against *St. Bernard*, who having understood as much by the Answer which *Josselin* sent him, he signifies again to him in the Two Hundred Twenty Third Letter, that perhaps he had been a little bold, but that his Presumption was merely caus'd by Grief, and the Zeal he had for the Welfare of the Church, and moreover that it was to have been wish'd that they had made use of the same Liberty, and endeavour'd to reclaim the King by the like Admonitions.

In the Two Hundred Twenty Fourth, he acquaints *Stephen* Bishop of *Palestrine* with the damage which the King had done to the Churches of *France*, putting him in mind that he ought to Repent, having writen to *Rome* in favour of this Prince.

In the Two Hundred Twenty Fifth, he exhorts *Josselin* to endeavour a Peace.

The Two Hundred Twenty Sixth is writen to the King in the Name of *Hugh* Bishop of *Auxerre*, as likewise in his own, wherein he Admonishes this Prince, who had just before frustrated a Negotiation begun at *Corbeil*, to renew the same and to have more advantageous thoughts for the good of the Church.

In the Two Hundred Twenty Seventh, he conjures *Josselin* to use his Interest that no damage may come to him especially from the King, who was not a little incens'd against him. All these Letters were writen in the Years 1142 and 1143.

The Two Hundred Twenty Eighth, is a very Civil Answer to a Letter of *Peter* Abbot of *Cluny*'s lately writen to him, whereby he gives him to Understand that he could heartily wish to renew the Friendship that had formerly been between them, and which was now Interrupted by some differences as well on account of the Bishop of *Langres*, as by reason that Pope *Innocent* had discharg'd the Order of *Cîteaux*, of the Tithes which they paid to *Cluny*.

The following is the Answer which *Peter* of *Cluny* gives to this Letter, in which after having heap'd on *St. Bernard*, a great many Complements, he searches into the Reasons, why the Orders of *Cluny* and *Cîteaux*, which ought to live in good Intelligence with each other, so continually jar and disagree; and he makes it plainly appear, that they have no reasonable Cause to be so divided: For in the first place, if their Difference be about Lands or other temporal Goods, they have proper Judges who may regulate those Matters, and make Peace between them. Secondly, they ought not to disagree about their Monastick Observances, because if the different Customs of different Churches, hinders not the Union of the Spirit and Charity among Christians, no more ought the diversity of Practices and Ceremonies to be a cause of Division among Monks, who although they are all of one Order, yet may have different Usages and Customs, *St. Bennet* himself having been sensible that his Order might be subject to some Moderation or Explication. He then brings examples of these Differences, and shews that both Orders may observe their Customs separately, and with simplicity of Heart, without condemning each other in them. Thirdly, he affirms that the different Colours of Habits ought to be a less subject of Division, since nothing is more ridiculous than for Men to fall out on such trifling Accounts. And lastly, he lays the blame on the Spirit of Pride, which (he says) had divided the Monks of *Cluny* and *Cîteaux*; the former being unwilling that the latter should be prefer'd to them, and the latter Glorifying that they had been restorers of the Order, and of Monastick Discipline. He concludes by exhorting both Parties to live in Peace, and to preserve a mutual Esteem and Value for each other.

In the Two Hundred and Thirtieth he writes to the Cardinals of *Ostia*, *Presani* and *Palestrine*, to relieve the Church of *Metz*, which for some time had rather been in the hands of a Wolf than a Shepherd. He speaks of *Stephen* Bishop of that City, and Nephew to Pope *Calixtus* II. who came to the Bishoprick whilst he was young, which occasions *St. Bernard* to say, that he began like a little Wolf, but now being become a great one, he ravaged the Herd of Christ by Rapines, Conflagrations and Murthers.

The Two Hundred Thirty First is writen to the same Cardinals, in favour of the Abbot of *Lagny*, accus'd at *Rome* to have refus'd receiving the Pope's Nuncio, to have torn his Holiness's Letter, to have imprison'd certain Monks, and to have given divers Lands of his Monastery to his Relations. *St. Bernard* after having exceedingly commended this Abbot, proceeds to reply to his Accusations. First he says he did not entertain the Nuncio which his Holyness sent into *England*, by reason that the Provost *Humbert* promis'd to do it for him; that the Letter which he was accus'd to have torn, was yet whole; that he never imprison'd any Monks, but only sent some that were of a very turbulent Spirit to other Monasteries, and as for giving away the Monastery Lands to his Relations, he never did without a Clause of Reversion, and a Rent reserv'd according to Custom, and which likewise was executed in presence of the Bishops of *Soissons* and *Auxerre*, and of *Thibaud* Count of *Champagne*, Conservator of the Rights and Privileges of the Monastery. As to the rest, he said it was unaccountable that a proud, rebellious and ambitious Monk, should obtain his Liberty of the Holy See. Formerly (says he) you have been accus'd of domineering over the Clergy, and the Consciences of all the World, contrary to the precept of the Apostle; and now you add something more to this Presumption, in shewing an Inclination to dispose absolutely of all Religious Persons; inasmuch, that I know not what remains for you

to desire more, unless you would likewise command over the Angels. I do not impute this to my Lord Pope Innocent, who might easily have been ever persuaded, being but a Man, and I beg of God not to impute it to him, not in the least doubting, but when he shall come to a knowledge of the Truth, he will abhor the favouring of so pernicious and dangerous a Person as that Monk was.

In the Two Hundred Thirty Second, he writes to the same Cardinals, that if the Abbot of St. Theofroy, commonly called St. Chaffre, in the Diocess of Puy in Velley, be guilty of those things whereof he is accused, they ought not to favour, but speedily punish him.

In the Two Hundred Thirty Third, he writes to John Abbot of Busey, in the Diocess of Nantes, perswading him to return to his Abby, which he had quitted for some time before.

In the Two Hundred Thirty Fourth, he desires Herbert Abbot of St. Stephen of Dijon, to pardon one of his regular Canons, though he had written injuriously against him.

In the Two Hundred Thirty Fifth, written in the Year 1143 to Pope Celestine II. He writes very bitterly against William, who had got possession of the Arch-Bishoprick of York, being guilty of several Crimes which he was not clear'd from but by a false Oath. The Cause was removed to Rome, and he obtain'd of Pope Innocent a Bull in his Favour, whereupon St. Bernard begs of Celestine not to suffer so ill a Man to continue in possession of the Arch-Bishoprick of York.

In the following Letter he writes upon the same subject, and after the same manner, to the Prelates of the Court of Rome.

In the Two Hundred Thirty Seventh, he writes to the same, concerning the Elevation of Bernard, Abbot of St. Anastasius, to the Sovereign Pontificate (Eugenius III. who succeeded Lucius II. in the Year 1145.) He admires how they could draw him out of his Cloyster where he was at quiet, to bring him into the World, and lay the whole Care of the Church upon him, which he says makes him very much doubt whether he will be able to sustain the Weight, and therefore recommends to them to support him therein.

The Two Hundred Thirty Eighth is Addressed to Pope Eugenius, then but newly rais'd to the Holy See. St. Bernard acquaints him with his Joy, intermixt with Grief and Fear for his Elevation to that Dignity. And afterwards he exhorts him to sustain with Apostolick Zeal, the sublime Ministry which was committed to him, and to endeavour to answer the Opinion people generally had of his Virtue. He writes to him particularly concerning the irregular Lives of the Arch-Bishop of York and the Bishop of Winchester. At length he recommends to him to abolish the wicked Custom crept into the Court of Rome, of bestowing Favours for Money; and moreover admonishes him to remember at all times that he is a Man, and to think often of Death by Reflecting how little time the Pontificates of several of his Predecessors have lasted.

In the Two Hundred Thirty Ninth, and the Two Hundred and Fortieth, he writes again to the Pope against the Arch-Bishop of York, and presses his Holiness to suspend him.

The Two Hundred Forty First is written to Hildefonsus, Count of Tholouse, concerning the Errors of Henry, Disciple to Peter de Bruys, whom this Count favoured. "How many Disorders (says he) do we every Day hear that Henry commits in the Church of God? That ravenous Wolf is within your Dominions clothed in a Sheeps' Skin, but we know him by his Works. The Churches are forsaken, the People are without Bishops, and the Bishops are no more respected. In a Word, the Christians are without Christ, the Church are like Synagogues, the Sanctuary dispos'd of his Holiness, the Sacraments look'd upon as prophane Institutions, the Feast days have lost their Solemnity, Men grow up in Sin, and every day Souls are born away before the Terrible Tribunal of Christ, without being first reconciled to and fortified with the Holy Communion. In refusing Christians Baptism, they are denyed the Life of Jesus Christ. A Man that Teaches and Acts so contrary to the Will and Word of God, cannot be from God. And yet alas! he is hearkened to by many, and finds those that are ready to believe him. He would have People believe that the Church of God is at an End, and reduc'd only to that small number that he imposes on: After having been driven out of France, he nevertheless finds an Asylum in your Dominions. Consider with your self, Great Prince, if this Person does you any Honour; he is an Apostate; for after having quitted his Cloyster to live loosely, and not being willing to tarry in his own Country, or rather having been whip'd out of it, he went about begging his Bread, and Preaching for a wretched Sustainance, and whenever it hapned, that he got any thing over and above, he did not fail to consume it at Play, or at other means more shameful. This famous Preacher has been often found with Women of ill Lives. Inform your self therefore, I beseech you, how he has been driven out of Lausanne, Mont, Poitiers and Bourdeaux, and what Reputation he has left behind him in those Places. St. Bernard sends this Prince word, that he is coming to reform the Disorders that this Prince has caused in the Churches of his Dominions; that he has Authority for that Purpose; that he shall do, his utmost endeavours to extirpate this pernicious Plant, with assistance of the Bishops, and particularly by the Authority of the Cardinal of Ostia, who will be sent on purpose by the Holy See. He takes notice to him, that it will be for his Interest to receive this Cardinal Kindly, and to joyn his Authority with theirs, to the end, that the Pains they shall take for the Salvation of him, and his People may not prove of no effect.

In the Two Hundred Forty Second, written by St. Bernard after his return from this Country, he exhorts the People of Tholouse to shun Hereticks, obey their Bishop, exercise Hospitality, and not to suffer any Preachers among them, but such as have either Ordination from their Bishop or the Pope.

These Letters were written in the Year 1147.

The Two Hundred Forty Third, is Address'd to the Lords and People of Rome, after they had driven out Pope Eugenius III. He reproaches them severely for this Action, and conjures them to reconcile themselves speedily to him.

In the Two Hundred Forty Fourth, he exhorts *Comrade*, King of the *Remans*, to Re-establish the Pope, and Punish the Rebels of *Rome*; giving him to understand, that it is as much for his Interest as for that of the Holy See, that the City of *Rome* which is Metropolis of the Empire, should be under his Subjection.

In the Two Hundred Forty Fifth, he Commends the Zeal which Pope *Eugenius* shew'd in opposing King *Lewis* the Younger's obliging *Elia* Bishop of *Orleans* to quit his Bishoprick.

In the Two Hundred Forty Sixth, he Recommends this Bishop to the Pope, being before but an humble Monk, and entreats his Holiness to take pity on his Condition, and to provide for the Payment of his Debts, out of the Revenues of his Bishoprick.

In the Two Hundred Forty Seventh, he Prays the same Pope to permit *Sampson*, Arch-Bishop of *Rheims*, to make use of the *Pallium* which he had been forbidden, on account of his having Crown'd King *Lewis* in the Church of *Bourges* in presence of the Arch-Bishop of that City.

In the Two Hundred Forty Eighth, he advises this Pope not to suffer himself to be over-reach'd by the Bishop of *Sez*, who was coming to wait on him, to get himself re-establish'd.

In the Two Hundred Forty Ninth, he recommends to the same *Orbert* the Prior of *Chaise-Dieu*, Bishop Elect of *Valence*, chosen in the Year 1145.

In the Two Hundred and Fiftieth, he Acquaints the Prior and Monks of *Portes*, that they ought not to take it amiss that the Pope would not allow one of their Fraternity to be Bishop, though he was chosen. He says, that perhaps his Holiness would not admit of him, because he was too Young, and that he would have nothing to be said afterwards against the Election. And as for his own part, he says, he never oppos'd it in the least. Afterwards, he tells them, that he is sorry that the Abbot of *Troyes* had writen to them so very harshly, and he concludes his Letter with these Humble Words. *My Monstrous Life and my Afflicted Conscience Cry towards you for Compassion, for I am a kind of Amphibious Creature, that neither live altogether as an Ecclesiastick nor a Recuse; and it is now a long while since I have quitted the Life of a Monk without forsaking the Habit. I esteem it needful to acquaint you with what you may easily hear from others, that is, what I do, what I employ my self about; what regards I expose my self to in the World, and through what dangers I am compelled to go: If you are not acquainted with these I beseech you to inform your selves of them, and when you have thoroughly learnt them, to favour me with your Advice and Prayers.*

In the Two Hundred Fifty First, he intercedes to Pope *Eugenius* in behalf of the Monks of *Baume*, whom this Pope had punish'd by changing their Abbey to a Priory, for their having slighted the Authority of the Holy See.

In the Two Hundred Fifty Second, he conjures the same Pope to put in execution the Sentence pronounc'd by *Innocent II.* against the Arch-Bishop of *York*.

The Two Hundred Fifty Third is an Answer to a Letter from *Hugh* Abbot of *Premonstre*, who had made several Complaints against the Monks of *Clairvaux*. *St. Bernard* tells him, he did not do well to complain of him and his Order, since he has always had an esteem for that of *Premonstre*, and that he has done them several Services upon divers occasions: He brings several Examples of what he asserts, and at length justifies himself against what that Abbot had alledged against his Order. Towards the end, he admonishes them not to break the Union betwixt them, Acquainting them that for his part he shall never be wanting in the Duties of Charity and Friendship.

In the Two Hundred Fifty Fourth, he Commends *Gurini*, Abbot of the *Alpes*, in endeavouring to reform his Monastery, and exhorts him, not to discontinue so good a Work out of fear of not being able to accomplish it while he lives, since the short time we have to live is not sufficient excuse for not endeavouring to make our selves perfect, and that such as do not labour after a progress in Spiritual Affairs go backwards instead of advancing.

In the Two Hundred Fifty Fifth, he exhorts *Lewis* the *Gross*, King of *France*, not to hinder the holding of a Council which he believes necessary for the good of the Church. It is of the Council of *Pisa* that he speaks, conven'd in the Year 1134. so that this Letter ought to precede the others by many Years.

In the Two Hundred Fifty Sixth, he exhorts Pope *Eugenius* not to be dishearten'd because of some loose Christians had sustain'd in the East, but to succour and assist them to his power. He moreover tells him, that he was more than ordinarily surpris'd when he heard that he was pitched upon for General of the Army, that was to go thither, being no ways qualify'd for that Employ.

In the Two Hundred Fifty Seventh, he writes to this Pope in favour of *Philip*, who was become a Monk of *Clairvaux*, after he had been suspended from his Bishoprick of *Tarentum*, and desires his Holiness to be kind to him.

The Three following Letters were writ concerning *Rualenus*, who had been chosen Abbot of *St. Anastasia*. *St. Bernard* after having request'd of his Holiness by the first of these Letters to discharge him from his Burthen. In the Second, consents that he shall continue it, since his Holiness desires it, and by the Third, he Admonishes this Abbot not to be uneasy under his Vocation.

In the Two Hundred Sixty First, he desires *Eugenius* to take off the Excommunication pronounc'd against the Abbot of *St. Urban*, who had bestow'd the Habit of that Order on a Knight Templar.

The Two Hundred Sixty Second, is a Letter of Recommendation to the Pope, in favour of the Monks of *Morgen*.

The Two Hundred Sixty Third is Address'd to the Bishop of *Seissens*, in favour of the Abbot of *Cbesy*.

The Two Hundred Sixty Fourth is a Letter from *Peter*, Abbot of *Cluny*, to *St. Bernard*, in which, he extremely Commends *St. Bernard*, and begs of him to send him his Secretary *Nicola*.

The Two Hundred Sixty Fifth is St. Bernard's Answer, in which, he rejects the Praises given him, and moreover informs him, that he cannot send the Person he desires, by reason, that he was with the Bishop of Auxerre, where he was so Sick that it was impossible he should come to Clairvaux without great inconvenience.

The Two Hundred Sixty Sixth is written to Suger, Abbot of St. Deny, a little before his Death. He exhorts him to prepare courageously for Death, and professes a great deal of Friendship for him.

By the Two Hundred Sixty Seventh, he tells Pope Eugenius that he was grossly deceiv'd when he rais'd to the Ecclesiastical Dignity a Person Convicted of Crimes and Condemn'd for them, by Lambert Bishop of Angoulême, and therefore begs of his Holiness to revoke what he had done.

In the Two Hundred Sixty Ninth, he sends him word that he would not have him give Credit to a Letter he lately wrote him, about a Person who had over-reach'd him by a Recommendation from the Bishop of Beauvais.

In the Two Hundred and Seventieth, he writes again to the Pope, in favour of Anselmus, Prior of the Great Charter-House, who having expell'd some of his Monks for Disobedience and Irregularity, they had gone to Rome, and obtain'd a Re-establishment from the Pope. St. Bernard says, that from the first foundation of this Order, he had never heard that a Carthusian who forsook his Cloyster had ever been receiv'd again, without making ample Satisfaction; that these Monks who had thus forsaken their Order did yet worse in returning to it. "And what good (says he to the Pope) does your Holiness believe, that these Monks could do, whose leaving their Monastery was an effect of Disobedience, and their returning to it the Product of Pride? They rejoice for the Ill they have done, and insult over those whom they have Offended; and, in a word, they even Triumph for having obtain'd the Victory. The Prior is no more Prior; he bears his Office with regret, not being willing to see the Destruction of his Order, and he would have left his Monastery long since, could he have gone out alone.——Consider therefore most Holy Father, (continues he,) how you have been over-reach'd, and what Punishment he deserves, who has thus deceiv'd you!——Take Care then that the Prior be restor'd, to the end, that Iniquity may not Triumph over Justice. He afterwards Acquaints the Pope with the Death of Raymond, Abbot of Cîteaux, and that Gervin, Abbot of Bonneval, had succeeded him. This Abbot Dy'd in the Year 1151. This Letter therefore belongs to that Year.

In the Two Hundred Seventy Fifth, he excuses himself to Thibaud, Count of Champagne, for not caring to be concern'd in promoting his Son's having Benefices while he was but a Child, and this for Conscience sake, well knowing that Ecclesiastical Dignities ought only to be bestow'd upon such as are able to acquit themselves of their Functions, and moreover, it being not allowable for one person to enjoy several Benefices at a time, unless by Dispensation or some other considerable reason that the Church may have.

In the Two Hundred Seventy Second, he exhorts the Bishop of Laon, (Gautier Abbot of St. Martin who was made Bishop of that See in the Year 1151.) to be reconcil'd to the Bearer of that Letter.

The Two Hundred Seventy Third, is written to the Abbot and general Chapter of Cîteaux: He gives them to understand that he could heartily wish his Affairs would give him leave to Assist in their Chapter, and moreover Admonishes them to Labour in the Reformation of their Order.

In the following he thanks Pope Eugenius for the Letter full of Charity and Zeal which he had written to his Chapter, and moreover entreats him to continue always the same good will towards his Order: He acquaints him towards the End that he is Sorry that he had taken from them Hugh Abbot of the Three Fountains, to make him a Cardinal.

In the Two Hundred Seventy Fourth, he gives this Abbot of the Three Fountains, to Understand, that he Repents having writ to Rome, in favour of the Nephew of Hugh Bishop of Auxerre then lately Dead.

In the Two Hundred Seventy Fifth, he Acquaints the Pope with the Disturbances that had hapned in the Election of a Bishop to the Church of Auxerre, and what he had been Inform'd by one of his Monks, sent thither concerning the double Election there made.

In the Two Hundred Seventy Sixth, he Acquaints him likewise that the will of the late Bishop of Auxerre, had been made by suggestion of Deacon Stephen, at whose Request he had given his Nephew several Benefices and Church-Lands.

In the Two Hundred Seventy Seventh, written also to the Pope, he recommends to him Peter Abbot of Cluny, who was on his Journey towards Rome, and begs that his Holiness would not give him leave to quit his Abby altho' he should desire it.

The Two Hundred Seventy Eighth is a Letter of Recommendation to the Pope in favour of Henry Bishop of Beauvais.

In the Two Hundred Seventy Ninth, Address'd to Henry Son of Thibaud Count of Champagne, he begs of him to do Justice in behalf of the Abbot of Chatillon, on the Lord of Belfort, whose Servants had taken several Cattle from him.

The Two Hundred and Eightieth is written to the Pope concerning the Election of a Bishop of Auxerre. The Pope having Understood that there were two different Elections, deputed St. Bernard, with two other Persons to proceed to a New one, St. Bernard and one of the Electors pitched upon one Person who is thought to have been Alain who got the better, but the Third gave his Vote for another. Hereupon St. Bernard prays the Pope to procure the Consent of the Third Person, Assuring his Holiness, that he could not have thought of a more proper Person to serve the Church, and to prevent the Designs of the Count of Nevers upon the Church of Auxerre.

The Two Hundred Eighty First contains a Reprimand which he gave the Abbot of *Cherval*, for the Liberty he had taken to talk injuriously of him.

In the Two Hundred Eighty Second, he exhorts *Lewis* the Younger, King of *France* to give his Consent to the Election which had been made of a Bishop of *Auxerre*.

In the Two Hundred Eighty Third, he writes to Pope *Eugenius* touching the restitution demanded by the Monks of the Monastery of the *Mirrou*, of the Order of *Cîteaux*, upon the Monks of *Gigny* of the Order of *Cluny*, of 30000 *Sols*. Hereupon the Abbot of *Cluny* and *St. Bernard* had endeavour'd to accommodate the Difference; and the Monks of *Gigny*, having little to say for themselves, *St. Bernard* has recourse to the Pope, that he would be pleas'd to do justice in behalf of those of the *Mirrou*.

In the Two Hundred Eighty Fourth he recommends to this Pope the Arch-Bishop of *Rheims*, the Bishop of *Arras*, the Abbot of *Amcourt*, and some others.

The Three following Letters were written in favour of *Odon* Successor of *Sugerus* in the Abby of *St. Denis*. The Two First are Address'd to the Pope, and the Third to *Hugh* Cardinal Bishop of *Osia*.

In the Two Hundred Eighty Eighth Address'd to *Andrew* his Uncle, a Knight Templar, he acquaints him with his concern for the ill Success of the Croisade occasion'd by the ill Conduct of the Christian Princes, and says he hopes to see that Enterprize accomplish'd before he dies.

In the Two Hundred Eighty Ninth, he gives wholelom Advice to *Melissenda* Queen of *Jerusalem*.

In the Two Hundred and Ninetieth, Address'd to *Hugh* Cardinal-Bishop of *Osia*, he writes against the Conduct of *Jordan des Ursins*, Cardinal Legate of the Holy See in *Germany*. *Your Legate* (says he) *hath left behind him shameful Marks of his Expedition where-ever he has been, for he has fill'd all the Churches of Germany, France, and Normandy with Sacrileges. It is said that he has done a great many ill Things unworthy of his Character, Robb'd the Churches where-ever he came, and every where plac'd Young Men in Ecclesiastical Dignities; That several have paid him great Sums of Money to keep him out of their Country; That by his Emisseries he has Exorced and Exacted Money from those places whither he could not go himself: In a word he is become the By word of the World: Every Body sighs and speaks ill of him: The Poor Monks and Other Clergy complain of him: Those of his Profession have the greatest Abhorrence of his Life and Conversation; and Lastly he has little resemblance with John Paperans, who was Legate at that time in Ireland, and who was justly Honour'd and Reward'd for his faithful and Prudent Ministry.* *St. Bernard* desires his Letter may be Read to the Pope, to Assist him in his Proceedings against this loose Legate.

In the Two Hundred Ninety First, he prays the Pope to have compassion on the Monastery of *St. Eugene* on *Mont-Jura* which was almost ruin'd.

In the Two Hundred Ninety Second, he reproves a Man of the World for having endeavour'd to dissolve one of his Relations from turning Monk.

In the Two Hundred Ninety Third, he writes to *Peter* Abbot of *Celles* concerning a Monk of the Abby of *Chefs* whom he had receiv'd into his Monastery.

In the Two Hundred Ninety Fourth, he recommends to the Pope, *William de Passavant* Bishop of *Mans*, Accus'd by one of his Clergy.

In the Two following Letters he recommends also the same Person to the Cardinals *Henry*, and *Hugh* Bishop of *Osia*.

In the Two Hundred Ninety Seventh, he sends back a Monk of the Abby of *Montier-Ramey* who had quitted his Monastery, and now was desirous to return to it.

In the Two Hundred Ninety Eighth he writes to the Pope, that *Nicolas* who came from the Abby of *Montier-Ramey* to his of *Clairvaux*, and who also had been his Secretary, was run from him, and had taken away several Books, a great Sum of Money and divers Seals of Value. That he had for some time been Jealous of him, but that he all along hop'd that God would convert him or that he would betray himself as he now had done. That he does not question but he has written to several People in his Name. At length he desires his Holyness not to receive him.

In the Two Hundred Ninety Ninth, he writes to the Count of *Angoulême* in behalf of the Monks of the Monastery of *St. Amand de Boisse*.

In the Three Hundredth he comforts *Matilda* Countess of *Blou* concerning the extravagant Courses of her Son, and that he hop'd Age would work an Alteration upon him, but however he Advises her to treat him with Mildness.

In the Three Hundred and First, he prays *Sancta*, Sister to the King of *Spain*, to Accommodate a difference that had hapned between the Monks of the Order which she had newly Establish'd in *Leon*, and the Other Monks of the Country.

The Three Hundred and Second is written in favour of the Arch-Bishop of *Mentz*, to the Legates of the Holy See sent into *Germany* to determine the matter. This Arch-Bishop was *Henry* and the Legates were the Cardinals *Bernard* and *Gregory* who suspended this Arch-Bishop, notwithstanding the recommendation of *St. Bernard*, having as was suppos'd been corrupted by Money.

In the Three Hundred and Third, he writes to King *Lewis* the Younger that he ought not to let a Lord of *Britany*, being Excommunicated for Adultery, have the Estate that belongs to his Wife.

In the Three Hundred and Fourth he thanks this King for his kind Enquiry after his health, and Moreover recommends to him *Robert* Cousin to this Prince.

In the Three Hundred and Fifth, he sends Pope *Eugenius* word that he has hindred *Henry* Bishop of *Beauvais* from going to *Rome*; as likewise recommends to him the Affair of this Bishop, desiring him to delegate the Arch-Bishop of *Rheims* for its Determination.

In the Three Hundred and Sixth, he acquaints the Cardinal of *Osia* that he has not been able to encline the Monks of the *Three Fountains*, to Elect *Nicholas* for their Abbot whom this Cardinal desir'd might

might succeed in this Abby, yet notwithstanding the Monks had chosen *Tivelde*; that he knew nothing in that Person which could deserve that Dignity, and that if he had a mind to out him of it, for his part he would not oppose it.

In the Three Hundred and Seventh, he excuses the Conduct of the Bishop of *Beauvais* to this Cardinal, altho' he says he does not deserve it. He promises him to recall as soon as possible *Robert* his Monk who was with that Bishop; and moreover sends him word, that *Heraclius*, Arch-Bishop of *Lyon*, was on his Journey to *Rome*, but that falling Sick at *Montpelier*, he had spent all the Money he had laid apart for his Voyage. He gives him likewise to understand, that he had been almost at Death's-Door, but was now somewhat recover'd.

The Three Hundred and Eighth is address'd to *Alphonso* King of *Portugal*. He writes him word, that he will do all in his Power to comply with his Commands; gives him some Account of his Brother *Peter*, and likewise acquaints him, that one of his Monks nam'd *Roland*, brings him a Letter from the Pope, whereby his Holyness grants him many Favours. He lastly recommends this Monk to him, as also all of his Order within his Majesty's Dominions.

The Three Hundred and Ninth was written before the foregoing, in the Life time of *Sugerus*, Abbot of *St. Denis*, whom he thereby recommends to the Pope.

The Three Hundred and Tenth, Address'd to *Arnaut*, Abbot of *Bonneval*, is the last which he writ before his Death. He therein gives his Friend to understand the sad Condition he is in, and desires his Prayers.

These Three Hundred and Ten Letters, compose the Ancient Collection of those of *St. Bernard*, compil'd by his Disciples, and left in the Monastery of *Clairvaux*. There have since been found several others which are those which follow, continuing the Number.

The Three Hundred and Eleventh is Address'd to *Haimeric*, Chancellor of the Holy See, and written in the Name of *Hugh* Abbot of *Poussigni*, and of *St. Bernard*. It contains Complaints against those who envy other Men's good Actions, and excessive Commendations of *Haimeric's* Conduct in his Ministry.

The Three Hundred and Twelfth is a Letter of Compliment to *Rainaud* Arch-Bishop of *Rheims*.

In the Three Hundred and Thirteenth, written to *Geofrey* Bishop of *Tork*; he says that those Monks that have a mind to quit a—Life for amore Austere, ought not to be hinder'd, but after having embrac'd it, they are not to be releas'd, for fear of becoming Apostates.

The Three Hundred and Fourteenth is written to Pope *Innocent II.* about the time that *St. Bernard* negotiated the Affair of the People of *Lombardy* with his Holyness. He sends him word, that he can neither prevail upon those of *Cremona*, nor those of *Milan*.

In the Three Hundred and Fifteenth, he begs of *Maud* Queen of *England*, to grant him what he had formerly requested of her in favour of the Abbot of *La Chapelle*.

In the Three Hundred and Sixteenth, he desires also *Henry* Arch-Bishop of *Sens*, and *Haimeric* Chancellor of the Church of *Rome*, not to oppose the Restitution of some Ecclesiastical Goods, which a certain Lord has a mind to make to the Monks. "When Laicks (*says he*) who are in possession of Churches or Church-Revenues have a mind to quit them, it is commendable; and when they are disposed to give them to the Ministers of God, it is doubly so. But this being to be done only by the hands of the Bishop, he cannot refuse it without being guilty of two Faults, nor consent to it, without being cause of two good things. This Lord requests a thing of you which you ought to have asked of him; for which do you think does it better become to be in Possession of Church Revenues, a Soldier or a Saint? No body that has heard of this Action, but has been surprized, Make then no more difficulties to receive, from Laicks what belongs to the Church and the Ministers of God's Word.

In the Three Hundred and Seventeenth, written from *St. Bernard* to *Geofrey* Prior of the Monastery of *Clairvaux*; he gives him to understand that the Church of *Rome* is at present in Peace; that the party of *Peter of Leon* have done Fealty and Homage to Pope *Innocent*; that in like manner, all the Clergy that had sided with that Cardinal were come over to the Pope: And in fine, that God having thus fulfill'd his Wishes, he shall be speedily on his Return. This Letter was written in the Year 1138.

In the Three Hundred and Eighteenth, he acquaints Pope *Innocent II.* with the Danger the Church of *Rheims* was in, by reason of the great Contentions about the Election of an Arch-Bishop.

In the Three Hundred and Nineteenth, he exhorts *Turstin* Arch-Bishop of *Tork*, not to lay down his Arch-Bishoprick, or in case that he be obliged to do it for some secret Reason, or in Obedience to the Popes Commands, he advises him to enter into the strictest Cloyster.

In the Three Hundred and Twentieth, he admonishes *Alexander*, Prior of the Monastery of *Fountain* in *England*, to take care that the Election of a new Abbot be made without Heats and Dispute.

In the Three Hundred and Twenty First, he enjoys *Henry de Murdach* to accept of the Abby of *Fountain*, in case he be Elected.

The Three Hundred and Twenty Second contains wholsom Instructions to a young Monk, which he gives to *Hugh*, then but a Probationer, and afterwards Abbot of *Bonneval*.

The Three Hundred and Twenty Third is written in favour of the Arch-Bishop of *Treves*, against the Abbot of *St. Maximin*.

The Three Hundred and Twenty Fourth is a Compliment to *Robert* Abbot of *Dunelm*, who was afterwards successor to *St. Bernard*, in the Abby of *Clairvaux*.

In the Three Hundred and Twenty Fifth, he writes to the same Abbot, that he is not to admit a Probationer, if he have not well acquitted himself during his Probationship.

The Three Hundred Twenty Sixth is a Letter from *William* Abbot of *St. Thierry*, to *Geoffrey* Bishop of *Chartres*, and to *St. Bernard*, against the Error of *Abaelard*, which he has there reckon'd up. We shall speak more of this when we treat of the Doctrine of *Abaelard*.

The Three Hundred and Twenty Seventh is an Answer of *St. Bernard*'s to this Letter, wherein he acquaints him that he intends speedily to have a Conference with him upon that Subject.

The Three Hundred Twenty Eighth is written to Pope *Innocent* II. against him that had been chosen Bishop of *Rhodes*.

The Three Hundred Twenty Ninth is written to the Bishop of *Limoges* against the same.

The Nine Letters following were written in the Year 1140. against *Peter Abaelard*. The Three Hundred and Thirtieth, and the Three Hundred Thirty Seventh to Pope *Innocent*, and the rest to the Cardinals. The Three Hundred Thirty Seventh is written in the Name of the Bishops of *France*, and contains a Relation of what had passed against *Abaelard* in the Council of *Sens*.

In the Three Hundred Thirty Ninth, he recommends to Pope *Innocent*, *Alouiss* Bishop of *Arras*, and says that those who have accus'd him are only Calumniators.

In the Letter following he recommends to the same Pope *Ulger*, Bishop of *Angers*.

The Three Hundred Forty First is written to *Malachy*, Arch-Bishop of *Armagh* in *Ireland*, who had sent two young Monks to him, to learn the manner of living in *Clairvaux*, with design to found a Monastery of the same Institution. *St. Bernard* promises to send them back well instructed in a short time.

In the Three Hundred Forty Second, he writes to *Josselin* Bishop of *Soissons*, to appease the King who had been incens'd without cause against *Geoffrey de Loroux*, Arch-Bishop of *Bordeaux*, who had incurred the Displeasure of this Prince, by ordaining *Grimoard*, who had been canonically elected Bishop of *Poitiers*, in the Year 1140.

The two following Letters were written by *Bernard*, Abbot of *St. Anastasius*, and afterwards Pope *Eugenius* III. The first to Pope *Innocent* II. and the second to *St. Bernard*. In both he expresses a great deal of Concern, for having been forced from the Monastery of *Clairvaux*, and sent into *Italy*.

The Three Hundred Forty Fifth is a Letter of *St. Bernard*'s to the Monks of *St. Anastasius*, to whom he recommends living always in strict observance of their Order, and in Charity one towards another. He moreover tells them, that though any of the Monks be sick, they must make use only of some common sorts of Herbs, it being repugnant to the Spirit of Religion to buy Drugs, to send for Physicians, or to take Physick.

In the Three Hundred Forty Sixth, he exhorts Pope *Innocent* II. not to favour the unjust cause of *William* Arch-Bishop of *Tork*.

In the Three Hundred Forty Seventh, he recommends to him the Deputies which went to *Rome* to complain of this Arch-Bishop.

In the Three Hundred Forty Eighth he recommends to the same Pope *Arnone*, Elected Bishop of *Lisieux*, who had a Dispute in the Court of *Rome*, about his Election, with *Geoffrey* Count of *Angers*.

The three following, are also Letters of Recommendation to the same Pope.

The Three Hundred Fifty Second contains a Privilege granted by Pope *Innocent* to *St. Bernard* and his Successors, in consideration of the great Services he had done the Church of *Rome*, during the Schism caus'd by *Peter of Leon*, by which this Pope takes under the Protection of the Holy See, all Revenues present, and to come, belonging to the Abby of *Clairvaux*; as likewise, grants to the Monks of *Cisteaux*, leave to chose an Abbot out of their Order, and to the Abbeys which have others under them; he grants permission to chose any of those Abbots for their Head, or any of the Monks belonging to such Orders. He forbids the Bishops to constrain the Abbots of *Clairvaux*, and the other Abbots of the Order of *Cisteaux*, to come to any Council, providing it be not about matters of Faith. He prohibits all Persons to receive any Fryars of their Order, after they are profess'd; and lastly, declares the Monks of this Order exempt from paying Tithes of Fruits or Cattle.

In the Three Hundred Fifty Third, he Comforts *William* Abbot of *Riou*, in the Diocess of *Tork*, in that the Arch-Bishop of that See has been Countenanc'd at *Rome*, Assuring him wicthal, that the Sacraments Administred, and Ordinations made, by bad Ministers are Valid, since it is God that Baptizes and Consecrates.

In the Three Hundred Fifty Fourth, he Comforts *Melissenda*, Queen of *Jerusalem*, for the Death of Fulk her Husband, and exhorts her to govern her Kingdom with Prudence and Justice.

In the Three Hundred Fifty Fifth, he Recommends to this Queen the Monks of *Premprure*, who were on their Journey to the Holy Land.

By the Three Hundred Fifty Sixth, he sends back to *Malachy*, Arch-Bishop of *Armagh*, the Monks which he had sent him. He likewise Recommends them to him in the Letter following.

In the Three Hundred Fifty Eighth, he writes to Pope *Celestine* II. to Pardon *Thibaud*, Count of *Champagne*.

The Three Hundred Fifty Ninth, is written to the same Pope, in the Name of the Monks of *Clairvaux*, who beg of his Holiness, not to permit *Rainaud* Abbot of *Morimond*, to quit his Monastery to go to *Jerusalem*.

In the Three Hundred and Sixtieth, he again exhorts *William* Abbot of *Riou*, to bear patiently wicth the Arch-Bishop of *Tork*.

In the Three Hundred Sixty First, he recommends to *Thibaud* Arch-Bishop of *Canterbury*, *John* Bishop of *Salisbury*.

In the Three Hundred Sixty Second, he recommends to *Robert Pallas*, Cardinal and Chancellor of the Church of *Rome*, to behave himself becoming his Dignity, to *Eugenius* III. newly Elected Pope.

In the Three Hundred Sixty Third, he exhorts the Christians of *France* and *Brown* to take up Arms for relief of the Holy Land; and moreover admonishes them neither to put the *Jews* to Death, nor to much as to persecute them.

In the Three Hundred Sixty Fourth, he invites *Peter* Abbot of *Cluny* to an Assembly to be held after *Easter* at *Chartres*, there to deliberate on the manner of relieving the Christians of the Holy Land.

In the Three Hundred Sixty Fifth, Address'd to *Henry* Arch-Bishop of *Moyne*, he writes against a Monk named *Radulph*, who by his Preaching, authoriz'd killing of the *Jews*.

The Three Hundred Sixty Sixth is Address'd to *Hildegarda* Abbess of *Mont-Saint-Rebert* near *Bingen*, in the Diocess of *Meyence*. After having reject'd the Praises given to him, he congratulates her upon the extraordinary Gifts she has received from God, and exhorts her to make a suitable return thereto by Humility and Devotion.

The Three Hundred Sixty Seventh is a Letter of Recommendation to *Guy* Chancellor of the Church of *Rome*, in favour of *Stephen* Bishop of *Metz*.

The Three Hundred Sixty Eighth is a Letter of Compliment to a Cardinal, which contains wholesome Advice to wean him from the Cares of the World.

In the Three Hundred Sixty Ninth and Three Hundred and Seventieth, he congratulates *Sugerus* Abbot of *St. Denis*, in having reform'd the Church of *St. Genoveve*, by introducing regular Canons into it. He exhorts him to do the same thing in the Church of *St. Victor*.

In the following Letter Address'd to the same, he dissuades him from making the Match between the Count of *Angers* and the King's Daughter, by reason of their near Kindred.

In the Three Hundred Seventy Second, he commends *Peter* Bishop of *Palenzade*, for his Humility and Application to the reading of good Books.

The Three Hundred Seventy Third is a Letter of the Abbot of *Epine*, in the Diocess of *Palenzu*, Address'd to *St. Bernard*, by which this Abbot testifies the great Concern he has for having been drawn out of the Abby of *Clairvaux*, and charg'd with the Government of a Monastery, which he earnestly entreats *St. Bernard* to get him discharged from.

In the Three Hundred Seventy Fourth, he comforts the Monks of his Order in *Ireland*, for the death of their Abbot *St. Malachy*.

In the Three Hundred Seventy Fifth, he complains to *Ida* Countess of *Nivernois*, that her Servants molest and detain those who go to the Abby of *Vezeley*.

In the Three Hundred Seventy Sixth, he exhorts *Sugerus* Abbot of *St. Denis*, to hinder the Duels which certain *French* Lords were engaged in against each other.

In the Three Hundred Seventy Seventh, he commends this Abbot in that he design'd to Assemble the Clergy for the publick Good.

The four Letters following are likewise Address'd to *Sugerus*, whereof the two first are Letters of Recommendation. The Third is concerning the Estate the Church of the East was then in; and in the last, says that he is sorry that this Abbot is accus'd of the disturbances in the Kingdom, and wishes him therefore to do his utmost to prevent 'em, and not to suffer any in his Abby, which are any ways the cause of them.

In the Three Hundred Eighty Second, written to *Leonius* Abbot of *St. Bertin*; he expresses his Gratitude for the Favours he has received from him, and moreover acquaints him, that *Thomas* of *St. Omer* who had left his Order to come to his of *Clairvaux*, could not possibly return.

In the Three Hundred Eighty Third, Address'd to the same, he thanks him for the many proofs of Friendship which he has received from him. He passes the same Compliment on the Monks of *St. Bertin* in the following Letter; and in the Three Hundred Eighty Fifth, he commends them for having reform'd themselves, and exhorts them to endeavour to perfect themselves every day more and more.

The Three Hundred Eighty Sixth, is written to *St. Bernard*, by *John* Abbot of the House of *St. Mary*, in the Country of *Verule*, to comfort him about the unsuccessful Expedition to the Holy-Land, whereof *St. Bernard* had been the Promoter. He imputes the Fault thereof to the wickedness of those that had the management of it.

The Three Hundred Eighty Seventh, is written to *Peter* Abbot of *Cluny*, to whom *St. Bernard* excuses himself about a sharp Letter written in his Name, affirming that the Blame ought not to be cast on him, but on the Authors of it; to which *Peter* Abbot of *Cluny*, Answers by the following Letter, expressing a great deal of Value and Esteem for *St. Bernard*, protesting himself well satisfy'd with his Excuse; and moreover mentioning a Legacy deposited in the Treasury of *Cluny*, which was left to the Monasteries of *Clairvaux* and *Gisvaux*, which he says he will not contend with him about, nor concerning the Election of a Bishop of *Grenoble*, which the *Carthusians* oppos'd.

St. Bernard gives a short Answer to this Letter, by the Three Hundred Eighty Ninth.

The Three Hundred and Ninetieth, written to *Erskile* Bishop of *London* in *Denmark*, and Legate of the Holy See in *Sweedland*, contains only matter of Compliment, in which *St. Bernard* Assures him of his Affection, and thanks him for that which he had propos'd for him.

The Three Hundred Ninety First is Address'd to the Abbots of *Tavernay*, in the Diocess of *Bezancon*, whom he Admonishes to endeavour to re-establish the Religious Houses, and to reform the Monastick Discipline.

The Three Hundred Ninety Second, contains Instructions concerning Humility given to *Radulph* Patriarch of *Antioch*.

The following Letter contains the like, being Address'd to *William* Patriarch of *Jerusalem*.

In the Three Hundred Ninety Fourth, he blames the Arch-Bishop of *Lyon*, for having depos'd the Abbot of *Aisy*, and admonishes him to revoke his Decree.

In the Three Hundred Ninety Fifth Address'd to *Alvisus* Bishop of *Avrasi*, he acquaints him that *Thomas* a Monk of *St. Berthin* being enter'd into the Monastery of *Clairvaux*, cannot reasonably be expected to return to *Berthin*.

In the Three Hundred Ninety Sixth written to *Ricuin* Bishop of *Toul*, he excuses himself for having receiv'd into his Monastery a Clerk of his Church without knowing of him.

In the Three Hundred Ninety Seventh written to *Odon* Abbot of *Marmoutier*, in the Name of *Engb* Abbot of *Pontigni* and of *St. Bernard*, they give him to understand that his Monks ought not to take it ill that they have lost some Churches which they pretended to by the Arbitration and final Determination of *Geofrey* Bishop of *Chartres*, and *Thibaud* Count of *Champagne*, therefore perswades them to acquiesce in that Judgment. They further Observe in this Letter, that Churches and Church-Revenues belong naturally to the Clerks who are Oblig'd to serve at the Altar, and consequently ought to live by it. When the Profession of Monks and the Examples of their Predecessors learn them that they are to get their living with the sweat of their Brows, and not to subsist on the Profits of the Church. Nay even tho' the Church should be neglected by the Clerks they are not to partake of the Revenues tho' they do of the Trouble. For (says he) *with what Face can you, O Monks, pretend to the Wine of the Vines which you have not planted, and to the Milk of the flock which you have not govern'd? How comes it that you would exact some thing from them for whom you never did any Service? And if you will needs lay claim to it, why don't you Baptize their Children, Bury their Dead, Visit their Sick, Give Benedictions in Marriage, Instruct their Ignorant, Reprimand Sinners, Excommunicate such as despise Instruction, and give Absolution to Penitents? In a word why don't ye Open your Mouths and Preach, you whose duty it is to live in Repose and silence? But it is a most Odious thing to reap where you did not Sow, and live upon the gains of another.* Lastly *St. Bernard* says that altho' they had the right they pretended, yet ought they not to Dissent from their Abbot who had already Agreed to the Judgment of the Arbitrators.

In the Three Hundred Ninety Eighth he writes to *Guy* Abbot of *Montier-Ramey*, and to the Monks of his Monastery who had desir'd *St. Bernard* to compose Lessons and Hymns for them to read on the Feast of *St. Victor*, whose body they pretended was bury'd in their Church, to which he Answer'd that he durst not undertake a work so much above his Capacity, and which requir'd a Person of greater Authority, of a Life more Holy, and who was master of a better Style. He Adds moreover that in the Celebration of so solemn a Feast, New Prayers of small Authority ought not to be made use of, but rather Authentick and Ancient Compositions which may be proper to edify the Church, and which savour of Ecclesiastical Gravity. That if there be a Necessity for something new and the subject so requires it, such Pieces ought only to be us'd as command respect from the Grandeur of their Style and the Pious Life of their Author. As for the rest (says he) the Expressions therein contain'd ought to be of Unquestion'd Veracity; They ought to inspire Justice, Teach Humility, Inculcate Equity, Enlighten the mind, Model the Manners, Extirpate Vice, Infill Devotion and restrain the Liberties of the Senses. The Singing ought to be Grave, without intermixing any thing either Effeminate or Rustick. It ought to be Agreeable without being too delicate, and should Affect the Heart by surprizing the Ear. And in a word it should comfort sadness, and Appease Discontent, but not drown the Sound of the Words but rather encrease it; for it is no small disadvantage to a spiritual Life when the Charms of Singing divert the Attention from Thoughts, and fix them rather upon Modulating the Voice, than comprehending the sense of the Words. These are the Sentiments of *St. Bernard* concerning Prayers and Celebrating the Divine Office, and altho' he had all the Qualifications which he requir'd in an Author of this kind, yet would he not undertake what was request'd of him, and contents himself with sending only two Sermons on the Life of *St. Victor* to the Monks of *Montier-Ramey*.

The Three Hundred Ninety Ninth is a Letter of Recommendation which he gave to a Monk of the Monastery of *St. Michel*, who was about to go in Pilgrimage to *Jerusalem*. He endeavours to dissuade him from this Design by reason that he thought a Monk, however Criminal he were, could not do Penance better than within the Walls of his Monastery. He desires *Leibert* Abbot of this Monastery to receive him.

The Four Hundredth is another Letter of Recommendation granted to *Robert* a Monk of *Lieffies* that his Abbot might use him more kindly.

The Two Letters following contain nothing remarkable.

In the Four Hundred and Third Address'd to *Henry* Arch-Deacon of *Orleans*, he Answers to a Question propos'd to him, to wit, If a Child who was in Danger of Death had been baptiz'd by a Laick under this form. *I Baptize you in the Name of God and of the Holy and true Cross*, whether the Baptism had been Valid; or whether providing the Child had liv'd it must have been Baptiz'd again. *St. Bernard* is of the mind that it had been well Baptiz'd, because he cannot think that the difference in words can prejudice the Truth of the Faith, and the good Intention of him that Baptiz'd it. His reason is because under the word *God* the Trinity is comprehended, and by Adding the Holy and True Cross he had made mention of our Saviour, That when one is baptiz'd according to the Custom of the Church in the Name of the Father, Son and Holy Ghost, and as we may read in the Acts of the Apostles that some were baptiz'd in the Name of *Jesus Christ* only, it cannot be doubted but that those who have been baptiz'd in the Name of the Holy Cross, have been sufficiently sanctify'd, inasmuch that the Confession of the Cross implies the Confession of *Jesus Christ* Crucify'd. Moreover that in respect of him who had baptiz'd, his simplicity and good Intention excus'd him, but nevertheless that if any should endeavour to introduce this manner of Baptism they would be Inexcusable. This Opinion of *St. Bernard* disagrees with that of the Divines, who maintain that Baptism of this kind is *ipso facto* Null and Void.

The Four Hundred and Fourth is Address'd to *Albert* a Recluse Monk, who desir'd of *St. Bernard* that he might fast after his own fashion, and Permit Women to enter into his Cell. *St. Bernard* Answers that he has no power to Command him; but that he has several times Advis'd him to Eat at least once a day to receive no visits from Women and to live by hard Labour.

In the Four Hundred and Fifth he takes Notice to an Abbot that one of his Monks was qualify'd to be Profes'd, and therefore he ought not to dispense with him.

The Four Hundred and Sixth is Address'd to the Abbot of *St. Nicholas* in the Woods, to whom he recommends a certain Monk.

In the Four Hundred and Seventh he blames *Odin* Abbot of *Beaulieu*, for not having paid a Legacy to a Poor Man, and tells him he had better have Sold a Chalice from the Altar, than have suffer'd this Person to want.

In the Four Hundred and Eighth he recommends to *William* Abbot of the Regular Canons of *St. Martin* of *Troyes* a Clerk who had a mind to retire from the World, and who was not able to undergo the way of Living at *Claireaux*.

In the Four Hundred and Ninth Address'd to *Rogon* Abbot of *Abbeville*, he makes him a compliment upon his desiring to see him, and desires him to bestow a spare piece of Ground belonging to his Abby, to the Monks of *Alely*.

In the Four Hundred and Tenth he recommends to *Gilduin* Abbot of *St. Victor* of *Paris*, *Peter Lombard* who was come from *Bulleign* in *France*, and had been recommended to *St. Bernard* by the Bishop of *Lucca*.

The Four Hundred and Eleventh is written to *Thomas* Provost of *Beverlake* in *England*, and contains Exhortations to a Holy Life.

The Letter following is written upon the same subject to a young Man who had enter'd into a Vow to embrace a Monastick Life.

In the Four Hundred and Thirteenth he recommends a Probationary Monk to *Rainaud* Abbot of *Foigny* Advising him to send him back after he had corrected his Faults.

In the Letter following he blames a Monk of this Monastery for having Oppos'd the return of this Person.

By the Four Hundred and Fifteenth he exhorts a Man to perform the Vow he had made to become a Monk of *Claireaux*.

In the Four Hundred and Sixteenth he Answers a certain Person who had complain'd to him that he had had no share of the Alms given by *Count Thibaud*, that he was not concern'd in the Distribution of them.

The Two following Letters contain nothing remarkable.

These are all the Letters which are most commonly Ascrib'd to *St. Bernard* tho' Father *Mabilon* has Added some others which are doubtful, and might very probably have been written by other Persons. He also adds some Charters which may reasonably admit of the same doubt, all which nevertheless continue the foregoing Numbers.

The Four Hundred and Nineteenth is An Exhortation to Probationers the which Father *Mabilon* believes does not belong to *St. Bernard*, by reason that the Style is more restrain'd, and contains Maxims unlike those of *St. Bernard*, such as this, *That we must Praise God even for our Damnation*. It likewise appears to me that this Letter differs in style from those of *St. Bernard*.

The Two following Letters are also Unlike the style of *St. Bernard*.

The Four Hundred and Twenty Second is only a short Billet Address'd to King *Lewis*.

The Four Hundred and Twenty Third is a draught of a Letter concerning the Croisade which might probably be his as well as the Letter following. He therein recommends the Son of *Count Thibaud* going to the Holy War to *Emanuel Commenes* Emperour of *Constantinople*.

The Four Hundred and Twenty Fifth is a Copy of the Twenty Sixth Letter of *St. Bernard*.

The Four Hundred and Twenty Sixth is a Judgment by Arbitration pronounc'd by *St. Bernard* between *Hugh*, Bishop of *Auxerre*, and *William* Count of that City.

The Four Hundred and Twenty Seventh is a Letter from *Gessey* Bishop of *Chartres*, to *Stephen* Bishop of *Paris*, by which he advises him to Refer himself to *St. Bernard* touching the dispute he had with *Stephen de Guartande*.

The Four Hundred and Twenty Eighth from *Bernard* Abbot of *St. Anastasin*, to *St. Bernard* Abbot of *Claireaux*, concerning a disobedient and haughty Monk.

The Four Hundred and Twenty Ninth is an Elogium of *St. Bernard* sent to him by *Hugh Metellus* a Regular Canon of *St. Leon*.

The Four Hundred and Thirtieth is a Letter from the same written to *St. Bernard* which contains an Apology for his Monastery.

The Four Hundred and Thirty First is also from the same written in the Name of *Siebaud* Abbot of *St. Leon* to Abbot *William*, to excuse him for having Answer'd the Calumnies of *Herbert* with too great severity.

The Two following Letters are written by *Haimon* Arch-Deacon of *Chalons*, to *St. Bernard*; In the First he acquaints him with his sickness, and in the other he sends to him for his Sermons.

The Four Hundred and Thirty Fourth is a Letter Address'd to *St. Bernard* to excuse *Thierry* Bishop of *Antiens* from his Voyage to the Holy Land.

The Four Hundred and Thirty Fifth is a Charter by which *Sampson* Arch-Bishop of *Rheims* gives to the the Congregation of *Claireaux* the Church of *Mores*, which he had Obtain'd from the Monks of *St. Denis* there to Build a Monastery of his Order.

By the Four Hundred and Thirty Sixth *Henry* Bishop of *Troyes* makes the like Gifts of the Church of *Billemcourt* to the Abbey of *Clairvaux*.

The Four Hundred and Thirty Seventh is a Letter of *Hugh* Cardinal Bishop of *Ostia*, to the general Chapter of *Cîteaux*, concerning the death of Pope *Eugenius* III.

The Four Hundred and Thirty Eighth, is a Letter of *Bartholomew*, a Monk of *Foigny*, who had been Bishop of *Laon*, Address'd to *Sampson* Arch-Bishop of *Rheims*, by which he justifies himself against his being accus'd, that he had embezzled the Goods of the Church of *Laon*, while he was Bishop there.

The Four Hundred and Thirty Ninth, is a Letter from *Tostin* Arch-Bishop of *Tork* to *William* Arch-Bishop of *Canterbury*, containing a Relation of what had happened to him when he had endeavour'd to introduce the Customs of *Cîteaux* into the Monastery of *St. Mary* at *Tork*.

The Four Hundred and Fortieth, is a Letter of *Fastrade* the Fourth Abbot of *Clairvaux*, to an Abbot of his Order, whom he blames for going too richly dress'd, and living too delicately. He therein renews the Maxim of *St. Bernard*, That a Monk ought not to make use of any external Remedies.

The Four Hundred and Forty First, is written by *Peter de Roye*, a Probationer of *Clairvaux*, to the Provost of the Church of *Noyon*, in which he shews the difference between the Life led in *Clairvaux*, and that which is led at large in the World.

The Four Hundred and Forty Second, is a Letter of a General Chapter of the Province of *Rheims*, who were call'd the Black Monks, to Pope *Adrian* IV. whereby they beg that *Godfrey* Abbot of *Lagny* may be suspended.

The Letter following is from the same, Address'd to Pope *Alexander* III. upon the same Subject. Lastly, the Four Hundred and Forty Fourth, is a Letter from an unknown Hand, Address'd to the Abbot of *Reatinio*, which contains nothing remarkable.

The Second Tome of *St. Bernard's* Works, comprehends divers Treatises, whereof the first is Entitled, *Of Consideration*, divided into V. Books, and Address'd to Pope *Eugenius* III. to serve him for Instruction. The Consideration he treats of in this Work, is as himself desires it, the Thoughts which he employs in search after Truth, and more particularly relating to the Duties of his Profession. In the first Book, he shews that the Condition of a Sovereign Pontiff would be but very unhappy, had he no regard to himself, for it would be a very indiscreet thing of him to spend all his time in hearing and deciding other Mens Differences, and all the while neglect to employ himself sometimes in Contemplation. He exclaims against the great number of Causes that are brought into the Ecclesiastical Courts, as likewise against the many Abuses committed there. He shews that this is more consistent with the Secular Power than the Ecclesiastical. He says he would not have *Eugenius* follow the Examples of his Predecessors, who applied themselves more to Business than Contemplation, but that he should imitate *St. Gregory*, who when *Rome* was threaten'd to be besieg'd by the Barbarians, labour'd on an Exposition of the most difficult passage of the Prophet *Ezekiel*. He there proves that Consideration serves to form and employ the four Cardinal Virtues. Lastly, he takes Notice of the unbecoming Bickerings at the Ecclesiastical Bar, and exhorts Pope *Eugenius* to endeavour after a Regulation.

In the second Book, after having justify'd himself for advising the expedition of the *Crossade*, which had been unsuccessful; he admonishes Pope *Eugenius* to consider as to his Person, who he is, and as to the Dignity of his Profession, what he is. First he is to reflect whence he is descended, which may serve to abate his Pride. He gives him to understand, that he is not set over others, to domineer over them, but to be their Minister and watch over them; that if this Dignity has procur'd him great Riches, he is not to think they belong to him by the right of Apostleship, since *St. Peter* had no power to dispose of what he never enjoy'd: That he indeed had given him the charge of all Churches, but not an arbitrary Dominion over them, which he expressly forbids, and the Gospel disallows. That the same Person cannot well execute the Civil Government and the Papacy, and therefore he who grasps at both, ought justly to lose both. In a word, he advises him particularly to avoid being haughty on account of his Supremacy, "for (says he) you are not supremely perfect by being Supreme Bishop, and take notice, that if you think your self so, you are the work of Men. But let us consider you, as you stand in the Church of God, and what Figure you make. You are the Chief Priest, the Sovereign Pontiff, the first among the Bishops, the Heir of the Apostles, *Abel* in Priority, *Noah* in Government, &c. 'Tis to you that the Keys of Heaven have been entrusted, and to whom the Care of the Flock has been committed; but there are other Door-keepers of Heaven, and other Pastors besides you; yet you are so much the more above them, as you have receiv'd the Title after a different manner. They have every one a particular Flock, but you are superintendent over them all; you are not only Supreme Pastor over all the Flocks, but likewise over all the Shepherds. He establishes this Privilege upon the Words of our Saviour in the Gospel, and he adds some Lines afterwards.— "Others are but call'd to a part of the Care, when the full Power is confided to you. Their Power is limited, when yours extends even over those who have a power over others; for it is your Business to excommunicate a Bishop, and suspend him if you see occasion. This is what you are at present by your Office to remember also what you were, and who you are Personally, for you are still what you were once, and the Dignity which has been superadded to you, has not been able to divest you of your Nature. You were born a Man; you have been made a Sovereign Bishop, yet you are still a Man, so that you ought to consider your self as a Man; draw the Veil which covers you, disperse the Clouds that environ you, and you will find your self to be no better than a Poor, Naked, Wretched Creature, that is dissatisfy'd with his Nature; that is ashamed of being Naked; that grieves for being Born; that murmurs at being destin'd to Labour, and not to Ease; and in a word, that is born in Sin, with a short Life abounding in Miseries, and full of Fears and Complaints. From these two Considerations he passes to a Third, which is to consider his Manners and Conduct, wherein he Counsels *Eugenius* to make a serious Reflection upon those things. He admonishes him in the

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St. Bernard's
Treatise of
Consideration.

Conclusion of this Book to be constant in Adversity, and humble in Prosperity; to fly sloth and unprofitable Discourse, and to practise no manner of Partiality in his Judgments.

In the Third Book he Treats of the Consideration that the Pope ought to have towards those that are under him, and they are the Faithful over all the World. He admonishes him again not to affect an arbitrary Power over them which he repeats (says he) *because there is no Poison nor Arms that he ought to dread more than the Spirit of Tyranny*. He afterwards proceeds to treat of the Duty of a Pope towards his Inferiours, and first in respect to those who are out of the Church, as well *Jews and Infidels*, as Christians and Schismatics. He says it is a Pope's Duty to bring over those that are in an Error, to keep those from straying that are already brought over; and lastly, to reconcile and fix Wanderers. For this purpose he must pitch upon unbiassed Preachers, and who shall be apt to be mov'd neither by Ambition nor Avarice: Such as these now adays swarm in the Court of *Rome*, and that is the reason that there is so little good done, and that Religion seems as it were at a stand. He speaks afterwards against the grievance of appealing to the Court of *Rome*: 'We must (says he) make a severe Reflection upon these Appeals, for fear a Remedy prove fruitless when it is established, for it seems to me, that a great deal of Mischief may be occasioned by these means, if moderation be not made use of. Every Body appeals to your Holyness; 'tis a badge of your Primacy, yet if you are wise, you will rather endeavour to procure the welfare of the Church, than insist upon the grandeur of your See. Men appeal to the Pope, and would to God it was to a good end. Would to God that those who oppress others, would feel the effect of protection granted to such as are oppressed. But on the contrary, nothing is more common, than for the Oppressors to have cause to rejoice, and for the Oppressed to have reason to mourn. The Court of *Rome* seldom considers, either the Fatigue or Expence of a Journey in a just cause, and rarely are incens'd against him or them that were the cause of it. Rouse thee then, O Man of God, when these things happen: Be touch'd with Compassion for the Sufferer, and mov'd with Indignation against the Oppressor: Let the first be comforted by a Redress of his Grievance, by a full satisfaction for the Injury done him, and let the last repent of what he has done, and let him have no power to do the like again. The same punishment is to be inflicted upon those that appeal without cause, for no small Injury accrues that way; Men may be permitted to appeal where they are injured, but to appeal with design to injure others, is an injustice that ought not to be suffer'd. One may reasonably appeal from a Sentence, but it would be ill done to do so before any be pronounc'd, inasmuch that as then no manifest wrong appeared. Whoever appeals without being injured, has either design to molest his Adversary, or to gain more time for his Defence. He adds, that every Body complains and murmurs against the great Number and confusion of Appeals made to *Rome*, and that they are the occasion of innumerable Mischiefs. He confirms this by some Examples; and moreover Counsels the Pope not to suffer any longer such as promote injustice. He also in this Book condemns the Abuse of Exemptions. 'I have a mind (says he) to speak of the Complaints and Murmurs of the Churches who cry continually that they are torn to pieces and dismember'd, and that there are few or none, but either feel this Damage or fear it. If you ask wherefore? It is because the Abbys are wrested from the Jurisdiction of their Bishops, the Bishops from that of the Arch-Bishops, and the Arch-Bishops from that of the Patriarchs or Primate: Does this consist with Order? Can this be any ways excus'd? You may thereby indeed shew the absolute power of your Power, but it is to be fear'd you can at the same time produce but little Justice. You do this because you have a power to do it, but the Question will be only whether you ought to have done it. You are set above others, only to preserve to every one his Rank and Quality, and not to injure any one. He proves afterwards that these Exemptions are neither just nor profitable; that they confound the Oeconomy of the Church; that they occasion a great deal of Trouble; and raise a contempt as well of the lawful Powers establish'd by God Almighty, as of those of the Pope; and in a word, that they destroy the Ecclesiastick Hierarchy establish'd in imitation of that of the Angels. But what (may it be objected in the Pope's Name) will you then forbid me to grant Dispensations? No certainly, but to ruin the Church you ought not. I know you are establish'd universal Dispenser, but still it is to Edifie and not to Destroy. When there is a necessity for Dispensation it is excusable; when it is profitable it is likewise commendable, but when there is neither of these, it is rather Dissipation than a faithful Dispensation. There are several Monasteries in most Bishopricks, which belong peculiarly to the Holy See, according to the Will of their Founders, but then must these be distinguish'd which have been gain'd on account of Devotion, from those that have been coveted by Ambition. And lastly, St. Bernard says, that the Pope ought in general to watch over the Church, and see strict Discipline and Ecclesiastical Institutions duly observed. He recommends to him more particularly to take care of the Reform, enjoy'd by the Council of *Rheims*, relating to the Habits and Manners of the Clergy, as likewise to the Age and Qualifications of such as were to be admitted to Benefices.

In the Fourth Book, St. Bernard considers the Pope's Duty towards the Clergy, the Inhabitants of *Rome*, the Cardinals, and other Officers of his Court. He tells him his Clergy ought to be extremely regular in all their Actions, because it is they that are to set Examples to others. In relation to the People, he observes that it is enough to say, it is the People of *Rome* to denote what disorders they live in. That it is a People that have never been accustomed to Peace, that love Disturbances and Tumults, that are Cruel and Untractable, and who never submit, but when they have no power to resist: That he is nevertheless obliged to exhort them, though they seem irreclaimable. He farther admonishes the Pope in particular to endeavour a Reformation of Luxury and Sumptuousness. He gives him a great deal of Advice, concerning the Qualifications that are to be requir'd in Cardinals and other Ministers, which he shall pitch upon to be near his Person, and counsels him to take care that they be neither Selfish nor Arrogant; and in a word, he admonishes him to discharge his Domestick Affairs with true Oeconomy. Lastly, he makes a Recapitulation of all the principal Qualities that a Pope ought

ought to have. Consider above all things (says he to him) that the Church of Rome over which God hath plac'd you as Supreme, is the Mother, and not the Commandress of other Churches; and moreover, that you are not a Sovereign Lord over the other Bishops, but only one among them; that you are a Brother of those that love God, and a Companion of such as fear him; that you ought to be a living Example of Justice, a mirror of Holiness, a model of Devotion, the support of Truth and defence of Faith, the leader of Nations and guide of Christians, the Friend of the Bridegroom, and conductor of the Bride to her Spouse; the Ordainer of the Clergy, the Pastor of the People, the instructor of the Ignorant, the Sanctuary of the Oppressed, the Advocate of the Poor, the Hope of the Miserable, the support of the Fatherless, the Judge of Widows, the Eye of the Blind, the Tongue of the Dumb, the staff of Age, the revenger of Crimes, the Terror of the Wicked, and Glory of the Good, the Rod of the Powerful, the Scurge of Tyrants, the Father of Princes, the mitigator of Laws, the dispenser with Canons, the Salt of the Earth, the Light of the World, the pontiff of the most High, the Vicar of Christ, the Anointed of the Lord; and lastly, the God of Pharaoh.

In the last Book, he admonishes Pope Eugenius to consider the Power that is above his, that is, that of God and the Angels, which gives him occasion to treat of the Angels and of the Divinity.

St. Bernard began this Work in the Year 1149, and the first Book of it was finished the same Year. The second was sent to Pope Eugenius, in the Year 1150. after the ill success of the Croisade. The third in 1152, and the two last, some small time after.

These Books Of Consideration were follow'd by a Treatise of the same Nature, address'd to Henry Arch-Bishop of Sens, concerning the Manners and Duty of Bishops. St. Bernard therein shews how difficult it is to behave ones self in that Office, and the Necessity there is for having good Counsel. He afterwards lays down the Obligations for Bishops to prove an Honour to their Ministry by their Virtues, and not by Vanity and Luxury. He treats more particularly of the Virtues requir'd in a Bishop, such as Chastity, Humility and Pastoral Care; and lastly, he blames the Conduct of those Abbots who had a mind to exempt themselves from the Episcopal Jurisdiction, and wear Pontifical Habits. This Treatise was compos'd about the Year 1127.

About the same time St. Bernard being at Parí, writ a Discourse to the Clergy of that City, Intitul'd, Of Conversion, which follows the Treatise of the Duty of Bishops. It contains a Moral Exhortation to Repentance and change of Life, and towards the End, he speaks against Ambitious and incontinent Clerks.

The Treatise of Commands and Dispensations was compos'd by St. Bernard, about the Year 1131. to serve for Answer to the Monks of St. Peter of Chartres, who had consulted him upon this Subject, and which is address'd to Roger Abbot of St. Colombe, near Sens, and not to these Monks of Chartres, because they had written to him with the leave of their Abbot. The first question he treats of, is whether all those things which are contained in the Order are Obligatory to them who profess them, or whether they are only Monitory and Instructive. And again, if one part ought to be taken for Precepts, and the other for Counsel. He answers, that the Order of St. Benet is propos'd to all Mankind, but not offer'd to be forc'd upon any Body. That any Person is free to be admitted of it, but when one is once engag'd in it, it becomes necessary so to continue; so that excepting a few particulars which relate to Spiritual Matters, such as Charity, Humility, &c. which are instituted only by God, and therefore not to be chang'd, all the other Rules of the Order are only Instructions and good Counsel to them who are not yet profess'd, but to such as are, they become Commands, and it is Criminal to violate them; that they are voluntary to the first, and compulsory to the last; yet however they may be dispens'd with upon an extraordinary occasion: That this power of dispensing belongs only to Superiours, and who cannot do it upon just Grounds, and not merely out of Fancy. To explain the utmost extent of these Dispensations. St. Bernard reckons up three sorts of necessary things which are one establish'd, two Inviolable, and three Immutable. The establish'd are those which are found to be so very necessary, that every Body is not allow'd to alter them but Superiours only: These are Monastick Rules, which having been instituted by Saints, are as it were establish'd, and cannot be chang'd by private Persons, but as those who establish'd them were Men, those Men also who by a Canonical Election have succeeded to these Saints, have authority to give Dispensations without Abuse and Disorder, according to the circumstances of Time, Place and Persons; and moreover, these having been instituted for the encrease and preservation of Charity, as long as they are conducting thereunto they cannot be alter'd, even by Superiours; but if it at any time happens that they become contrary to the interest of Charity, in the Observation and Judgment of those that are oblig'd to inspect them, then it is but reasonable that what was at first instituted for, the benefit of Charity, should be either omitted, interrupted or alter'd for the sake of Charity, and it would be unjust, that what had been establish'd on account of Charity, should subsist and flourish in prejudice thereof. These things we term establish'd, are fixt and immoveable, even in regard to Superiours, but then it must be as long as they are Serviceable and Assisting to Charity. The second sort of necessary things are call'd Inviolable, for that not having been instituted by Men, but establish'd by the Commandments of God, they cannot be chang'd but by the Authority of God himself who was the Author of them. As to the third kind of necessary things which he terms immutable, are those which are of such a Nature, that even God himself, could not change them on whatsoever account. Under this kind are comprehended all the Instructions which Christ gave his Disciples on the Mount, and moreover, such as both the Old and New Testament have ordain'd relating to Charity, Humility, &c. all these things being such in their Nature, it would not be either allowable or profitable to retrench them, their Excellency being immutable and founded on the principles of the Law of Nature. Of these three necessary things, the first is covenanted by free Will and a Promise. The second proceeds from the Authority of him that Commanded. And the third is grounded on the dignity of Precept.

From

From these Principles *St. Bernard* concludes that an Abbot cannot dispense with any thing that belongs to Spirituals in his Order, and as to Outward Observances he must not be guided by his Pleasure, and Fancy, but by Charity, because he is not above the Order which he Professes himself a Member of: That the Letter of the Rules must give way to Charity when Necessity so requires it: That even Superiours cannot restrain the Obligation of a Vow, unless upon an absolute Necessity; nor Extend it, unless the Inferiours Consent: that Nevertheless an Inferiour whose Obedience does not exceed his Vow is Imperfect, because perfect Obedience is not comprehended within any bounds, but embraces willingly and accepts courageously whatever it is commanded: That there is no Disobedience but what is to be avoided, but that several kinds of it are not equally Criminal: That there ought to be a difference put between the Person that commands and the things commanded: That in regard of the Persons we ought to be most Afraid of Offending our Superiours who have the greatest Authority over us; for it is better to obey God than Man, our superiours than our equals, and amongst our superiours those of our own Country rather than strangers: That in relation to Commands we ought to take more care of those which are of Importance than of those of less consequence, and that a Person is more or less culpable according as the Command is of more or less Importance: That this difference is in the Commandments Establish'd by Men, because they command with more or less Affection according as they see Occasion: That Perfect Obedience consists in not slighting the least commands and Obeying the Greatest, conforming ones self to the Intent of the Superiour: That slight matters, such as forbidding laughing or speaking when they are once commanded become Obligatory, and they who disobey them commit a sin, tho' no Crime, providing they do it not with contempt; but when they contemn the Law they are more than ordinarily Faulty: That God is to be Obey'd, as likewise is Man that commands in his name providing the command be not contrary to the Law of God: That in doubtful Matters the commands of superiours are to be follow'd: That all Sins of Disobedience are not equal; and that in respect of those which are committed again'st the Monastick Rules, some are more considerable than others: That it ought not to be thought that the Observing of Monastick Rules is Impossible, because that cannot be but either thro' Neglect or Inadvertency.

St. Bernard proceeds afterwards to Answer some Particulars which these Monks had propos'd to him.

The First was why an Erroneous Conscience does not sometimes change the Bad to Good in like manner as the Good to Bad? He Answers that to the End that an Action may be good, it ought to be Effect'd by the Knowledge and Love of God: That he that does a good Action believing it to be bad, has not the Love of Good in him, and by consequent his Action must be bad, but that he that does a bad Action believing it to be Good, is ignorant of what is Good, and therefore his Action cannot be esteem'd Good tho' his Intention was so: That his good will shall not be altogether depriv'd of a Reward, altho' thro' a deceiv'd simplicity he be not altogether exempted from Ill. But what (Perhaps you may say) did not he Act according to his Conscience? Yes, (replies *St. Bernard*) but according to a false and erroneous Conscience which does not exempt him absolutely from sin.

Next he Answers this Second Question, which was If in relation to Commands Disobedience be proportionably as Criminal as Obedience is Meritorious? He shews that in certain cases Obedience is more Meritorious than Disobedience Criminal.

They had likewise demand'd of him how far they were Oblig'd to be resident, and where they might take a Liberty to quit their Monastery. He Answers that a good Monk ought never to forsake his Monastery without leave first Obtain'd from his Abbot when he is able to Undergo the Injunctions of his Order; but if the ill Lives of those which he lives amongst, hinder him from so doing, then is he to chuse and go to another Monastery where he may accomplish those Vows, he could not so well perform there: That altho' it be not allowable for a Monk who is in a well regulated Monastery tho' less Austere, to leave it without permission of his Superiour for one more Austere; yet if it happen that one having left it enters into another, none ought to Advise him to return, unless the Monasteries be near to each other, and he be speedily recall'd.

The Fourth Question they propos'd to him was Why *St. Gregory* the Great receiv'd a Person that had quitted his Order, into the Communion, and did not rather Oblige him to return to a Monastick Life, and why *St. Austin* Teaches that a Marriage contracted by such as had made a Vow of Continence is not to be Dissolv'd. *St. Bernard* owns freely that he is not of those holy Bishops Opinion: And that it belong'd to them to make good what they had Asserted.

He moreover Answers a Fifth Question Concerning the Bishops which *St. Gregory* had Cloyster'd up in Monasteries by reason of the Crimes they had committed, the Question was Whether they were to continue their Episcopop Habit there or to wear that of the Monks. He says He knows little of the matter but that it is likely they ought not to take upon them the Habits of the Order because they had never before done it, and because they were to continue in those Monasteries but for a time, and that they were confin'd to these Places only that they might have more leisure to Repent.

The Sixth Question which he Answers, is why of all the kinds of Repentance that among Monks has the Privilege of being term'd a Second Baptism? He says he believes it is by reason that they have absolutely renounc'd the World and Practis'd a spiritual Life after a very excellent and extraordinary Manner; That they are anew cloth'd with *Jesus Christ*, and retire from the darkness of sin into the Light of Piety and Virtue.

The Seventh Question they Ask'd *St. Bernard*, is If when an Abbot dies or is Depos'd, they have, during the Interval a Liberty to go out of their Monasteries to go to another? *St. Bernard* Answers they have not, because the Vow they made is not to be limited by the death of the Abbot, but only Authoriz'd by his Presence, and that therefore a Monk ought to consider his Vow by the limits of his own Life, and not by that of another.

They also demanded of him what a Monk ought to do that has a secret Aversion to his Abbot, whose Election he looks upon to be Inconsistent with the Rules of the Order? to which *St. Bernard* Answers that when the Election is not manifestly Irregular the Monks ought to Obey.

The other Questions of these Monks being of less Consequence *St. Bernard* Answers them in few words, and there is but one which deserves to be Mention'd, which is, If a Person who has offended another be to be dispersed as not to design to do him any harm, and yet is not concern'd if any happen to him, be in a condition to Approach the Altar. *St. Bernard* Answers that he ought not to do it till his passion and Resentments be over.

St. Bernard's Apology
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William
Abbot of
Thierry.

St. Bernard's Apology Address'd to *William* Abbot of *St. Thierry*, is a Work in which he undertakes to justify himself and those of his Order against their being Accus'd of speaking ill of the Order of *Cluny*, that is to say of all the Benedictin Monks who had not embrac'd the Reform of *Cîteaux*. Altho' this work be entitled an Apology, he nevertheless severely reproves in it the Monks of *Cluny*; but to have the better colour for doing so with greater freedom, he begins by declaring that neither he nor any of his Monks have ever spoken ill of that Order. He Approves of the different kinds of Religious Orders, and particularly commends that of *Cluny*. He exclaims against those that Judge rashly of the manner of living of this Order, who think themselves more holy, because they lead an austere Life. He shews that Spiritual Exercises are more profitable than Corporal, and that a Man may be a good Monk without practising all these Austerities, and that also all these Austerities are Unprofitable when they are not accompany'd with Charity and Virtue. But for fear that he may not seem to Approve of the Irregularities which were practis'd in the Abby of *Cluny*, he falls upon and condemns them in the Second part of this Work. He says that the manner of Living among the Order of the Abby of *Cluny* seems to be a work of Saints, because being willing to save a great many Persons they have temper'd the Rigour of the Rules of this Order in favour of the Weak without altogether ruining it at the same time. But I cannot believe they have nevertheless allow'd of the Many Disorders that are to be found in most Monasteries. For I can never enough Admire (says he) how so great a Licentiousness in Meals, Habits, Beds, Equipages, and Horses can get in and be Establish'd as it were, among Monks; Inasmuch that those who have thus wholly Abandon'd themselves to these Excesses, seem to have had a mighty regard to the Spirit and Religion of their Ancestors: In a manner that by these extravagant Proceedings they have procur'd Vices the name of Virtues, and on the contrary Virtues the Name of Vices. When a Moderate Expence ought to be call'd Covetousness; Sobriety, if not Extraordinary, Austerity; and silence, sadness; they on the contrary call a loose behaviour the Effect of Discretion; Profuseness, Liberality, and much Talking but common Civility. Immoderate Laughing with them is no more a Vice, but goes under the Name of a Necessary Gaiety. Luxury in Habits and Pride in Horses are look'd upon as the good Breeding of a Monk; and superfluous Ornaments are the furniture of his Chamber. Yet whatever they thus lavish away can it be call'd Charity? No; Unhappy Clarity that destroys the True! Irregular Discretion that confounds in us that of Virtue! Cruel Pity that has greater regard to the Body than the Soul! What a strange Charity is this, to provide so well for the Flesh, and to take no care of the Spirit! What Discretion to give all to the Body and Refuse all to the Soul! He afterwards proceeds to compare the Sobriety of the Ancient Monks with the Intemperance of those of his Time, and gives a very lively Description of the Excesses of these last, whereof some of his Expressions follow. Are not their Mouths and Ears equally fill'd with Victuals and confus'd Voices? And while they thus Spin out their Immoderate Fastis, is there any one who efforts to regulate the Debauch? No certainly: Disdances after Dishes, and for Abstinence which they Profess, two Rows of fat fish appear swimming in sauce upon the Table: Are you Cloy'd with these? The Cook has Art sufficient to Prick you up Others of no less Charm: He'll provide Sauces as different as your Discre. Thus Plate is devour'd after Plate, and such natural Transitions are made from one to the other, that they fill their Bellies, but seldom blunt their Appetites, for the Palate is always so agreeably entertain'd with so many Novelities that it has not leisure allow'd it to be satisfi'd. Now Hunger is reviv'd again, the Appetite is Awaken'd and they fall on with the same greediness and Gust. The Belly having no Eyes sees not how much it takes in, and it is at last rather fill'd than Glutted. And because the simplicity of Nature is not entertaining enough, we make Mixtures and Hotchpouches of different kinds, and by exquisite and elected Sappurs support and encourage our Intemperance, yet notwithstanding tho' we recede so much from Nature, yet are we not able to fill the vast Bounds of our Desires. He then reproves very severely, their Excess and Niceness in Drinking, and ridicules a pleasant custom of some Monks who being Young, Healtly and Strong, would retreat at Sacrament time into the Infirmary to Eat and Drink. From their Excess, in Eating and Drinking he proceeds to Dressing. We don't think ourselves well Dress'd (says he) unless we have the best of every thing on our Backs. We don't search after the most decent and commodious but the Gayest Cloaths. We don't enquire for the warmest but the finest cloth. In a word, we don't desire (pursuant to our View) what may be most serviceable to us, but what may cover us most with Vanity? — Don't we see every day that those Habits which were given to the Monks as Marks of Humility, are so contriv'd that they serve rather to exalt their Pride? scarce can a whole kingdom furnish them suitable to their Extravagant Desire. The Soldier and the Monk almost participate of the same Habit in the Field and the Cell. Will not a Monks Habit now a days become a Man of the World? A Prince likewise, providing he were in fashion, would not look Amiss in their Garments. But You'll tell me perhaps with the Proverb, That the Habit does not make the Monk, and that it is Virtue alone which governs the Heart tho' the Person be never so splendidly cloth'd. Very well: Then I would Ask you when you Travelle the Town, visit all Fairs, and the Merchants Houses, overturn the Magazines, Unfold the Silks, Feel them with the Fingers, View them with your Eyes, Hold them up to the Light, Reject some and like others, Whether you have not more Vanity than Virtue? He Adds, moreover that the Abbots do not only Neglect to Reform these Disorders, but even Authorize and Encourage them by their Silence and Example. "I am Accus'd (says he) of being Arrogant; No matter I cannot hold my Tongue; I must always take the Liberty to enquire how the Salt of the Earth comes to be so

"deprav'd:

"deprav'd: What occasions Men, who in their Lives ought to be Examples of Humility, by their
 "Practice to give Instructions and Examples of Vanity? And to pass by many other Things, what a
 "Proof of Humility is it to see a vast Retinue of Horles with their Equipage, and a Confuted train of
 "Valets and footmen, so that the Retinue of a single Abbot outlines that of two Bishops. May I be
 "thought a Liar if it be not true that I have seen one single Abbot attended by above 60 Horle. Who
 "could take these Men for the Fathers of Monks and the Shepherds of Souls? Or who would not be
 "apt to take them rather for Governours of Cities and Provinces? Why, tho' the Master be Four Leagues
 "off, must his Train of Equipage reach to his very Doors? One would take these mighty Preparations
 "for the Subsistence of an Army, Or for Provisions to Travel thro' a very large Desert. Cannot Wine
 "and Water be pour'd Unden'd out of the same Cup? Cannot a Candle Give Light but in a Gold or
 "Silver Candlestick? Cannot you sleep upon any other Bed but one of Tissue? Will not one Servant
 "suffice to guide the Horle, serve at Table and make the Bed? If you tell me it is to save charges in an
 "Inn that you carry so many things, then will I ask you why everyone does not carry hisown Provisions.
 "He also does not spare the Monks in their Buildings. "But all this (says he) is little or nothing. Let
 "us proceed to matters of greater Consequence, and so much the greater as by how much they are more
 "Common. I shall not take Notice of the Dimensions of our Churches, of their Stately Height, of
 "their Excessive Length and Superfluous Breadth, of their Sumptuous Ornaments and Curious Pictures
 "which, attracting the Eyes of the Congregation do not a little, I fancy, divert their Devotion, and
 "which seem to me not much more allowable than the Ceremonies of Ancient Judaism. As for my part
 "I would have all Devotion and Places of Worship tend to the Glory of God. I would feign Ask the
 "Monks (for I am a Monk myself) a Question which a Pagan heretofore demanded of Pagans. Tell
 "me ye Priests (says he) what has Gold to do in Holy Places? Now I would make use of his Sencetho'
 "not of his words. Tell me Poor Souls then say I (if you may be call'd Poor Souls) what has Gold to
 "do in the Sanctuary? I do not speak of Bishops and their Churches, for they may take a greater Liberty,
 "but I speak of the Churches of Monks. We know that Bishops are endebted both to Wife Men and
 "Fools, and must be allow'd to stir up Devotion in the People by Images, and other such Sensible ob-
 "jects, which they could not raise by their Preaching. But we that are now no more of the World;
 "that have forsaken all the Pleasures and Riches of Life, for *Jesus Christ* his Sake; who have cast at our
 "feet all that Glitters in the Eyes of the World, and have fled from Concerts of Musick, Fragrant smells
 "and Feasting our senses, shall we (I say) Interrupt our Devotion by these Bawbles which we have
 "left for its sake? What can we expect if we should Acquiesce in all these Vanities? The Admiration of
 "Sots or the satisfaction of Fools. Is it not the Commerce we entertain'd with the World that causes us
 "to offer Incense to it's Idols? and to speak more plainly, Is not Avarice the Cause, the very worst of
 "Idolatries? Is it not true that we have greater regard to the Peoples Riches, than their Salvation? If
 "you ask me how comes this to pass? I will discover the wonderful Secret to you. There is a certain
 "Art to multiply Riches by Exhausting them, and like a River to make them increase while they flow,
 "for here Profuteness is the Cause of their Abounding. Here the Eyes and minds of the Spectators are so
 "seduc'd by these costly Vanities, that instead of Offering their Hearts to God they Sacrifice their Purles
 "to Man. Thus you may see how Riches swallow up Riches, and how the Money of the Monks proves
 "a bait for that of Fools; for Men have I know not what Inclinations to throw Water into the Sea, and
 "to heap Riches upon those that have 'em in Abundance. The Monks cover the Relicks with Rich Ar-
 "ture, and the Pilgrim for fear of being dazzled approaches them with shut Eyes and an Open Purse.
 "The best Adorn'd of these Images are ever the most Holy. Men crowd to pay them Devotion, but
 "first they must be Consecrated with the Holy Water, and after are led to the Image where they for the
 "most part Admire the Ornaments more than the Thing it self. Next the Church is hung round not
 "with Crowns of Thorns, but Rows of Pearls. The Lights of the Lamps are heightened by the Lustre
 "of Diamonds, and instead of Candlesticks you see great Branches of Brais mounted, whose weight and
 "Work-man-ship are equally to be Admir'd. What do you think can be the cause of all these fine things?
 "Are they more to put you in mind of your Sins than to move your Admiration? No Certainly. O
 "Vanity of Vanities? But this is not so much a Vanity as Folly. The Church shines in its Walls and
 "Suffers in its Poor. It covers its stone with costly Garments and leaves its Children the Misfortune of
 "being Naked. Here the Eyes of the Rich are fed with the Bread of the Poor. The Curiosity of Men is
 "Indulg'd when the Miseries of the Indigent are Neglected. Nevertheless if we are Insensible of the
 "Wants of Men, we ought to have more respect to the Images of our Saints, than to Pave our Churches
 "with them. What flame is it for us to Spit in the Mouth of an Angel, and Tread on the face of
 "a Saint? But all this while if we have an Indifference for the Carving, why do we not spare the Beauty
 "of the Painting? Why do we paint with our Hands, what we intend to deface with our Feet? Why
 "do we take so much pains in embellishing what we intend to defile the next Moment? What signify
 "so many fine strokes when they are immediately to be cover'd with Dust? In a word what occasion is
 "there for all these Vanities among Poor Monks who have renounc'd the World, unless we have a mind
 "to Answer this Pagan Poet with David; *Lord, I have been all Enflam'd with Zeal for the Honour of thy House*
 "*and the Tabernacle of thy Glory.* Well then I Agree with you; I consent to these Excesses in the Church;
 "the simplicity and Devotion of Prayers may possibly sanctify that that would be a Crime in a
 "Prodigal; but in Cloisters, to what purpose are those Paintings Cavings, before people who weep
 "for their Sins. Towards the End of this Treatise he makes an Apologue for what he had said before.
 "I hope in God (says he) that no body will be Offended at what I have writ, for I do not question but
 "that in Reproving Vice so severely, I have a little grated the Ears of some that Practise it. But it may
 "be if God is so pleas'd to have it, that even those whom I may be thought to have anger'd, may not
 "be so. But this cannot possibly happen unless they cease to be what they are, unless they cease to Ca-
 "luminate every day according to Custom; to Judge ill of their Brethren by reason they do not visibly
 "lead

"lead to austere a Life; and if on the contrary those that are less mindful of exterior Rigour, do not take care to retrace all their superfluities. Lastly he blames those who thro' their Inconstancy go from one Order to another. "I have known some (says he) who had a mind to change the Moderation of their Order, for the Austerity of ours; What had they a mind to do then? Why what but to deprive their Brethren of the Scandal of their Inconstancy, and bring it to us? and they have not been less troublesome to us by their wretched Conversation, than they were to them by their leaving them; and because they have despised through Pride the profession which they had embrac'd, and presum'd to assume a new one beyond their Abilities, God's Justice has suffered their Baseless to appear, for they have been obliged to quit our Order through the same Imprudence that they engag'd in it, and shamefully to resume that which through Inconstancy they had forsaken, for not having entered on it, but by the Impatience they had to continue in their own, and not through an hearty desire of living with us, they have sufficiently shewn what they were, and going thus from one to the other, they have left Scandal with both. I don't here mean every Body, for thanks be to God, we have found some, who as they have begun generously, have persever'd honestly; for it is much better to persevere in what we undertake, than to undertake what we are not able to persevere in. But above all, let us all take care with the Apostle, that our Actions be conceiv'd in the Spirit of Charity.

The Treatise in commendation of the New Militia Address'd to *Hugh*, Great Master of the Knight Templars, was written by *St. Bernard*, about the Year 1135. This Order had been establish'd in the Year 1118. by some pious Knights who had made a Vow to the Patriarch of *Jerusalem*, that they would live like regular Canons in Chastity, Obedience and Poverty. The first that made this Vow, was *Hugh de Payanin*, and *Geoffrey de St. Aldemar*. The King of *Jerusalem* gave them for their Habitation a place near the Temple, whence they afterwards took upon them the names of Knights-Templars. The Patriarch and Bishops gave them for Employment the guard of the High-Roads that led to *Jerusalem*, to defend the Pilgrims from Robbers. The first Great Prior of this Order was this *Hugh de Payanin* to whom this Treatise of *St. Bernard* is dedicated. In the beginning of this Institution they were but nine Knights, but afterwards their Number soon encreas'd. Their Institution was approved of by the Council of *Troyes*, in the Year 1128. who drew up the Rules they were to observe; some believe they were drawn by *St. Bernard*, but it is certain that it was *John de St. Michael*, nam'd by the Council and by *St. Bernard*, who drew them up according to the relation of the Great Prior and the other Knights, and as may appear in the Prologue of these Rules. The Treatise of *St. Bernard* which we spoke of, does not consist of Rules, but is an *Elogium* on this Order, and an Exhortation to the Knights of the Temple, to acquit themselves well of their Duty. *The World bears* (says he) *with Astonishment, that there is a new Militia establish'd in the Country, which Christ honoured with his Corporal Presence, to the end, that as he had exterminated the Prince of Darkness from thence by the force of his Arm, he might likewise at present drive away his Guards by the prowess of his Courageous Soldiers, and consequently redeem his People anew. This kind of Militia is altogether new, and past Ages, have known nothing like it. They are engaged in two Combates at once, one against the Flesh, and the other against the Enemies of Christ; in one they resist a Corporal Force by force of Arms, and in the other declare War against Vice and the Devil.* He adds, that the occasion and design of this Institution is not less to be admir'd; for whereas all Wars among Men, are either begun on account of Anger, Ambition or Vain Glory, or out of a desire of getting possession of something, and the end propos'd is always some Temporal Interest. These Knights of the Temple acted by a quite different Motive, and had quite another end in their Enterprizes. Their Business was to fight the Battles of the Lord, without fear of Sinning, if they kill'd their Enemies; or Perishing, if they were kill'd themselves; because whether they kill or were kill'd, it was altogether to further the cause of *Jesus Christ*. In a word, the Lives and Behaviour of these Knights ought to shame all those, who now-a-days practise the Art of War, for they did nothing but by command of their Prior, had nothing but what he gave them, us'd nothing superfluous in their Habits, liv'd regularly without Wives and Children, pretended to nothing of their own, nor even so much as wish'd for more than they had; they moreover never gave their Minds to any Sports, delighted in no Shows, nor sought after any Honour, but wisely and diligently waited for the Victory of the Lord. After this great Commendation, *St. Bernard* exhorts them to acquit themselves courageously in their several Posts, having always a strict regard not to profane the Holy Places upon which he makes divers Mytical Reflections.

The first of the Works compos'd by *St. Bernard*, is his Treatise on the Degrees of Humility and Pride, which follow in order of the Edition the Treatise which we have just mentioned before. The Title sufficiently acquaints you with the Subject: It suffices to observe that it is very moving, consisting of abundance of Piety and good Matter.

The Treatise of the Love of God was written some time after the foregoing. *St. Bernard* therein treats of the Manner, Reasons, Source, Degrees and Obligation of loving God. He says, that the manner of loving God, is to love him without Reserve; the reason of loving him, is because he is God, and loves us, for the Recompence of loving him, is the Love it self which makes our Happiness; then that the Source and Origin of this Love is Charity, which God affords us through Mercy. Lastly, that four degrees of this Love may be discover'd; the first is that by which Men love themselves; the second, whereby they love God for their own sakes; the third, by which they love God, both for him and themselves; and the fourth, whereby they love God on his account only. This fourth Degree is the supreme perfection to which it is impossible to arrive in this Life, which even the Martyrs never did, and which the Souls of the Blessed cannot attain to, till they are separated from their Bodies, to which they have always a natural Tendency. He moreover distinguishes Chast and Pure Love from that which is interest'd; the Love of Slaves from that of Children, and at length, in respect of the Obligation to the Love of God he shews that it is natural so to do, and that it has an universal influence upon Mankind.

The

*St. Bernard's
Treatise in
Commendation of
the New
Militia.*

*St. Bernard's
Treatise of
the Degrees
of Humility
and Pride.
His Treatise
of the
Love of God.*

The Treatise of Grace and Free-Will, Address'd to *William Abbot of St. Thierry*, was written by *St. Bernard*, about the Year 1128. upon occasion of a Conference in which a certain Person had objected to him, that he had allowed too much to Grace, because that speaking of the Graces which God had done him, he had said that God had prevented him in doing Good, for that he ow'd to his Divine Grace all the Progress which he had made therein, and that he hop'd that he would in time grant him a full Perfection. One of the standers by, hearing him talk thus, said to him, *What have you done then of your self, and what Reward can you expect when you confesse God has done all?* This Question occasion'd *St. Bernard* to write upon this Subject to explain the agreement of Free-Will with Grace. He therein follows the principles of *St. Austin*, and first he says, that Free-Will is sav'd by Grace, together with which it cooperates in consenting voluntarily to its Motions; that this Consent is effected by Grace it self, but that it is not less Free, because it is without constraint and voluntary. *Where-ever there is consent (says he) there is a Will, and where there is a Will, there is a Freedom or Liberty. Ubi voluntas, ibi Libertas: The Will is a reasonable Movement, which presides over the Senses, and the Appetite which reason accompanies, follows and instructs without imposing any Force on it, so as that it may either incline to Ill by pursuing inordinate Desires, or to Good, by following Grace. The Will only is capable of both Happiness and Misery, and in by its Consent and Approbation, that Men are either Wicked or Good, Happy or Miserable.* He afterwards divides Freedom into three sorts, 1. Freedom or Exemption from Sin. 2. Freedom or Exemption from Misery. 3. Freedom or Exemption from Necessity. He calls the last Freedom that of Nature, the second, that of Grace, and the first, the Freedom of Life or Glory; for first, says he, Man was made an excellent Creature, with a Will altogether Free; secondly, he has been re-establish'd in Innocence to be a new Creature in Jesus Christ; thirdly, he is translated into Glory, to become a perfect Creature in Spirit. The Freedom of Necessity is to be found in all rational Creatures in whatever Condition they be; in Angels as well as Men, in the Blessed as well as the Damn'd, in the Righteous as well as the Wicked. They that would do well and cannot, are free from this Freedom, but they are not nevertheless free from the freedom of Sin, which ought rather to be call'd Free Advice than Free-Will. This second Freedom is found only in such as have Grace, as the Freedom of Misery, which he calls *Liberum Complacitum*, is to be met with alone among the Blessed, because those only can enjoy the Good that pleases them, and be exempt from the Ill that displeases them, they being only endued with Grace that can do Good, Grace being absolutely requisite to do it; so the Will of Free-Will to be absolutely perfect, has need of two Gifts of God, viz. of Conversion to Good and Confirmation in it, the first is granted through Grace to the Just in this Life, and the second is the effect of Beatitude. The first Man over and above the Freedom of Nature, had likewise the Freedom of Counsel and the Freedom of Compliance, but nevertheless in an imperfect Degree; for these two Freedoms have both their Degrees, one being superiour, and the other inferiour. The first Man in the state of Innocence had this last, but lost it by his fall, inasmuch that he afterwards retain'd only Free Will. He fell by his Crime, and the ill use he made of his Will, but then he could not raise himself again by the same Power, by reason that he might not have fell unless he had so pleas'd, but being once fallen, it was not allow'd him to rise. What then says one, is Man's Free-Will lost because he cannot avoid Sinning? No, answers he, but rather the Free Warning he had not to Sin. He says moreover, that tis by reason of this treble Liberty of the first Man, that he was created after the Image, and in the resemblance of his Maker; that the Blessed have this resemblance in the greatest perfection, because they enjoy this treble Freedom, after a more excellent manner than the first Man, and that those redeem'd by Jesus Christ, during their stay on Earth, through Grace receive a part of this Freedom, because that though they cannot be altogether free from Sin and Misery, yet with the assistance of Grace, they may be able to prevent being Overcome by Sin and Misery. Let no body think then, says he, that Free Will is so call'd because it keeps as it were, the Will in balance betwixt Good and Evil, in a manner that it can do one as easily as the other, for if it were so, neither God, the Angels nor Saints, who can do no Ill, could be exempted from doing it no more than the very Devils, who can do no Good. It is rather call'd Free-Will, because let the Will be inclin'd either to Good or Ill, it is still Free, it being in the power of no Person to be either Good or Bad, without the consent of his Will: Now Grace does not take away this Freedom, because it sets the Will at work, and changes the Evil to Good; but nevertheless, by its free Consent: So those who act through fear of Death or Punishment, do not fail to act with Freedom, because the Will cannot be constrain'd but by its self, and that cannot be forced by a violence purely passive on its own part. That in a word, excepting original Sin only, all others are an effect of the Will which inclines to Sin without being oblig'd by any exterior Force: That we cannot pretend to any thing meritorious without Grace, but also that Grace cannot make us to merit without our Will. Merit consists in the consent that Free-Will gives to Grace, but at the same time this Consent does not proceed from Free-Will, because that cannot have a good Thought of it self, and that God is the occasion of all Good in us, whether it be the product of Thought, Will or Action, for he does as it were prevent us by inspiring us with good Thoughts, and changes our bad Will by making us consent to Good, which he alone causes us to perform. That he effects the first without us, the second with us, and the third by us, for the beginning of our Salvation proceeds from God; we our selves are not the occasions of it, neither are we present at its being done, but the Consent and Action, although they do not proceed from us, yet are they not without us, inasmuch, that we ought to take care when we feel good motions in us, not to attribute them to our Will which is weak, but to the sole Grace of God. These are the Principles and Maxims which *St. Bernard* establishes in this Treatise, which agrees with the Doctrine of *St. Austin*, concerning the Nature of Free-Will, and the necessity and efficacy of Grace, without which Man could not perform any thing towards his Salvation.

The Tenth Treatise of *St. Bernard*, is a Letter address'd to *Hugh of St. Victor*, against some Opinions which an Anonymous Author had laid down; which were,

L 2

1. That

St. Bernard's Treatise of Grace and Free-Will.
St. Bernard's Letter to Hugh of St. Victor.

1. That the Baptism of Jesus Christ had been obligatory ever since our Saviour had said to *Nicodemus*, *Whoever is not born anew by Water and the Holy Spirit, shall never enter into the Kingdom of Heaven.*

2. That no Body can be sav'd without actually receiving the Sacrament of Baptism, or Martyrdom in its stead.

3. That the Patriarchs of the Old Testament had as clear a knowledge of the Incarnation of the Christians.

4. That there is no such thing as a Sin of Ignorance.

5. That St. *Bernard* was mistaken in that passage of his Homilies, where he says, that even the Angels were not acquainted with God's Design touching the Incarnation.

As to the first, he says that it would be a hard case, that what Jesus Christ spoke in particular, should be taken for a general Precept, to oblige all Mankind. He is of Opinion, that Original Sin was remitted to the *Jews* by Circumcision, during the time of the ancient Law, and to the faithful amongst the Gentiles, either by their own Faith, or by that of their Parents, and that the Obligation of being Baptiz'd under penalty of Damnation, did not commence till after the Promulgation of the Gospel.

As to the second, he is of Opinion that the Adult may be sav'd without actually receiving Baptism, if so be they cannot be Baptized, although they desire it, because that actual Baptism is here supply'd by Faith and Vows. This he proves from divers passages out of St. *Ambrose* and St. *Austin*, who (says he) are two Authorities which I cannot possibly dissent from, but with whom I am always resolved to be, either in the right or the wrong. He adds, that what supplies Baptism in case of Martyrdom is not the Pain, but the Faith of him that suffers. In relation to Infants who can have no Faith, he owns that they cannot be saved without Baptism, although they might be sav'd by the Faith of others, when they actually receive it.

As to the third, he says that if the faithful of the Old Law had as clear a knowledge of our Mysteries, as we our selves, God would have been either too liberal to them, or too reserv'd towards us: That the Gospel would not have been then above the Law; that St. *Paul* would have been in the wrong, to boast that he and the other Apostles received the first Fruits of the Spirit of God; that this would be to do a considerable Injury to St. *John Baptist*. And lastly, that the Prophets have not been all equally enlighten'd with our Mysteries, and that even among Christians, some have more knowledge in those matters than others.

As to the fourth, he affirms that there are Sins of Ignorance, and that the Author of this Proposition ought to agree with him, since he has before maintain'd that the Precept of Baptism given to *Nicodemus* in private, obliged those who could have no knowledge of it; that it was moreover evident by the Holy Scriptures, that there are Sins of Ignorance, for that the Prophet *David* expressly prays to God not to lay his Sins of Ignorance to his Charge; also *Moses* speaks of Sins committed through Ignorance, and St. *Paul* is said to have persecuted the Church without knowing what the Church was; and our Saviour Christ beg'd of his Father to forgive them that Crucify'd him, in that they were ignorant of the Sin they committed.

As to the fifth, he explains what he had said concerning the Angels, knowing nothing of the mystery of the Incarnation before *Gabriel* came to acquaint the Virgin of the Circumstances of time, and place of the Incarnation, the manner thereof, and the Person chosen to be the Mother of God.

The Life of
St. Malachy,
&c.

We will forbear speaking of the Treatise against the Errors of *Abaelard*, till we come to the History of that Author, so that there remains no more of the Treatises of St. *Bernard* in this second Tome, than the Life of St. *Malachy*, and the Tract concerning Singing, neither of which require any Observation.

St. Bernard's
Sermons.

The third Tome contains St. *Bernard's* Sermons throughout the whole Year, upon the several Feasts, and other matters of Moment. These are his other Works, being writ with as elaborate as Spirit, and abounding with lively and solid Thoughts, very proper to move the Heart. He preach'd most of them to his Monks, whom most commonly he exhorted publicly every day. Father *Mabilion* shews in his Preface, that although there might have been several Converts among these Monks who did not understand Latin; yet for the most part these Sermons were delivered in that Language, as their style sufficiently demonstrates. He owns also that St. *Bernard* might sometimes have preach'd in the Vulgar Tongue, for the benefit of those that did not understand Latin.

The last Tome of the first Volume of St. *Bernard's* Works, contains his Sermons upon the *Canticles*, amounting to the number of 86, and being upon the two first Chapters, and the first Verse of the third Chapter, they comprehend an infinite number of both Moral and Spiritual Thoughts which he draws out of the words of the Text, either by explaining the Text after a mystical manner, or giving it an allegorical Sense, or adapting it to other Subjects. It is a wonderful thing to consider how ready he is at this manner of writing, and how he could be capable of composing so vast a Work of such different matters upon two such short Chapters as those of the *Canticles*.

Gilbert
Abbot of
Holland.

The second Volume of Works that go under St. *Bernard's* Name, is divided into two Tomes. The first contains a Continuation of the Commentary on the *Canticles*. This belongs to *Gilbert of Holland*, a little Island between *England* and *Scotland*, where there was a Monastery of Monks and Nuns, whereof he was Abbot, depending on the Bishop of *Lincoln*. He was of the Order of *Cisterciens*, and dy'd in the Year 1172, in a Monastery of the Diocess of *Troyes* in *Champagne*. This Continuation is of the same Nature with the Work of St. *Bernard*, and is divided into forty eight Sermons, all which do not go beyond the 10th. Verse of the 5th. Chapter. This is follow'd by seven other *Afctical* Treatises, and four Letters by the same Author.

This

This Tome contains several other Tracts, attributed to St. Bernard, although it is certain he was not the Author of them.

The first is a Letter or a Book address'd to the Fryars of *Mont-dieu*, which is a Charter-House in William the Diocess of *Rheims* near *Mouzon*. This Book has been quoted under the name of St. Bernard, by *Abbot of St. Gerfon* and others; but nevertheless, several ancient Manuscripts assure us that it was written by *William* Abbot of St. *Thierry*, since Monk of *Signy*, as well as the Treatises of the *Contemplation of God*, and that of the *Nature and Dignity of Love*, both which go under St. Bernard's Name, and come next after. This *William* was native of *Liege*; he came to *Rheims* with his Brother *Simon*; they embraced a Monastick Life in the Monastery of St. *Nicaise*; afterwards *Simon* was made Abbot of St. *Nicolas*, in the Diocess of *Laon*, and *William* succeeded *Geofrey*, translated from the Abby of St. *Thierry*, to that of St. *Medard of Soissons*, in the Year 1120. He had a very particular Correspondence with St. Bernard, and retir'd to the Monastery of *Signy* of the Order of *Cisteaux*, in the Year 1135, where he dy'd about the Year 1150. His Works over and above the first Book, being the Life of St. Bernard, and the three Treatises just mentioned, comprehend a Treatise call'd the *Mirror of Faith*; another intituled the *Enigma* of Faith; a Book of Meditation; A Treatise of the Nature of the Body and the Soul; Another against *Abaelard*; a Book of the Works of *William de Conches*; A Treatise upon the Sacrament of the Altar; and lastly, an Exposition of the *Canticles*. All these Works are to be met with in the fourth Tome of the *Bibliotheque* of *Cisteaux*. There is moreover mention made of a Collection of Proverbs and Sentences, being only a Manuscript, with some other Works which are lost. The Abridgment of the two first Chapters of the *Canticles*, which immediately follows the preceding Works is only an extract of remarkable things in the one and fifty first Sermons of St. Bernard upon the *Canticles*.

The Declamations and Discourses on the words of St. Peter with our Saviour Christ, are the Work of *Geofrey* Abbot of *Igny*, extracted out of the several Works of St. Bernard whose Disciple he was.

The Treatise of the *Ladder of the Cloyster*, or the method of Praying, which was found among the Works both of St. *Austin* and St. Bernard, has been since restor'd to *Guigue*, Prior of the Grand Charter-House, upon the Credit of a Manuscript of the Charter-House of *Colem*, having in the beginning of it a Letter of this *Guigue*, address'd to *Gervase*, and which serves for a Preface to the Book.

The pious Meditations concerning the Knowledge of Human Nature, found amongst the Works of *Hugh* of St. *Victor*, belong neither to him nor St. Bernard, but rather to some more Modern Author.

The Treatise of the Edification the Inner House or of Conscience, found also among the Works of *Hugh* of St. *Victor*, belongs to some Monk, in all probability of the Order of *Cisteaux*, who liv'd much about the same time with St. Bernard. The same Judgment may be given concerning another Treatise of Conscience, and of another Treatise of the model of Life and Manners, which follows this.

The Treatise of Charity is compos'd of Matters drawn out of the Works of *Richard* of St. *Victor*, *Peter* of *Blois*, and of St. Bernard.

The Treatise Entituled the Mystical Vine, upon the words of our Saviour Christ, *I am the true Vine*, though it does not belong to St. Bernard, yet was written by some Author not long after him.

The Meditation on the Passion and Resurrection of Jesus Christ, which bears the name of St. Bernard in some Manuscript, yet is not at all like his Style, no more than the Lamentation on the Passion of our Saviour, and the Treatise on the three principal Mysteries of our Religion.

The Treatise of Virtues is not likewise of St. Bernard's Style, but rather belongs to some *Benedictine* Monk, who writ it for Probationers, on the three Virtues of Humility, Obedience and Charity.

The Exposition on the Lord's Prayer belongs to the same Author.

These Treatises are follow'd by some Sermons of St. *Achreda*, of *Nicolas* Disciple and Secretary to St. Bernard, who came from the Monastery of *Montier-Ramey* to *Clairvaux*, and who left this in disgust to St. Bernard; of *Oger*, Abbot of *Lucedio*, in the Diocess of *Vercelli*, who liv'd a little while after St. Bernard; and of some other Sermons whose Authors are unknown; but which are attributed to St. Bernard, together with some other *Opuscula* of Piety of the same Nature, without Authors Names, among which there is a Treatise of these Words, *Why are you come?* Which is printed in the *Bibliotheque Patrum*, under the Name of *David* of *Ausbourg*, of the Order of *Minorites*, with another Treatise on the manner of living well, dedicated by an Anonymous Author to his Sister.

This Tome ends with some pieces of Prose, likewise falsely attributed to St. Bernard.

The Sixth Tome contains the Sermons of *Gueric*, Abbot of *Igny*, whom St. Bernard brought to *Clairvaux*, in the Year 1131, from *Tournay*, where he was a Canon, and whom he had made Abbot of *Igny*, about the Year 1138, after that *Humbert* had laid down. Some Spiritual Letters of *Guigne*, fifth Prior of the Grand Charter-House, Author of the ancient Statutes of this Order. And the Historians of the Life of St. Bernard, whereof the first Book was compos'd, as we have said before, by *William* Abbot of St. *Thierry*. The second by *Arnaud*, Abbot of *Bonneval*, and the three last by *Geofrey*, Secretary and Disciple to St. Bernard, who had before been a follower of *Abaelard*, and who after having been Abbot of *Igny*, succeeded in the Year 1162, in the Abby of *Clairvaux* at *Eastrede*, and in the Year 1175, retir'd to *Fossa Nova* in *Italy*, of which he was Abbot, as also afterwards of *Haute-Combe*, St. *Bet* about the end of this Century. He also writ a Commentary on the *Canticles*, the Life of St. *Peter* of *Tarantaise*, and divers other Treatises or Sermons which were never Printed. Cardinal *Baronius* has given us a Letter of this *Geofrey*, Address'd to *Henry* Cardinal-Bishop of *Albani*, against *Gilbert* of *La Porre*, which Father *Mabilion* has also plac'd at the end of this Volume, together with a Sermon of the

The Works of Gueric, Abbot of Igny. Lives of St. Bernard. Works of Geofrey, Secretary and Disciple to St. Bernard.

the same Author for the Anniversary on the Death of St. Bernard, and a Letter of the same to *Robert* on the Lord's Prayer.

The History of the Miracles of St. Bernard. The five Books of the Life of St. Bernard are follow'd by two Others containing an Account of his Miracles, one whereof consists of divers Pieces, that is of three Letters. One of *Philip* a Monk of *Clairvaux* to *Sampson* Arch-Bishop of *Rheims*. The Other writ by the Monks of this Monastery to the Clergy of *Colen*, and the third by *Geoffrey* Abbot of *Igny* to the Bishop of *Constance*: The Second is drawn out of the Book entituled *The Great Beginning of the Order of Cisteraux*.

Other Lives of St. Bernard. Beside these Authors Father *Mabilien* gives us likewise the Life of St. Bernard compos'd by *Alanus*, who from being Abbot of *Larivour* was made Bishop of *Auxerre* in the year 1153. and retir'd to *Clairvaux* in the year 1161 where he dy'd in the year 1181. Also some Fragments of a third Life of St. Bernard which was believ'd to belong to *Geoffrey*. And a fourth Life of St. Bernard written to about the year 1180 by *John* the Hermit, who had liv'd with St. Bernard's Disciples. He also Adds a Poem of the Monk *Philothemus* of the Life and Praises of St. Bernard, with Verses likewise of other Authors in his Commendation. And Lastly the Bull of the Canonization of this Saint together with the Testimonies that divers Authors had given of him which concludes this Volume.

Nicholas a Monk of Clairvaux. He might also have put into this Volume the Letters of *Nicholas* of *Clairvaux* Secretary to St. Bernard Publish'd by Father *Picart* a Regular Canon of St. *Vitler*, and Inserted in the 22 Tome of the late *Bibliotheca Patrum*. They are about 55. all full of wit and written in a very engaging Style; but they contain nothing remarkable either on account of Doctrine or Church-Discipline. This *Nicholas* after having left *Clairvaux*, retir'd into his Monastery of *Montier-Ramey*, where he dy'd about the year 1180. *M. Baluze* has also given us two of his Letters in the Second Tome of his Miscellaneous Works.

The Character and Judgment of St. Bernard. St. Bernard's Style is Lively, Noble and Concise; his Thoughts Sublime and his Diction Pleasant and Curious. He equally abounds with good Matter, Tenderness and Force. He is sweet and Violent: He engages the Mind by his Insinuating Manner, and touches the heart with his Movements. His Exhortations are Pressing; His Admonitions full of Gravity; His Reprimands Efficacious; His Reproaches so temper'd with good nature that it is easie to perceive that he is in Charity with the Person that he Rallies and reproves rather to correct than to insult or domineer over him. He knows how to commend without Flattery, and to tell Truth without Offending. He divers, recreates and pleases; He fills dread and Inspires Love; his knowledge is more useful and wholesome Doctrine than Curious Learning. He is so full of the Holy Scriptures that scarce a Period passes but he has some words or expressions out of them. St. *Ambrose* and St. *Austin* are those of the Fathers which he has follow'd most, and which he considers as two Patterns that he is Indispensably bound to Imitate. He also Understands very well the Canons and Rules of Discipline of the Church; but he more particularly apply'd himself to Divinity and Morality. His Moral Sentences are noble, lively, weighty, and contain a great deal of sense in few words. He is Ingenious and very fertile in Allegories. He treats of Doctrines after the manner of the Ancients, and not According to the Methods of the Scholasticks, and Controversaries of his Time, which has gain'd him the Title of the *Last of the Fathers*. Altho' he has taken most of his Thoughts from the Ancients, yet has he manag'd them with so great Address that they seem to be his own. He was in so great Reputation for Piety and Learning while he liv'd, that all Potentates desir'd to have their Differences determin'd by him, and they look'd upon his Decisions as Indispensable Laws. The Proudest Kings and Princes have willingly condescended to obey him; The Bishops not only had recourse to his knowledge, but likewise regarded his Decisions as so many Oracles; and have Referr'd themselves to him about the most Important Affairs of the Church. The Popes themselves have taken his Advice and look'd upon it as the greatest support of the Holy Sec. And all People had a very profound Respect and particular Veneration for his Person and Character. In a word, it may be said of him that even in his solitude, he govern'd all the Churches of the West. But what is most remarkable is that he knew how to join the Love of silence and a Retreat with so many Occupations and Employs, as likewise a Profound Humility with so great an Elevation.

Editions of St. Bernard's Works. No Father of the Church has had his works so often printed as St. Bernard. The First Edition is that of his Sermons on the Times and Saints, Printed with his Book Dedicated to the Knights Templars, in the year 1475 at *Mayence* by *Peter Schoiffer*. About the same time the Treatise of Consideration, the Apology to *William* Abbot of St. *Thierry*, and The Treatise of Commands and Dispensations were printed at *Rheims*: In the year 1481. his Letters with his Sermons were Printed at *Brussels*. This Edition was follow'd by that of *Paris* in the year 1494. which contains 310 Letters with his Sermons on the Canticles. The Editions of *Bresse* of the year 1495. of *Spire* in the year 1501. and of *Venice* in the year 1503 are also very Imperfect. That of *Paris* in the year 1503 contains almost all this Saints Works: They were Collected by the care of *John Bouchard* and Printed by *John Petit*. In the year 1515 *Josse Clitien* Printed them at *Lyon* with the Sermons of *Gilbert de Hoiland* on the Canticles. This Edition has been several times Reprinted at *Paris* and *Lyon*. In the year 1520 two Monks of *Clairvaux* Publish'd a New Edition of St. Bernard's Works more correct than the former, Printed the First time at *Lyon*. Some time after *Francis Cornetor* of the College of *Sorbonne* revis'd the works of this Saint, and Printed a new Edition at *Paris* in the year 1547. Whilst this Edition was selling and Reprinting, *Anthony Marcellin* publish'd another at *Basil* in the year 1552. In which St. Bernard's works are rang'd after a New Order, and Divided into four Parts: The First containing his Sermons: The Second his Letters: The Third his Treatises: and the Fourth his suppos'd Works. In the year 1566 *Francis Cornetor*'s Edition was Re-printed as Printed with the Additions found in the Edition of *Basil* and some other Treatises. After this *John Gillot* undertook to present the Publick a New Edition of St. Bernard's Works, more Correct and more Ample than the former; This was Printed at *Paris* by *Nivelle*.

Nivelle in the year 1572. and afterwards Re-printed several times, particularly in the year 1586. In the beginning of the following Century, *Edmund Tiraqueau* a Monk of *Cîteaux* publish'd a new Edition of *St. Bernard's Works*, in the year 1601. And Eight years after *John Picart* gave another which was reprinted several times at divers Places. At length *James Merlon Horstius* labour'd seriously to get a good Edition of this Fathers works, and after a considerable time and a great deal of pains taken, he Produc'd one and Printed it in the year 1641. This Edition was receiv'd with Applause, and Reprinted in divers Places. Nevertheless *Horstius* having pass'd over several Faults in the Text, which might be corrected by Assistance of the Manuscripts, *Father Chantelon* of the Congregation of *St. Maur* undertook to revise his Edition and Presented the Publick with his Sermons on the Times, and the Saints corrected, in several Places. This Father dying before he had finish'd his Design, *Father Mabillon* was pitched upon to continue what he had so well begun, who Publish'd this Saints Works entire in the year 1666. in a Great and small Volume according to the Model of *Horstius*, and review'd and corrected by divers Manuscripts. But as this Edition was the first work of this Learned Monk, he sometime after discovered several Errors which he had pretermitted before, and therefore Undertook a Second Impression at *Paris* in two Volumes in Folio in the year 1690. In which the Order is altogether New, and which is moreover enrich'd with fine Prefaces, and divers short Notes at the bottom of the Pages, and which reach to the end of the first Volume. It is this Edition we have follow'd in these Extracts which we have made.

CHAP. V.

The Life and Writings of Peter, Sirnam'd the Venerable Abbot of Cluny.

Peter Maurice Sirnam'd the *Venerable*, the Ninth Abbot of *Cluny*, descended from a Noble Family of *Auvergne*. His Father *Maurice*, and his mother *Rangarda* presented him to the Monastery of *Cluny*, where he took upon him the Habit of that Order at the hands of *Hugh* the first Abbot of *Cluny* of that name. Whilst *Pontius* was Abbot he was made Prior of *Vezelay*, and then of *Dommu*; and at last Elected Abbot of *Cluny* in the year 1123. on our Lady's Assumption day, when he was but Thirty years Old or thereabouts. He dy'd in the year 1157. on *Christmas* day.

Whilst he was Abbot he wrote a great many Letters, of which they have made a Collection divided into six Books. In the Last Book is insert'd a Treatise against the *Jews*, and another Tract against the *Petrobrusians*. He likewise compos'd two Books containing the Narratives of several Miracles which happen'd in his time; four Sermons; a particular Letter against those who maintain'd that *Jesus Christ* was not in exprefs Terms call'd *GOD* in the Gospel; several pieces of Prose, one an *Encomium* of our Saviour, another upon *St. Benedikt*, a Third upon the Resurrection of our Saviour, and a fourth in Honour of *St. Hugh*; two Hymns, the one upon the Virgin *Mary*, and the other upon *Mary Magdalen*; and a discourse in Prose upon the Virgin *Mary*. He procur'd the *Alcoran* to be turn'd out of *Arabic* into *Latin*, and made a Treatise to refute it in opposition to *Mahometanism*.

We have almost all these Works printed a-part at *Paris* in the year 1522. at *Ingoldstat* in 1546. in the Library of *Cluny*, and in the last *Bibliotheca Patrum*.

Among this Authors Letters there are several which contain several considerable Points both of the History and the Discipline of these times; so that we cannot forbear giving you an Abstract of them.

The First Letter of the first Book is directed to Pope *Innocent II.* He acquaints him that the Arch-Bishop of *Bourdeaux* who was a zealous promoter of the Interests of his Holyness, had given him intelligence of the News he had receiv'd: That he was heartily glad at the happy Success of his Affairs, and that he congratulated him for the great care he took in Reforming the Church. He declares to him that he is very much concern'd that he is not in a posture of being an Assistant in so great an undertaking. He exhorts him to persevere in the vigorous maintenance of his Dignity, in hopes that God, who had already subdu'd part of his Enemies, would at last bring the rest under his feet. He assures him that he shall always be inviolably at the Devotion of his Holyness, and that where or in what Circumstance soever he should be, he would always regard him as the Sovereign Pontiff. In the Close of this Letter he intreats the Pope to remember that the Church increas'd at first by Sufferings and Persecutions, and that it surmounted all opposition by Patience: That he had combated against its Enemies Seven years already, that in the Eighth it was to be hop'd, he would sing Praises of Joy and Exultation. This Conclusion makes it appear that this Letter was wrote in the seventh year of the Pontificate of *Innocent II.* Anno Christi 1127.

In the Second of the same Book he wrote word to the Bishop of *Albani*, that the Bishop of *Troyes* was ready to bestow one of the Prebends of his Church on the Monks of *Cluny*, as formerly the Prebends of *Chartres*, and *Orleans* had been bestow'd on them. He intreats him to promote this Business at *Rome*, if he thought in Conscience he could safely do it. He likewise intreats him to prevail upon the Pope to remit to him the Tryal of a Priest within his Jurisdiction, who was gone to *Pisa*, where the Court of *Rome* then was, in order to have his Cause heard there.

In the Third he wrote to *Haimeric* Chancellor of the Church of *Rome*, concerning the Affair of the Monks of *Aniana*; who had prefer'd great complaints against the Bishop of *Begius*. He therein takes notice that in his time the Members of the Church were very much disjoynted in his Country, that the superiors insulted over the Inferiors, and the Bishops over the Monks; so that (says he) it seems as if their Aims and

Peter the and Deign was not to feed their Flocks like Shepherds, but fleece and drain them like Hirelings.
 Venerable. In the fourth he acquainted *Hugh Arch-Bishop of Reims* of the Death of one of his Clerks, whom he
 Abbot of had assisted in the last Moment of his Life. He takes notice that they had given him the Extreme
 Cluny. Unction before the *Vaticum*, and that afterwards he receiv'd the Sacrament twice.

In the Eleventh he intreats *Pope Innocent* to be favourable to the Church of *Orleans* by confirming the Election of *Heli Abbot of St. Sulpicius* to the Bishoprick of that Church.

By the Fifteenth he acquaints *Adela* of the death of *Henry King of England*, who departed this Life on the second of *December 1135*, after he had receiv'd all his Sacraments, as he observes in this Letter.

In the Seventeenth he acquainted *Pope Innocent II.* of the Murders committed on the Sub-dean of *Orleans*, and *Thomas Arch-deacon of Paris*, and prays him to confirm by his Apostolick Authority, the Sentence pass'd in *France* against the Murderers.

The Twentieth directed to Monk *Cissebert* contains a long Instruction about the Duties and Virtues of Monks.

In the Twenty Third he declares to *Pope Innocent* that he had much ado to resolve upon sending any of his Religious to re-establish the Abbey of *Luxeu*, because he fear'd it would prejudice his Monastery by drawing off the Monks from thence; and that besides it was easier to found new Monasteries than to re-establish Old Ones: That however in obedience to the Commands of his Holiness, he had offer'd to the Monks of the Abbey of *Luxeu*, who had waited upon him, to send them an Abbot and some Officers; but that they had rejected the Religious which he had offer'd them. He intreats the Pope, that if they were still resolv'd to have a Monk of *Cluny* for their Abbot, he would not grant them Liberty to choose whom they pleas'd, but order them to be satisfied with his Choice.

In the Twenty Seventh he complains to the same Pope, of the outrages offer'd to the Arch-Bishops, Bishops and Abbots, among whom he was present in the Town of *Luni*.

The Twenty Eighth is an Apology for the Order of *Cluny* against that of *Cîteaux*, directed to *St. Bernard*; wherein after he had pass'd several Compliments upon him for his Learning and Piety, he relates the Points, upon which the Monks of *Cîteaux* pretended, that those of *Cluny* deviated from the Rule of *St. Benedict*; which are as follow. (1.) That they bestow'd the Monastick Habit on Novices as soon as they were presented, without staying till their probation Year was over, according as the Rule prescribes. (2.) That they made use of Habits made with Skins. (3.) That they wore Breeches always, though it was not permitted by the Rule, unless in case of Travelling. (4.) That they had thicker covering on their Beds than was prescribed by the Rule. (5.) That they had more than two Dishes serv'd up at Table with a second Course. (6.) That they always admitted the Religious Apostates, tho' the Rule prescribes that they should admit them only thrice. (7.) That they did not observe the Fasts which the Rule prescribed. (8.) That they did not inure themselves to any Manufacture. (9.) That when they entertain'd Strangers, they did not bow to them, and that the Abbot did not wash their Hands and Feet, as the Rule prescribes. (10.) That the Abbot kept not an Inventory of all the Tools and Utensils of the Monastery. (11.) That when they are out of their Monastery, they do not bow the Knee, as usual in saying their Office. (12.) That the Table of the Abbot is not set apart for the Entertainment of Strangers. (13.) That when two Monks chance to meet, the Younger does not ask Blessing of the Elder. (14.) That they do not make one of the eldest Monks Porter of the Monastery Gate. (15.) That the Porter does not reply *Deo Gratias*, i. e. *Praised be God*, to those who knock at the Gate of the Monastery. (16.) That they renew the Vows that they have made in one Monastery, when they admit themselves into another. (17.) That they admit the Monks of another Monastery into theirs, without the leave of their Abbot. (18.) That they would be exempted from the Jurisdiction of their Bishop. (19.) That they hold Parishes and Tithes, which are only the Propriety of those who Preach and Administer the Sacraments. (20.) That they are possessors of Lands, and concern themselves with the Affairs and Business of this Life, as if they were mere Seculars having Territories, Seignories, Vassals, Banks, and Monks who are employ'd as Solicitors and Advocates.

He returns a Reply to all these Objections, in the Name of the Monks of *Cluny*, and at first says in General, that they who make those Objections, are an upstart sort of *Pharisees*, who were for distinguishing themselves from other Folks, and would be reckon'd better than them. He asks them how it comes to pass that they who boast to be such strict observers of the Rule, forget at the same time the Observation of one Article, wherein the Monks are enjoyned, not only to call, but also sincerely to esteem themselves to be the refuse and vilest of all Mankind. "Is it (says he) the effects of this Article, which enjoins us to believe and assert our selves to be worse than others, to undervalue their Actions, and overprize our own, to condemn them, and set too high an esteem upon our selves?" "—You stile your selves the only true Monks now extant in the World, and treat all other Monks as Impostors and Corrupt; you wear an Habit of extraordinary Colour to distinguish your selves from others, and you brag to be the white Monks in the midst of black ones, though the black habit was made choice of by our Fathers out of Humility; and though we read that *St. Martin*, that admirable true Monk, wore a long black Habit, and not a short white one as yours is. Now don't you violate the Rule of which you pretend to be great Observers, since it declares it self against Monks being concerned for the Colour or the Quality of the Stuff which they wear? Are not you Precaricators in changing that Colour which is most conformable to Humility and Austerity for another more glaring and the emblem of Joy?"

After he had made these Reflections on the Monks of *Cîteaux*, he maintains that those of *Cluny* do not transgress the Rule, in following the Traditions of their Fathers, since they derive them from the Saints, who authorize them by the Sanctity of their Lives, and by their Miracles, and who had a Privilege of prescribing Laws to them. Afterwards he returns a more particular and direct Answer to the fore-

foremention'd Objections. (1.) That as to what related to the Admittance of Novices, they therein follow'd the Rule of *Jesus Christ*, who order'd the Rich Man in the Gospel who desir'd to be perfect, immediately to sell all he had, to give it to the Poor and to follow him; and who order'd the man that was willing to go bury his Father before he would follow him, to leave the Dead to bury the Dead, and to follow him without any more ado. And that they therein imitated the Example of the Apostles who follow'd *Jesus Christ* as soon as ever he call'd them, and who receiv'd into the *Christian Church* all those who offer'd themselves. He owns that the Letter of the Rule is against this Custom; but withall avers that the End and Intention of the Rule being Charity and the Salvation of our Neighbour, which are in force so long as any one practises the Rule even in the strict and literal Sense, one may with reason deviate from the Letter of the Rule. He adds that since the Discipline of the Church has been alter'd with respect to a great many points, 'tis no such extraordinary matter that the Monastical Discipline should be subject to the same Alterations. (2.) That *St. Benedict* in his Rule had prescrib'd nothing directly concerning Habits: That he had no where prohibited the Wearing of Leather; that he only order'd that they should be different according to the Variety of Climates: That a Leather Habit was most suitable to Austerity and Solitude. That the Prophets, *Elias*, *St. John Baptist*, and the Ancient Hermits were cloth'd with Leathern Garments: That we find in story that *St. Benedict* himself wore such an Habit: That lastly it must be left to the discretion of the Abbot to prescribe the Quality of Habits, according to the Climate, the Season, and the Constitution of those who wear them. (3.) That they wear Breeches for Decency and Modesty's Sake. (4.) That the Rule leaves the Abbot full power to prescribe what sort of Covering the Monks should have on their Beds. (5.) That with respect to Eating, we ought not Scrupulously to adhere to the express Terms of the Rule, since *St. Benedict* gives the Abbot liberty to Augment the portion of Bread and Wine, if they have work'd more than ordinary: And that 'tis well said of him, that 'tis Enough to allow the Monks two dishes of Meat upon the Account of their Infirmities, that so if they have no Stomach to the One, they may eat of the other; but that if it should so happen that they could not eat of either of these two dishes, he has no where prohibited the allowing them a third or fourth Dish: Lastly that we ought to proportion the Quality and the Quantity both of Meat and Drink to the Constitution and strength of men, and to refer all to Charity, which is that Sovereign Rule, by which we ought to be rul'd and govern'd. (6.) That in receiving the Religious as often as they were willing to return, they did nothing but what was agreeable to the Evangelical Law, and to the Practice of the Church: That what *St. Benedict* says on this subject in the Rule was only by way of Commination. (7.) That as to the Fasts they observ'd what was prescrib'd by the Rule, viz. from the 13th of September to the Beginning of *Lehr*, they did not eat on any day (except Sundays) till None: but that from *Whitsontide* to the 13th of September they did always eat at Noon, tho' the Rule seems to prescribe that on Wednesdays and Fridays they should not eat till the Hour of None, because it leaves the Abbot at his Liberty to augment or diminish the Fast. (8.) That they had particular Reasons for not working with their hands, since such a Labour was injoynd the Monks only to keep them from being Idle, and that they being engag'd in other more useful Employments, were dispens'd from that. (9.) That it was a sort of Childishness to condemn the Order of *Cluny*, because the Religious and the Abbot of that house did not prostrate themselves before all the strangers that came to them, nor wash their Feet; and besides that this Employment would wholly divert the Monks from all their other Duties by reason of the great Number of the strangers: That however to avoid the total neglect of what the Rule prescrib'd each Monk every year washes the Feet of three strangers, and presents them with Bread and Wine. (10.) That the Abbot was discharg'd from the Care of keeping an Inventory of the Tools and Utensils of the Monastery, provided another man did it, since it is impossible for him to do all things himself. (11.) That they do not omit those *Genustations* which they are requir'd to make during the Office, tho' they say it abroad, unless when the badness of the Weather hinders them, and that then they say a *Miserere*. (12.) That the Abbot orders an allowance of meat and Drink to be given to all strangers, but that it was not proper to introduce all manner of persons without distinction into the Refectory; nor that he should leave the Religious to wait upon Others. (13.) That the Young Monks do ask blessing *visu voce* of the Elder, when they meet them out of the Bounds of their Monastery; but that within those Bounds they only ask it by a low Bow without saying any thing, that they might preserve their Silence. (14.) That if they do not place at their Gate an Elderly Monk, yet they set one there of known and approv'd fidelity and Wisdom; that the Monastery-Gates are almost always open in the day time, and that 'tis sufficient that they have one to open them when they are shut. (15.) That 'tis not at all necessary that the Porter should cry *Deo-Gratias* to all Comers. (16.) That there was no inconvenience for the Monks when they change their Monastery to renew their Vows, and that the Rule it self in express terms permits the Renewing of the Vow of Contancy. (17.) That they are satisfied that a Monk cannot leave his Monastery without the leave of his Abbot, so long as that Abbot discharges the Duty of a Pastor; that is so long as he takes care to provide for the Bodily necessities of his Religious: But that if it should so happen that a Monk cannot Live or be safe under an Abbot in one Monastery, he may leave that Monastery without the Licence of his Abbot: That 'tis upon this account that the Abbot of *Cluny* has obtain'd a Privilege from the Holy See, of entertaining all the Religious who are forc'd to leave their Monastery for either of these reasons. (18.) That they have for their Bishop the Chief of all Bishops, and the Bishop of all the Churches, namely the Bishop of *Rome*, who has granted them the Privilege of being exempted from the Interdictions or Excommunications of all other Bishops besides himself: That notwithstanding this they receive the holy Chrism, the holy Oils, holy Orders, and the Consecration of their Churches from the hands of other Bishops: That to find fault with their Privileges is the same thing as to question the Authority of the Holy See; that several other Monks enjoy the same Privileges; and that Saint *Gregory* granted such to a great many Monasteries.

Peter the Venerable Abbot of Cluny. (19.) That the Pope has given them leave to have Parishes, and to enjoy *Tents*: That 'tis reasonable for them who offer up continual Prayers for the Faithful to live by the offerings of the Faithful; and that as Secular Clerks have a Right to enjoy the Revenues of Ecclesiastical Estates, because they administer the Sacrament, and preach the Gospel, so the Monks likewise may receive the Oblations of the Faithful, upon the account of the Pious which they repeat in their behalf, upon the account of the Tears which they pour out to divert the Justice of God, and upon the account of the Alms, and other good Works which they practise. (20.) That the Religious are not forbid holding Temporal Estates of what kind soever; and that they may maintain their Estates by all manner of just and lawful ways. Lastly, he observes that we ought to make a distinction between two sorts of Precepts the one Inmutable, which can never be chang'd, such as our Love to God and our Neighbour, whatever else is commanded by the Laws of God, and others which may be chang'd for a greater Good, or for the avoiding a greater Evil; and he avers, that whatever they had alter'd in the Rule of *St. Benedict*, was of the latter kind; and that they did not change it but only for the greater Benefit, and to fulfil Christian Charity, which ought to be the Supream Rule and Law.

☞ [And now upon this whole Debate or Controversie between the Monks of *Cîteaux* and those of *Cluny*, we cannot forbear making this one Remark, that according to our old custom English Proverbs, here has been a great Cry, but little Wool; a great noise and clamour about the Externals, but scarce one Word said, Pro, or Con, about the Internals of Religion; which sufficiently shews, that when Men are once wedded to any party in Religion, their greatest Heats happen about the Circumstantial of Religion, to which that Party adheres, and that they have little or no Concern for the Fundamentals of the truly Catholick and Christian Church.]

The Twenty Ninth Letter is likewise written to *St. Bernard*, upon a particular Quarrel about one of the Monks of *Cluny* elected to the Bishoprick of *Langres*, whereof *St. Bernard* makes mention in his 164th. Letter, and in those that ensue. *Peter of Cluny* in this Letter says, that *Saint Bernard* being prejudic'd against this Monk upon some false Reports, oppos'd his Ordination.

The Thirty Third is written to Pope *Innocent*, about another Difference between the Monks of *Cluny*, and those of *Cîteaux*. This Pope in the Year 1132, had exempted the Monks of *Cîteaux* from paying *Tents*. This was a considerable Prejudice to the Monks of *Cluny*, particularly to the Abbey of *Gigny*, who had considerable Tithes to receive from the Lands belonging to the Monastery of *Miroir*. The Monks of *Gigny* were for demanding them, for which the Pope had interdicted their Church; whereupon *Peter the Venerable* conjures him not to deprive the Monks of *Gigny* of a Right which belong'd to them, and to suspend the Interdiction which he had pronounc'd against them, that so they might have time to inform him of the justice of their Cause. About the same time he wrote upon the same Subject, the Thirty Fourth Letter to *Haimeric*, Chancellor of the Church of *Rome*, whereby he represents to him more at length the injustice which he pretends was done to his Order; and directed another Letter to the Chapter General of *Cîteaux*, whereby he exhorts them to quit this their Pretension. This is the Thirty Fifth Letter, which is written with a great deal of Smartness and Discretion. However, because several Abbots of the Order of *Cîteaux* were displeas'd at it; the next Year he sent them a Letter of Excuse, which is the Thirty Sixth and last of this Book. The Monks of *Gigny* not being able to obtain of the Pope what they desired, were for doing themselves Justice, and some few Years after went to the Monastery of *Miroir*, where they committed great Outrages. Pope *Eugenius III.* *Innocent's* Successor being inform'd thereof, wrote to *Peter the Venerable* about it, and threatened the Monks of *Gigny* to punish them severely, in case they did not make Reparation for the wrong which they had done to the Monks of *Miroir*. *St. Bernard* and *Peter the Venerable*, met at *Cluny* to adjust the Affair; the Damage was estimat'd at above Thirty thousand Sols; but the Monks of *Gigny* having made but very inconsiderable offers of Reparation, *St. Bernard* wrote to the Pope about it. At last the Affair terminated in an Accommodation made after the Death of *St. Bernard*, in the Year 1155.

The First Letter of the Second Book is wholly Doctrinal. He therein proves against a Man, who was fallen into the Error of the *Apollinarists*, that the Humanity of *Jesus Christ* was compos'd both of Soul and Body.

The Second is directed to *Peter Arch-Bishop of Lyons*. He congratulates his being advanc'd to the Primacy of a Kingdom, which acknowledg'd no other Superiour than the Holy See, and which had an Authority over all the Churches of *France*. He exhorts him to use his utmost Diligence for the Restoration of Piety, particularly within his Diocels. In this Letter, he gives us a Description of the Irregularity of the Manners of the Ecclesiasticks and Religious.

In the Third he complains to Pope *Innocent* of the Coldness which he shew'd to the Cardinal Bishop of *Albany*, to whom he lay under great Engagements; and exhorts him to leave him in *France* with Authority, where he was capable of doing a great deal of Good, till such time as he could recall him with Honour to *Rome*.

In the Fourth he exhorts *Gilo Bishop of Frezcati* to abandon the Party of *Peter de Léon*, which could not be the true Church, since it was reduc'd to a small Number of People shut up in several Forts of *Italy* or *Poitou*. The Thirty Fourth is likewise directed to the same Bishop, upon the same Subject.

In the Seventh he shews *Theobald Prior de la Charité*, that he is bound both in Duty and Obedience not to quit his Charge.

In the Tenth, he with a great deal of Freedom remonstrates to Pope Innocent, that he does not do well in recalling the Cardinal of *Albani* to *Rome*.

Peter the Venerable Abbot of Cluny.

In the Eleventh he complains to that Cardinal, that they had turn'd out several Monks out of the Monastery of *Verdun* to put some Clerks into their places.

The Sixteenth is a Circular Letter to all the Superiours of the Monasteries of his Order, whereby he recommends to their Prayers his Mother *Ruingarda*, who departed this Life on the 22d. of *June*, and orders them to say thirty Masses for the Peace of her Soul, and to feed twelve poor People in the Monasteries where it could be done, and that in the others, the Priests should say two Masses, besides the General Mass.

In the next Letter, he tells us after what manner he receiv'd the News of his Mother's Death, who was become a Religious of *Marsigny*. He therein makes her Encomium, and describes the Circumstances of her Death, which was wholly Christian. These and the following Letters inform us that she dyed at the time of his Return from the Council of *Pisa*, held in the Year 1134.

The Twenty Sixth is a Letter of Pope Innocent directed to Peter of Cluny, wherein he recommends himself to his Prayers, and dispenses him from coming to *Rome*, because of his Infirmary.

In the Twenty Eighth, Peter Abbot of Cluny intreats Pope Innocent, not to take the Prior of *Veze-lay* out of his Monastery, to make him Bishop of *Langres*.

The Thirty First is written to William Bishop of *Orange*, who had interdicted the Monastery of *Puy*, because the Monks retain'd a Church which had been given them by the Predecessor of that Bishop. Peter of Cluny, prays him to do them Justice, if not, to appoint a day wherein he would have the Affair discuss'd before the Pope's Legat.

The Thirty Third is written to Atto Bishop of *Troyes* about the Difference which had been between him and the Bishop of *Auxerre*, about the Ordinations of several Monks of the Order of Cluny, made at *La Charité* upon the *Loire*. Peter of Cluny was willing to send him the Privileges of the Holy See, which allow the Monks of Cluny to be Ordain'd by what Bishop they pleas'd, when he could understand that this Affair was adjusted. He desires he would be pleas'd to send him an account thereof, and writes to him about two other private Affairs, the latter of which relates to a Clerk of his Church nam'd *Guarin*, who desir'd to have the first vacant Prebend conferr'd upon him.

The next Letter is written to the same Bishop, about *Gehuin* his Arch-Deacon, who was gone to *Rome* about some Difference which he had with his Bishop. In his Journey he stop'd at Cluny, and had promis'd Peter to return to *Troyes*, and adjust Matters with his Bishop.

Atto in the Thirty Fifth Letter returns an Answer to the foregoing Letter.

The following Letters of Peter of Cluny contain nothing in them of moment, till you come to the Seventh of the Third Book; wherein he replies to the Questions which had been propos'd to him by one of his Monks nam'd *Gregory*, who was a great Student. The first Question was, whether the *Virgin Mary* had received an Increase of Grace, in receiving the Holy Ghost with the Apostles on the day of Pentecost. Peter of Cluny replies, that she had received no increase of Charity or of sanctifying Grace, since throughout her whole Life, she had a fulness of Grace and Sanctity; but that she might have receiv'd an Augmentation of some particular Gifts, such as Knowledge, Prophecy, the power of working Miracles, of speaking several Tongues, which yet was not very certain. The second Question is, how the *Virgin Mary* could possibly be ignorant of any thing after she had conceived the Son of God. Peter of Cluny proves, that she was ignorant of a great many things, nor is he of Opinion, that she had such a perfect Knowledge of God, as the Angels and Souls of good Men made Blessed have; and he positively denies, that here below she enjoy'd Beatitude, though he owns that she had more Knowledge and Wisdom with respect to Spiritual things, than all other Mortals? The third Question is upon a passage of St. Gregory, wherein that Father seems to assert that the Word was united to the Manhood, before it was born of the *Virgin Mary*. Peter of Cluny says, that this passage has given some an occasion of asserting that our Lord brought down his Humanity from Heaven, which is entirely contrary to the Sentiment of St. Gregory, who explains his Thoughts by saying, that though *Jesus Christ* was not yet born of the *Virgin*, yet the Union of the Person of the Divine *Logos* with the Manhood was already typified and foretold, though it was not as yet known or reveal'd.

[We cannot but here observe, that this is one of the most modest accounts of the Perfections of the *Virgin Mary* to be met with among any Romanists, and such as does not at all favour the Notions of some of the modern Papists.]

In the Third Letter of the Fourth Book, he writes to Pope Innocent in favour of *Lewis the Younger*, King of *France*, and intreats him to have some condensation for him. If his Youth had inclin'd him to do any thing that was not convenient. This was written upon the occasion of the Difference between that Prince and the Arch-Bishop of *Bourges*. He likewise gave the Pope to understand, that the Monastery of *Luxeu*, which he would have reform'd the last Year, by sending thither several Monks of Cluny, was still wholly irregular, and in a worse Condition than before.

The Fourth is that Letter which he wrote to the same Pope about *Abaelard*.

By the Fifth, he recommends to that Pope a Canon of *Lions* nam'd *Heraclius*.

In the Seventh, he writes again to that Pope in favour of *Arnulphus*, Arch-Deacon of *Seez*, Elected and Consecrated Bishop of *Lizieux*, that the Pope might confirm him in spite of the Attempts made by the Count of *Angers*, to the contrary.

In the Eighth, he complains to *Milo* Bishop of *Terrouanne*, for his having publicly declaim'd in his Church against the Monks of Cluny, accusing them of being Proud and Disobedient to Bishops. He shews him, that if he had any thing to say against their Conduct, he ought to let them know of it, and reprove them for it privately, and not to declaim against them so publicly. Afterwards he

Peter the Venerable Abbot of Cluny. clears them of the Accusation, and complains that that Bishop had hinder'd the bestowing a Canonship of *Abbeville* on them, though it did not belong to his Diocels, but to the Diocels of *Amiens*. In the Ninth, he recommends to Pope *Innocent* the Bishop of *Salamanca*, Arch-Bishop Elect of *Compostella*, and intreats him to approve of this Translation.

In the Tenth, he intreats him to grant *Hugh* Arch-Bishop of *Tours*, leave to return to his Arch-Bishoprick. For *Hugh* in his Journey to *Rome* fell sick in the Monastery of *La Charite*, where he had taken upon him the Habit of that Order.

In the Eleventh, he exhorts the Arch-Bishop of *Narbonne*, who was very old and infirm, to quit his Arch-Bishoprick, and to retire to *Cluny*. This Letter was written from *Spain*, to which place he had travelld.

The Sixteenth is the Two Hundred and Twenty Eighth Letter of *St. Bernard*, to which *Peter* of *Cluny* reply'd by the Seventeenth, which is likewise the Two Hundred and Twenty Ninth of *St. Bernard's* Letters, of which we have given you an Abstract. *Peter* of *Cluny* does therein at first declare, that the Difference which had been between them, whether about the Bishoprick of *Langres*, or for *Tenbs*, had abated nothing of the Charity, Friendship or Esteem which he had for him; In the close of this Letter he sends him word, that he therewith sent him a Version of the *Alcoran*, which he had translated whilst he was in *Spain*, to shew the Errors and Follies of the *Mahometan* Religion. Afterwards he gives him a short account of *Mabomet* and of his Doctrine.

The Eighteenth is a Letter of Compliment to Pope *Celestine*, upon his Advancement to the Popedom.

The Nineteen is written to Pope *Lucius*, to whom he likewise made several Compliments, and asked him whether he should send him the thirteen Religious, according as he had order'd him when he was at *Rome*. This Pope by the next Letters return'd him Answer, that he would do him a great Favour in so doing.

The Twenty First is that which he wrote to *Heloissa*, upon the Death of *Abaelard*.

The Twenty Second is written to *Lucius*, in favour of the Bishop of *Orleans*, who was accus'd by several of his Clergy.

By the Twenty Fourth, he recommends to him the Religious whom he sent him.

In the Twenty Fifth, he wrote to Pope *Eugenius* III. in favour of the Arch-Bishop of *Besancon*.

In the Twenty Seventh, he exhorts *Asto* Bishop of *Troyes* to retire to *Cluny*.

In the Thirtieth, he blames those who caus'd to be sung or recited such Hymns or Histories in the Church, as are full of Fictions; and he says that not long ago he was very much put to the Blush in being forc'd to hear Sung, and to sing himself in the Church an Hymn in Honour of *St. Benedict*, which contains twenty falsities at least, without mentioning the Impropriety of the Language, and the falseness of Quantity; which had engaged him to make another Hymn in Honour of that Saint.

The Thirty Sixth is written to King *Lewis* the Young, exhorting him to punish the *Jews*, not by putting them to Death, but by taking away from them such effects as they had unjustly gotten by their Usuries and Extortion.

In the Fourth Letter of the Fifth Book, he writes to Pope *Eugenius* III. the Causes which the Abbot de la *Chaise-Dieu* alleg'd against the Arch-Bishop of *Arles*, and the Bishop of *Viviers*, nominated by his Holiness to take *Cognizance* of the Difference which was between the Bishop of *Nismes* and that Abbey.

In the Fifth he wrote to the same Pope, about the refusal which the Arch-Bishop of *Bordeaux* had made of ordaining him, who had been elected Bishop of *Angoulême*.

In the seventh, he replies to several questions which had been propos'd to him by *Thibald* Abbot of *St. Colomba* of *Sens*. Among the rest was this, Why they repeat the Unction of the Sick at *Cluny*. *Peter* the Venerable says, that the Case is not the same with the Unction of the Sick, as with the Unctions of Baptism and Confirmation, whose Efficacy is simple and only One; nor the same as with the sacerdotal Unction, or the Unctions of Churches and Holy Vessels, which imprint a Consecration which can never be effac'd. Whereas the effect of the Unction of the Sick being only Remission of Sins, wherein Men fall after they are recovered of their Sickness, it ought to be repeated in the next Sickness.

The Sixth Book contains several Letters of *Peter* of *Cluny* to *St. Bernard*, and of *St. Bernard* to *Peter* of *Cluny*, of which the fourth is somewhat remarkable. *Peter* of *Cluny* therein intreats *St. Bernard* to procure an Union between the Monks of *Cluny* and of *Cîteaux*, by ordering that whenever the Monks of *Cluny* should come into the Monasteries of those of *Cîteaux*, they might be entertain'd as the Monks of the Monastery, and admitted into the Refectory; the Dormitory, and the other Regular Places.

There are likewise in the same Book several Letters to Pope *Eugenius* III. in one of which (viz. the Ninth) he assures him that the Arch-Bishop of *Vienna* does not at all oppose the Interests of the Order of *Cluny*, as the Pope had suppos'd, and sent him word in the preceding Letter.

In the Twelfth, he advertises him of the Division which was in *Chartreux* the Great, upon occasion of a Person Elected to the Bishoprick of *Grenoble*.

In the Twenty Fifth, he gives him to understand of the Irregularities of the Bishop of *Clermont*.

In the Twenty Seventh he wrote to him in favour of *Humbert* of *Beaujeu*, who returning from beyond Sea, was settled in the Neighbourhood of *Cluny*, and had put a stop to the Wars and Robberies committed there in his Absence, and had quieted all the Countrey thereabouts; but because he had quitted the Order of *Knights Templars*, and taken his Wife again, the Pope could not endure that he should live in the World. *Peter* of *Cluny* in this Letter remonstrates to him, that it was very proper for

for him to use his Indulgence towards this Lord, and to grant him a Dispensation of living with his Wife, and of leading a secular Life. Peter the Venerable Abbot of Cluny.

In the Twenty Eighth he wrote to him against the Provost, Abbot, and other Ecclesiastical Lords of *Brioude*, who had turned a Clerk out of his Church, and his demands without any form of Justice, nay, so much as denying him to clear himself by the Tryal of Fire, as he had offered them to do.

The Forty Second, Forty Third, Forty Fourth, and Forty Fifth Letters are likewise written to *Eugenius III.* The first in favour of the Abbot of *Brems*, and the second in favour of *Guy* Lord of *Dammur*, who had been interdicted by the Pope, for having married a second Wife in the Life time of his first. *Peter of Cluny* shews the Pope the Reasons upon which he believes that the first Marriage ought not to stand, and prays him to determine this Affair according to this Remonstrance, and to take off the Interdiction which he had issued out against this Lord. The Third is in favour of the People of *Placenza*, who were unwilling to admit of a Bishop, consecrated by the Arch-Bishop of *Ravenna*, and they thought they had reason for it, because they were to admit of no Bishop but who was sent by the Pope: In the last, he acquaints the Pope of a Treaty which he had made with a Lord of his Neighbourhood.

The Fifteenth Letter of this Book, is a circular Letter written by *Peter of Cluny*, to all the Superiors of the Houses of his Order, wherein he warmly reproves the Abuse which was establish'd among the greatest part of his Religious, of eating Meat every day in the Week except *Friday*. He shews, that this was forbidden by the Rule of *St. Benedict*, which enjoins them to eat nothing but Fish, and by the Example and Institution of *Odo*, one of the Founders of their Order.

The Seventeenth, Eighteenth, Nineteenth and Twentieth Letters, are about the *Croisade*. *Peter of Cluny* had been invited by *Sugerus* Abbot of *St. Denis*, and by *St. Bernard* to meet at that Assembly which was to be held at *Chartres* upon this Design, he excuses himself from coming by two of his Letters, but withal commends that design.

In the Twenty Sixth written to *Everard*, Grand-Master of the Order of *Knight Templars*, he commends their Institution, and intercedes for *Humbert of Beaujeu*, who had left them.

The Thirty Ninth written to his Nieces, is in commendation of a Virgin Life.

The Seventh Book contains three Letters written by *Peter of Cluny*, to *Sugerus* Abbot of *St. Denis*, an Answer of that Abbot; three Letters of *St. Bernard*, and one Letter of *Peter of Celles*, written to *Peter of Cluny*.

Besides the Letters we have already mentioned, there are a great many others, which are either Letters of Compliment, or on Affairs of little Moment, and several other Moral ones about the Spiritual Monastick Life, such as the Ninth and Tenth of the first Book; the Twelfth, Fifteenth, Twenty Second, and Fiftieth of the Second; the Fourteenth, Thirty Ninth, Fourtieth, Forty First and Forty Second of the Fourth Book; the third of the Fifth; and the Thirteenth and Fourteenth of the Sixth. All these Letters are penn'd with a great deal of Purity and pleasantness of Style, full of Life and solid Thoughts. They are not indeed so Airy as the Letters of *St. Bernard*, nor so full of Turns and playing upon Words, but the Style is more Correct, Even and Pure.

These Letters are follow'd by the Tracts of *Peter of Cluny*.

The first is dedicated to *Peter of St. John's*, who in a Conference which they had together, had told him, that some of those with whom he convers'd, had asserted that *Jesus Christ* is not expressly call'd God in the Gospel. *Peter of Cluny* in this Treatise, proves the contrary from all those Passages in the Gospel where *Jesus Christ* is stiled God, and has such Attributes apply'd to him, as belong to none but God.

The Second Tract is against the *Jews*, wherein he proves the Divinity of *Jesus Christ*, that he is the *Messias* who had been foretold by the Prophets, and refutes several Fables of the *Jewish Talmud*.

To these two Tracts are annexed two Prefaces, the one is *Peter's* of *Cluny*, and the other *Robert's* of *Redines*, upon the Version of the Alcoran, with an Abridgment of the History and Errors of *Mahomet*. The Five Books which *Peter of Cluny* has compos'd against the *Alcoran*, have not as yet been printed.

We shall speak of the Treatise against the *Petrolusians*, when we come to treat of those Hereticks.

The two Books of Miracles contain the Relation of a great many Miracles that happened in his time. In the second we meet with the Life of *Matthew Prior* of *St. Martin* in the Fields, and afterwards Bishop of *Albani*, and the Account of the Contest between *Pontius* and *Peter the Venerable*, about the Abbey of *Cluny*.

Of the Four Sermons penn'd by *Peter of Cluny*, we have only that about the Transfiguration remaining.

The pieces of Poetry which we have of his, are an Apology in Hexameters, or Pentameters against those who found fault with the Verses of *Peter of Poitiers*; several pieces of Prose on the Life of *Jesus Christ*, on the Resurrection, in Honour of the Blessed Virgin, upon *St. Mary Magdalen*, and in praise of *Hugh* Abbot of *Cluny*. Two Hymns, one on the Festival of *St. Benedict*, and the other upon the transmutation of his Body; and several Epitaphs on Count *Eustachius*, *Bernard Prior* of *Cluny*, *Reginald* Arch-Bishop of *Lyons*, and *Peter Abaelard*. It had been well if he had written as well in Verse as in Prose.

Peter of Cluny made likewise a Collection of the Statutes of his Order, which were made whilst he was Abbot, and at the end of each Statute, has explain'd the Reason of their being enacted. These Statutes relate to the Divine Service, to Fasts, the form of Habits, and several other Customs of the Monks of that Fraternity.

Father *Mabilion* in the third Tome of his *Analæti*s, p. 481. has given us two Letters of this Author, of the Association of Prayers for the Dead, between those of *Chartres*, and the Senators of *Venice*.

CHAP. VI.

An Account of the Heresies which prevailed in the Twelfth Century.

The Heretics of the Twelfth Century.

WE have already observed, that in the beginning of the foregoing Century, there appeared in several parts of *France*, such Hereticks as were accus'd of impious Doctrines, who openly attack'd the Sacraments of the Church, and subverted its most sacred Rites and Ceremonies. The Severity with which those who were taken were condemn'd, did not prevent the Sect from spreading further, nor this Doctrine or some such like, from over-running the Kingdom, so that in this Century, a great many Hereicks appeared, whose chief Aim was to divert Men from the receiving of the Sacraments, and to overthrow the Hierarchy and Discipline of the Church.

An account of the Heretic Henry.

The first who appeared were *Peter of Bruis*, and an Hermit nam'd *Henry*, his Disciple. They first began to broach their Doctrine in *Provence*, from whence the latter went to *Lausanne*, and afterwards into the Country of *Mans*. We will give you the Description which the Historian of the Bishops of *Mans* made of him, in speaking of *Hildebert*. "About this time there arose in that Country a certain Hypocrite, who for his wicked Actions, for his corrupt Morals, and for his abominable Doctrines, deserv'd the severest Punishments. This Man conceal'd the Rage of a Ravenous Wolf, under the appearances of an innocent Sheep. His Countenance and Eyes look'd like a ruffled and tempestuous Sea: He was as yet very young: He wore short Hair, his Beard shav'd, was large in stature, but very sordidly cloth'd; walk'd apace, and bare-footed even in the hardest time of Winter; he was pretty Affable, had a strong terrifying Voice, and liv'd in a manner quite different from others. His ordinary Retreats were the Cottages of Peasants; he liv'd all day under Portico's; eat and slept on some Hill or other in the open Air, and had acquir'd a great Reputation of Sanctity. The Women applauded him, cry'd him up for a great Servant of God, and gave out that no person could have a greater Faculty than him of converting the most obdurate Hearts; and that he was endued with the Spirit of Prophecy, to discern the most inward recesses of the Conscience, and the most private Sins. This Fame having rendred him very desirable in the Diocess of *Mans*. He sent thither two of his Associates and Disciples, who liv'd in the same manner as he did. Those Men arriv'd at *Mans* on *Asb-Wednesday*, where they were received by the People as Angels. In imitation of their Master they carry'd Staffs, on the top of which was an Iron Cross, and they wore the Drefs of Penitents. Bishop *Hildebert* was surpriz'd at the Sight, and received them kindly. He just upon his departure for *Rome*, order'd his Arch-Deacons to give *Henry* leave to come into his Diocess, and permit him to preach to the People. He was no sooner come, but they flock'd from all parts to hear his Sermons, and the Clergy themselves excit'd the People thereto. He had a Natural Eloquence, and a Tone of Voice resembling Thunder. He soon spread his Errors in his Sermons, and stirr'd up the People against the Clergy, so that a great many Ecclesiasticks were abus'd by them. The Chapter of *Mans* perceiving this Disorder, wrote to him, and gave him notice by one of the Canons, that they prohibited him from preaching any more, either in publick or private within their Diocess. The People had like to have kill'd the Canon who brought him this Message, and *Henry* continued to preach in the Churches of *St. Germain* and *St. Vincent*. He taught, that the Women who had not liv'd continently, ought to strip themselves, to burn their Hair, and to renounce their worldly Goods, to lead a Life of Poverty, by marrying likewise poor Men. 'Tis easie to guess how much disturbance such a Doctrine put in Practice would raise in the Diocess. *Hildebert* being returned from *Rome*, *Henry* retired into the Castle of *Calan*, and continued there to vent his Doctrines, and the People still follow'd him, and were so far insatuated, that they would scarce acknowledge their Bishop, or receive his Benediction. The Bishop to undeceive the People, went to *Henry*, and entring into a Conference with him, ask'd him what profession he was of. He answered him that he was a Deacon. The Bishop asked him whether he had assist'd that day at Divine Service? He said no; then reply'd the Bishop, let us say our Matins. *Henry* declared that he could not say his Office; the Bishop began to recite the Psalms of the Office of the *Virgin-Mary*; but *Henry* was still as ignorant as ever, so that being in a Confusion, was forc'd to own that he knew nothing at all, but that he had made it his Study to make Discourses to the People. *Hildebert* having gain'd the Conquest over him, prohibited him from preaching or staying any longer in his Diocess. Two of his Disciples nam'd *Cyprian* and *Peter*, recanted and left him, after they understood that his Life was infamous, and his Doctrine Heretical, as *Hildebert* informs us in his 78th. Letter. All this happened about the Year 1110.

Whilst *Henry* preach'd in *France*, *Peter of Bruis* continued likewise to publish his Errors in *Provence*. The Error of *Peter* the Venerable Abbot of *Cluny*, who has refuted them, makes mention of five. (1.) His denying that Baptism was of any advantage to Infants, and maintaining that only adult Persons ought to be Baptized; a Doctrine which they put in practice by Re-baptizing all those who initiated themselves into their Sect. (2.) His condemning the use of Churches, Temples and Altars, and beating them down. (3.) His rejecting the Worship of Crosses, and breaking them. (4.) His believing that the Mass was useless, and that none are oblig'd to celebrate it. (5.) His Teaching, that Alms and Prayers for the Dead are of no avail, and forbidding to sing the Praises of God. He likewise takes Notice that a

great

great many accus'd them of wholly rejecting all the Canonical Books of the Old and New Testament, and of not believing either in *Jesus Christ*, or the Prophets, or the Apostles; but he would not impute the Error to them, which was only attributed to them by common Fame. 'Tis no hard matter to comprehend how much Trouble such a seditious Doctrine must needs raise both in Church and State. In *Provence* there was nothing else to be seen but Christians Re-baptized, Churches Prophan'd or Destroy'd, Altars pull'd down, and Crosses burnt. The Laws of the Church were publicly violated, the Priests beaten, abus'd and forc'd to marry, and all the most sacred Ceremonies of the Church abolish'd. These Disorders excited the Zeal of the Bishops of that Country, who with the assistance of the Princes drove out this Heretick, and put a stop to the fury of his Followers. But he went from thence into *Languedoc*, where he vented the same Errors at *Tolouse*, and in other Cities, till he was apprehended and burnt alive at St. *Giles*'s in *Languedoc*.

His Disciple *Henry* who was likewise returned to *Languedoc*, after he had been driven out of *Mons*, The Publication of that Country was so infested with those detestable Maxims, that there were to be seen (as St. *Bernard* the Error says) a great many Churches without People, a great many People without Priests, a great many Priests of *Henry* despised by their People, and a great many Christians without *Jesus Christ*. The Churches there were be- and of come like so many Synagogues; the Sanctuary was divested of its Sanctity; the Sacraments looked upon as *Peter* of prophane things; the Festivals lost their Solemnity; Men dy'd in their Sins, without Absolution, and without receiving the Communion, Baptism was deny'd to Infants; they divided the Prayer and Sacrifices for the Dead, and the invocation of Saints; the Excommunications of Bishops, the Pilgrimages made for the sake of Devotion, the Consecration of the Holy Chrism and of the Holy Oils. And in a Word, a general Contempt was cast on all the Ceremonies and Customs of the Church. St. *Bernard* brought into that Country by *Alberic*, Cardinal Bishop of *Osia*, and Legat of the Holy See; put a stop to those Disorders, and undeceiv'd part of the People by his Preaching and his Miracles. *Henry* thought of making his escape, but was apprehended and carry'd in Chains to *Tolouse*, and put into the Bishop's Hands. St. *Bernard* undertook the Journey in the Year 1147.

'Tis very probable that the Hereticks of *Perigoux* were the Disciples of *Peter de Bruin* and of *Henry*. We will give you an account which a Contemporary Monk nam'd *Herbert* has left us of them in a Letter address'd to all Christians, wherein he admonishes them to beware of these false Prophets. "There are (says he) in the Country of *Perigoux* a great many Hereticks, who boast that they lead an Apostolical Life, eat no Flesh, and drink no Wine, unlets in a very little quantity, and "that from one three days end to another, who fall upon their Knees an hundred times a day, and receive no Money. Their Sect is very Corrupt and Hypocritical; they do not say the *Gloria Patri*, "but instead of it say, *because yours is the Kingdom, and you have a Power over all Creatures for ever and ever, Amen*. They make no account of Alms-giving, because they believe that no Man ought to possess any thing as his own Property. They bear no regard to the Mals, and teach that one ought not to receive the Communion, but only a piece of Bread. If any one of 'em out of Hypocrisy "says Mals, he never recites the Canon, nor receives the Communion, but throws the Host besides the Altar, or into the Mill-stone. They do not adore Crosses or Crucifixes, and condemn those of Idolatry who do them any Honour. This Sect is mightily increased, and not only a great many Persons of Quality leave their Estates to be of their Number, but likewise a great many Hecke-sticks, and a great many Religious of both Sexes follow them. The most stupid and senseless among them, within less than eight days time became very expert and fit to teach, and be exemplars to the rest. 'Tis a hard matter to take them, for wherever they be apprehended, the Devil helps them out of Prison again. They do work some Miracles, such as filling a Vessel with Wine, by pouring some drops of Water into it. The chief of this Sect is called *Pontius*. St. *Bernard* in his Journey confronted likewise these Hereticks.

About the same time *Tancheline* vented the same Errors in *Flanders*. He was a Laick who ventured to preach, and became so proud, that he caus'd extraordinary Respects to be paid him, and he carry'd his extravagant Folly so far, that (if we may believe *Abaelard* in the Case) he caus'd himself to be styled by the People the Son of God, and a Temple to be built in Honour of him. That which is more certain, is that he taught "that the Churches were only places of Prostitution; that the Eucharist which the Priests consecrated signified nothing. That the Sacraments were rather Abominations than sacred things; that the efficacy of the Sacraments depended on the Sanctity of the Ministers. The Bishop of *Tournay* established in the Church of St. *Michael*, a Congregation of twelve Ecclesiasticks to oppose these Errors. This Church was afterwards bestowed on St. *Norbert*. *Tancheline* went as far as *Rome* with a Priest nam'd *Everachier*, who was one of his principal Followers. 'Tis not known what became of him afterwards, but for the Priest he returned to *Utrecht*, where he made a great many Disciples. The Bishop of *Utrecht* sent word thereof to *Frederick* Arch-Bishop of *Cologne*, who oppos'd the Heresie in its very Birth, which began to spread it self in his Diocesis, as is observ'd in the Letter of the Church of *Utrecht* to that Arch-Bishop.

In spite of all his endeavours it was established there, and there continued, as we are informed by a Letter of *Enervin*, Provost of *Stemfeld* near *Cologne* written to St. *Bernard*, wherein he gives him to understand, that within a short time they had discovered several Hereticks near that City, some whereof had abjur'd their Errors; and two others having maintain'd them obstinately, had been burnt by the People. These Hereticks taught, that they were the only Persons among whom the true Church had subsisted, because they alone had follow'd the Example of *Jesus Christ*, and had possess'd nothing of this Worlds Goods. They forbid the eating of Milk-meats, and the Flesh of Beasts. They would not discover what their Sacraments were; however they had own'd that they believe that the Bread and Wine which they did eat every Day was consecrated by the Lord's Prayer, for the nourishment of those who were the Members and the Body of *Jesus Christ*, that

The Hereticks of Perigoux.

The Heresie of Tancheline.

The Hereticks of Cologne.

in this Sense it became the Body of *Jesus Christ*; that Others had not the true Sacraments but only the Appearance of them, and that they held a false Tradition of men. They admitted of a Baptism by Fire and the Holy Ghost as more Excellent than the Baptism of Water, for which they had no great Esteem. They believ'd that their *Eleſt* had a power of Baptizing and Consecrating. They distinguish'd three sorts of Persons among them, *Hearers, Believers* and the *Eleſt*. Lastly they condemn'd Marriage without giving any reason for it.

The same Author likewise takes notice that there were likewise in that Country several other Hereticks different from the former, (who had been even instrumental in discovering them) who deny'd that the Body of *Jesus Christ* was Consecrated on the Altar, because all the Priests of the Church are not Consecrated, and that the Ministry is corrupted by the secular and prophane lives of the Ecclesiasticks: That therefore they have no other power than to teach and Preach, and that all their Sacraments are Null except the Baptism of Adult persons; for they did not believe that Infants ought to be baptiz'd. They likewise taught that only Marriages contracted between a Man and Maiden were lawful, and that all others were no better than Fornication. They had no trust or Confidence on the Mediation of Saints. They Asserted that Fasts and other Mortifications were not at all necessary for the Just, no nor for sinners themselves. They ityl'd all the Usages of the Church which were not Establish'd by *Jesus Christ* and the Apostles, Superstitions. They deny'd Purgatory, and maintain'd that the Souls departed immediately went into the Place allotted for them, and by consequence they render'd the Prayers and Sacrifices of the Church for the Dead Null and Void.

These are the Errors which *Encerin* attributes to those two Sorts of Hereticks to oppose which he excites the Zeal of Saint *Bernard*, who at that time in discoursing upon these Words in the *Canticles*, *Take ye the little Foxes*, took an occasion from this Text to write against those Modern Hereticks, whom he compares to Foxes. At the first he represents their Morals in the 65th Sermon, wherein he accuses them of Being Proud, Lovers of Novelties; of making no scruple to swear and forswear themselves; of concealing their Mysteries; of leading dissolute Lives; of being too familiar with marry'd Women and Maids; of being Cheats and Hypocrites. Afterwards in the 66th Sermon he refuses in particular their Errors about Marriage, Abstaining from Meats, Infant-Baptism, Purgatory, Prayers for the Dead, the Efficacy of Sacraments and the like. Lastly he speaks of their false Constancy which made them suffer Death and the greatest Torments: and he reproves several Princes, and even several Bishops who tolerated those Hereticks by receiving presents from them. Those Sermons of Saint *Bernard* were written about the year 1140. which serves to fix the *Epocha* of the time wherein those Hereticks of *Cologne* first appear'd.

These are the same Hereticks whom sometime after *Ekbert* Abbot of *St. Florin* in the Diocese of *Treves* oppos'd in his Tracts dedicated to *Reginald* Arch-Bishop of *Cologne*. He had often had Conferences with them whilst he was Canon in the Church of *Bonne*, and whereas they were frequently discovered to be in the Diocese of *Cologne*, he thought himself oblig'd to expose their Errors and reſute them. This is what he has done in his six Discourses which are to be met with in the *Bibliotheca Patrum*. He therein takes notice that those Hereticks in *Germany* were call'd *Cathari*, in *Flanders* *Pipbri*, in *France* *Fiſſerani*, and makes them to be the off-spring of the *Manichees*. We will now give you an Account of the Errors which he attributes to them and refutes in those Discourses. "They condemn (says he) Marriage, and threaten Damnation to those who dy'd in a marry'd state. Some among them only condemn such Marriages as are contracted between any beside such as have never been marry'd. They eat no flesh because they believe it to be unclean; which is the Reason which they give of it publicly; but in private they say that Flesh is the Devils Creature. They have divers Opinions about Baptism: some of them say that 'tis of no use to Infants: in secret they add that the Baptism with Water is of no avail, for which reason they re-baptize those who enter into their Sect in a particular Way, and assert that 'tis the Baptism of the Holy Ghost and of Fire. They Believe that the Souls of the Departed enter the very day of their Death into a State of Everlasting Happiness or of Everlasting Misery; and do not believe Purgatory: By consequence they reject the Prayers, the Alms, and the Masses for the Dead. If they come to Church, hear Mass, and communicate there, 'tis only for show; for they suppose that the Sacerdotal Order is utterly extinct in the Church and only subsists in their Sect. They do not believe that the Body of *Jesus Christ* is Consecrated on the Altar, but call their own Flesh the Body of *Jesus Christ*, and in taking of Food say, that they make the Body of *Jesus Christ*. I have heard (adds He) from a man who had left their Sect, after he had discover'd the Turpitude and the Errors thereof, that they asserted that *Jesus Christ* was not born of the Virgin; that he had not real Flesh; that he did not rise again really, but in a Figure: he believ'd that 'tis for this Reason that they keep not *Easter*, but have another Festival which they call *Bema*. Lastly he accuses them also of teaching that the Souls of Men are those Apostate Angels who were turn'd out of Heaven.

The Hereticks of Toul.

This Sect had likewise some Followers in the Diocese of *Toul*, as we are inform'd by the Letter of *Hugh Metellus*, a Regular Canon of that Diocese, written to his Bishop *Henry*, wherein he gives him to understand that in his Diocese there were dangerous men who began to start up, whom one might rather stile Beasts than Men, because they led a Life wholly Brutal: who detest Marriage; abominate Baptism; deride the Sacraments, and Abhor the Name of *Christian*.

In *Italy* there were likewise Hereticks of the same Nature, who went under the Name of *The Heretick Cathari*. *Bona-cursus*, who had been formerly one of their Teachers at *Milan*; has given us a Tract of them after his Conversion, publish'd by Father *Luke Dachery* in the Thirteenth Tome of his *Spicilegium*. He therein says that some of them maintain'd that God created all the Elements: that others say, It was the Devil who created them; but that they all believ'd that it was the Devil who separated and rang'd them in their Order: That they likewise believ'd that it was he who fram'd the Body of *Adam* out of the Clay of the Earth, and that he therein infus'd an Angel of Light: that he likewise made *Eve*, and lying with her, begat *Cain* of her Body: That they assert that the Fruit which *Adam* was forbidden to Eat, was the Carnal Knowledge of *Eve*: That they maintain that all the Bodies which are in the Air, on the Earth, and in the Water were made by the Devil: That it was the Devil who appear'd to the Patriarchs, and who is the God of the Old Testament whom they reject: That they likewise condemn St. *John Baptist*: That they Teach that *Jesus Christ* had not a Body animated with a Soul, and that he neither drank, or Eat, or did any other humane Action really, but only in appearance: That they did not believe either his descent into Hell, or his Resurrection, or his Ascension: That they do not believe him to be Equal to the Father: That they affirm that the Crofs is the Character of the Beast: That Saint *Silvester* is Antichrist: that ever since the Pontificate of that Pope the Church had been extinct; and that no person could be sav'd in a Marry'd State: That they condemn the Holy Fathers: That they forbid the Eating of Flesh, Eggs, Milk and every thing else that proceeds from Animals: That they do not believe that the holy Spirit is conferr'd by the Baptism of Water; nor that the Visible Substance of the Bread and Wine is chang'd into the Body and Blood of *Jesus Christ*; and that they assert that all those who swear shall be damn'd: That they say that no man can be sav'd but by Imposition of Hands, which they stile Baptism: That they assert that the Sun is the Devil; that the Moon is *Eve*, who ly together as Man and Wife once a Month: That all the Stars are Demons; and Lastly that no man can be sav'd, unless he be of their Sect.

The same Author speaks of other Hereticks whom he calls *Passigiani*, who Taught that one ought to observe the Law of *Moses* even in the Literal Sense; and that the Sabbath, Circumcision, and the other Ceremonial practices of the Law ought to be still in force: That *Jesus Christ* was not equal to his Father: That the Father, Son, and Holy Ghost were distinct Substances.

Lastly he speaks of the *Arnoldists*, the Disciples of *Arnold* Native of *Briffe*, who went from *Italy* into *France*, where he was the Scholar of *Peter Abaelard*. Upon his Return to his own Country he took upon him the Habit of a Monk, and his head was full of this thought, that neither the Pope nor the Clergy ought to hold any Demans. Upon this Footing he set himself to preach, that the Clerks who held any Demans, as their own Property, the Bishops who were possess'd of Royalties, and the Monks who enjoy'd any Lands could not be sav'd; that all those things appertain'd to Princes. Beside this, he taught the same Errors as other Hereticks, about Infant-Baptism and the Sacrament of the Altar. He was forc'd out of *Italy* by Pope *Innocent II.* and oblig'd to retire into *Switzerland*. After that Pope's Death he return'd into *Italy* and went directly to *Rome*, where he stirr'd up a Sedition against Pope *Eugenius III.* and afterwards against *Adrian IV.* who interdicted the People of *Rome* till such time as they had drove out that Heretick and his Followers. This Menace had its Effect; the *Romans* siz'd upon the strong Houses which those Hereticks kept in, and forc'd them to retire to *Orricoli* in *Tuscany*, where they were kindly receiv'd by the People, who look'd upon *Arnold* as a Prophet. However he was apprehended sometime after by Cardinal *Gerard*, and in spite of the Endeavours of the Vicounts of *Campania*, was brought to *Rome*, and condemn'd by the Governor of that City to be ty'd to a stake and burnt to Ashes, for fear the People should pay any Honour to his Relicks.

Thirty of those Hereticks cross'd over from *France* into *England* about the year 1160. where they would likewise willingly have sown the same Doctrine. But they were apprehended and exterminated, and communicated that Error only to one Woman, who recanted. The Author which makes mention of this takes notice that they were call'd *Publicans* or *Publicians*. *William of Malmesbury* the Historian, who did not live much after this time, says that those Hereticks being examin'd; answer'd pretty well about the Nature of the Heavenly Physician, namely *Jesus Christ*; but that when they were told of the Remedies which he has left us, namely the Sacraments, they then reply'd very ill, and declar'd that they condemn'd Baptism, the Eucharist, and Marriage; and that they despis'd the Catholick Unity.

* All that we have hitherto related concerning the Hereticks of the Twelfth Century is taken out of Cotemporary Authors, and shews that two sorts of Errors were predominant at that Time; One sort common to all those Hereticks, and others were Peculiar. Their Common Errors regarded the Sacraments, the Practices of the Church, and the Hierarchical Order, against which they had all conspir'd. The particular Errors were such as had some relation to *Manicheism*, to *Arianism*, and other Impieties into which many had been led by a strange sort of Blindness.

These Hereticks were condemn'd in several Councils. The first which pass'd a Law against them was that of *Toulouse* in the Year 1119. held in the presence of *Calixtus II.* the third Canon whereof runs thus. *We Condemn and turn out of the Church of God as Hereticks those who under pretence of Religion reject the Sacrament of the Body and Blood of Jesus Christ, Infant Baptism, Priesthood, Holy-Orders, and Lawful Marriages. We enjoin that they be suppress'd by in the year*

the Secular Powers. We subject their Defenders under the same Commendation, if they do not repent. This Canon was repeated in the same Words and confirm'd in the second general Lateran Council held under Innocent II. in the year 1139. in the 23d Canon.

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Those who went into England were convicted and Condemn'd in an Assembly of Bishops held at Oxford in the Reign of Henry II. King of England in the year 1160. This Prince order'd them to be branded with a Red hot Iron in their Cheek, to be whip'd publicly, to be driven out of the City half-naked, and left them to be starv'd to Death.

The Council of Tours held in the year 1163. enjoys that for the suppressing of that Heresy which spread it self in Gascoigne and in other Provinces, all those should be Anathematiz'd who held any Correspondence with those Hereticks: That the Princes should confiscate their Goods, and prevent their Meeting.

In the year 1176. A Solemn Sentence was pass'd in a synod held at Lambetz against several of those Hereticks; going then under the Name of *Bons hommes*, who had been apprehended by the Inhabitants of that City. The Judges pitch'd upon by both Parties were Gerald Bishop of Aibi, Guacelin of Lodeba, the Abbot of Castro, and three other Abbots, and Judgment was pass'd in the presence of Pontius Arch-Bishop of Narbonne, Arnulphus Bishop of Nismes, the Arch-Bishop of Tolouse, the Bishop of Agda, several Abbots and Superiors of Monasteries who assisted at the Synod. The Bishop of Lodeba by the Order of the Bishop of Aibi, interrogated those *Bons hommes*, and in the first place ask'd them, whether they receiv'd the Law of Moses, the Prophets and the Books of the Old and New Testament. They reply'd that they did not receive the Law of Moses, nor the Prophets nor the Psalms, nor any part of the Old Testament; but only the Gospels, the Epistles of Saint Paul, the Seven Canonical Epistles, the Acts of the Apostles and the Apocalypse. In the Second place he demanded of them an Explanation of their Faith: They return'd him Answer that they would not explain it unless they were constrain'd to do it. The third Question was about Infant-Baptism: They reply'd that they had nothing to say on that head. The Fourth Question was about the Eucharist, where and by whom it was Consecrated, who were the persons who receiv'd it, and whether it were better Consecrated by a Good than by a Wicked Priest. They return'd him Answer that those who receiv'd it unworthily should be damned, but withall averr'd that it might be Consecrated by any good man, whether Priest or Laick. The Fifth was about Marriage. They declar'd that they had nothing else to reply to that than what Saint Paul has said, viz. That a Man and Woman are join'd together to avoid Incontinence and Fornication. The Sixth Question was whether Repentance at the hour of Death could save any man; and whether one was oblig'd to confess ones Sins to the Priests, or whether one might confess them to Laicks. They reply'd that the Sick might confess them to whom they pleas'd: As to others they were not willing to determine any thing, because the Apostle Saint James speaks only of the Sick. Then they were ask'd whether Contrition and Confession alone were sufficient to obtain Remission of Sins, without thinking it necessary to make Satisfaction, to observe Penances, Fasts, Almsgiving, and other Austerities. They reply'd that the Apostle Saint James had order'd nothing else beside Confession as necessary to Salvation. They declar'd likewise without being ask'd, that they believ'd that one ought not to take an Oath: That all those who were ordain'd without having the Qualifications prescrib'd by Saint Paul for Bishops, were Wolves and Devourers, to whom no Obedience ought to be paid. Those Errors were refused by Pontius Arch-Bishop of Narbonne, by Arnulphus Bishop of Nismes, and by two Abbots, which serv'd only as Testimonies of the New Testament. Afterwards the Judges declar'd these *Bons hommes* Heretical, condemn'd Oliver, and his Followers, and all who were of the same Opinion with the Hereticks of Lambetz, and authoriz'd their Judgment by several Passages out of the Holy Scripture, oppos'd to the Errors which we have been relating. This Sentence was pronounc'd by the Bishop of Lodeba. Those Hereticks protested against it, by saying that the Bishop who had pronounc'd it was an Heretick, an Hypocrite, their Enemy, their Persecutor, and that they were ready to demonstrate by the Testimony of the Gospel and the Apostles, that neither he nor any of the Bishops were Pastors, but Mercenaries and Hirelings. The Bishop reply'd upon them that his Sentence was Juridical, and that he was ready to demonstrate in the Court of Pope Alexander, in the Court of Lewis King of France, and in that of the Count of Tolouse or of the Countess his present Wife, and of the Lord Tremavelle who was likewise there present, That those whom they had condemn'd were Hereticks. Upon this they being thus convinc'd turn'd about to the People, and declar'd that they would make a Profession of their Faith out of Charity, and for the Honour of the Assistants. The Bishop bid them observe that they did not say for the Honor of God, but for the Honor of the Assistants. They made profession of all the Articles of the Creed, and added that they acknowledg'd that they ought to confess with their Mouth the Faith which they conceiv'd in their Hearts: That they believ'd that no person was sav'd, unless he receiv'd the Body of Jesus Christ, which is not preserv'd but in the true Church; that none else beside Priests had Power of Consecrating it; and that the Bad consecrated it as well as the Good; that no Body could be sav'd without Baptism, and that Infants are sav'd by this Sacrament; That Men and Women may be sav'd tho' in a Married State: That every one ought to receive with Heart and Mouth Repentance from the Priest, and to be baptiz'd into the Church; and that Lastly they were ready to acknowledge all that could be demonstrated to them by the Authority of the Evangelists and the Epistles of the Apostles: The Bishop urg'd them to swear that they would keep to the Doctrine, and to declare whether they ever had any other Opinions. They reply'd that they could not swear, because the Gospel had prohibited all Oaths. The Bishop determin'd that they ought

to

to swear, if they would be credited, and prov'd by several Instances taken out of the New Testament, that Oaths were not absolutely forbidden. They reply'd that the Bishop of *Albi* had promis'd them that they should not be oblig'd to swear at all. The Bishop of *Albi* deny'd that he had made them any such promise, and confirm'd the Sentence pronounc'd by the Bishop of *Lodeva*, which was sign'd by all the Assistants.

Some time after this there appear'd a great many of those Hereticks in *Toulouse*: The Pope's Legate went thither in the year 1178. attended by several Bishops. They constrain'd them to submit to publick Penance, raz'd the Ports wherein they met, Excommunicated and Banish'd those Hereticks who retir'd into *Albigensis*, where they were secure. For *Roger* Count of *Albi* Countenanc'd and made use of them in detaining the Bishop of his City Prisoner. From this time forward they went under the Common Title of *Albigenses*. There were a great Number of them not only in that Country, but likewise in all *Languedoc* and *Gascogne*. There were likewise *Banditi* in those Provinces without Law or Gospel, who ran about the Countrey, ravag'd, pillag'd and Massacred all without Distinction of Estate, Age or Sex; and in an especial manner Assail'd Churches and Monasteries; some of them were call'd *Barbancons*, others *Aragonists*, *Navarists* and *Bascani*; others *Cottareux* and *Triberdini*. The General Council of the *Lateran* held in the year 1179. Excommunicated all of them, prohibited the Interring them in holy Ground exhorted the Catholick Princes to wage War against them; to confiscate their Goods, and to make them slaves; granted to those who took up Arms against them proportionable to their Services and according to the Discretion of the Bishops, Excommunicated those who gave them any protection, suffered them in their Territories or had any Commerce with them.

The Hereticks' conduct at *Toulouse*.

The Condemnation of the *Albigenses* in the *Lateran* Council A.D. 1179.

That Council says that the Hereticks of *Albi* were call'd *Cathari*, *Patarini*, *Publicans*, and went under a great many other Names: which shews that they were descended from the Hereticks who appear'd in the Beginning of this Century, and were so call'd. The *Publicans* or *Publicans* held a great many Castles in *Gascogne*. In the year 1181. *Henry* Abbot of *Clairvaux* Bishop of *Albi* being in the Quality of Legate, rais'd a great many Troops, and went to give them a Visit. To divert this Storm they pretended to Abjure their Errors; but the danger once past they follow'd their old Course of Life again.

This Infection spread it self in several Provinces on each side the *Loire*. One of those false Apostles nam'd *Terrick*, who lay a long time conceal'd in a Grott at *Corbigny* in the Diocess of *Terrick*, was taken and burnt. Several others suffer'd the same Punishment in other parts, particularly two old Women in the City of *Troyes*, to one of whom 'tis said that this *Terrick* gave the name of *Church*, and to the other the name of *Saint Mary*, that so when his followers were examin'd; they might swear by *Saint Mary* that they held no other Faith than that of the Holy Church.

The Heresy of *Terrick*.

These *Publicans* were likewise condemn'd in the Council held at *Sens* in the year 1198. which depos'd the Abbot of *Saint Martin's* of *Nevers*, and suspended the Dean of the Church of that City, accus'd of that Heresy, and refer'd them to the Holy See.

The *Publicans* of that cant.

There was in the same Century a Visionary who was presented to Pope *Eugenius* III. at the opening of the Council of *Rheims*. He was a Gentleman of *Bretagne* nam'd *Eon de l'Etoile*, *Eon de l'etoile* who was so Ignorant, that having heard it sung in the Church: *Per Eum qui venturus est judicare vivos & Mortuos*, he imagin'd and asserted that it was he who was to Judge the Quick and the Dead. He was follow'd as a great Prophet: sometimes walk'd with a great train of People at his heels, sometimes liv'd in Solitude, and afterwards appear'd in greater splendor than before. 'Tis said that he was a Magician and that to draw the Mob after him he made great Entertainments, but that they were meer Illusions, and that the *Visuals* which were eat at his Table, and the Presents which he made bewitch'd mens minds. The Arch-Bishop of *Rheims* having apprehended him, presented him to his Holiness, and the Council. His Answers were so full of Frenzy and Enthusiasm, that they look'd upon him as a Fool, and shut him up in a close Prison, where he dy'd soon after. A great many of his Disciples a great deal more senseless than himself, chose rather to be burnt than to renounce him.

The Errors of *Eon de l'Etoile*.

These were the Heretical Sects which appear'd in the Twelfth Century, and were so full of Extravagant Errors. If we enquire into the Causes of the Amazing Progress which they made in so short a time, we shall find that the Relaxation of Church Discipline, the Avarice and Covetousness of Ecclesiasticks, the Common Abuse which was made of the Sacraments, the Credulity and Ignorance of the People, the pretended Virtues of those new Preachers, and the Desire of Reformation contributed very much to the spreading of those Upstart Opinions.

C H A P. VII.

The History of Peter Abaelard, of his Writings, Errors and Condemnation.

*The Life
and Adven-
tures of
Abaelard.*

THE famous *Peter Abaelard* has himself given us an account of his Life and Adventures, which are both Diverting and Singular. We have the Relation thereof in his first Letter written to one of his Friends, of which we now give you the Abstract. He was born in the Village call'd *Le Palais*, about three Leagues from the City of *Nantes*. His Father *Berengarius*, though a Man of Arms, was yet somewhat given to Study, and took care to give all his Children Learning. *Abaelard* who was the Youngest, and very much inclin'd to Letters, renounc'd the Profession of War, to give himself up wholly to the study of Philosophy. With this design he left his Native Country, and after he had frequented several Schools, came to *Paris*, where that Science was then in Vogue, and chose for his Master *William* of *Champeaux* Arch Deacon of *Paris*, the most famous Professor of that time. After he had liv'd for some time with him in good Repute, he incur'd his Displeasure, because he undertook to refute his Opinions, and to dispute against him with so much Strength, that he sometimes seem'd to have the Advantage over him. The great Opinion which he had of his own Parts, made him though but young, very desirous of teaching others and of seeking out a convenient place where he might profess publicly. The Castle of *Melun*, which was then a Royal Seat, was pitch'd upon by him as very proper for his Purpose; because of its being near to *Paris*. He obtain'd a License to teach there publicly, in spite of the Opposition which *William* of *Champeaux* made, who did not like that *Abaelard* should teach so near *Paris*, for fear that the Reputation which he acquir'd would lessen his. In effect *Abaelard* had no sooner begun to teach Logick, but the Reputation of *William* began to sink, which inclin'd *Abaelard* to go and settle at *Corbeil*, that so being nearer *Paris*, the Disputes might be more frequent. Some time after, this *Abaelard* was constrain'd by a Sickness contracted by his great Application to Study to return to his own Country. During his Absence, *William* was made Regular Canon in the Monastery of *St. Victor*, that so (as was suppos'd) he might with greater ease obtain a Bishoprick, as happened accordingly, being within a short time after elected Bishop of *Chalons*. Whilst he stay'd at *Paris* he continued his Lectures in *St. Victor*; and *Abaelard* being returned to that City, had studid Rhetorick under him, and renewed the Disputes in Philosophy, which he had formerly with him, especially concerning that Universal *à Parte rei*, which he urg'd so far, that *William* was forc'd to change his Opinion, which acquir'd *Abaelard* so much Credit, that the Person who had succeeded *William* in teaching Logick at *Paris*, surrendred his place to him. *William* soon after outed both of them, so that *Abaelard* return'd to *Melun*, from whence he soon came back to *Paris*, and held his publick Lectures at *St. Genevieve*, where he had a great many Pupils, who were very frequently engag'd in Disputes with the Scholars of *William*. But when his Father became Monk, and his Mother *Lucia* was desirous likewise to live retiredly, *Abaelard* was forc'd to take a Journey into his own Country. At his return, he found that *William* was made Bishop of *Chalons*, and he went to that City to study Divinity under *Anselm*, Canon and Dean of the Church of *Laon*, who profess'd it with a great deal of Repute. *Abaelard* did not find that this Man's Learning answer'd the Fame thereof, and soon left off going to his Lectures. Several of the Scholars having ask'd him what he thought of reading the Holy Scriptures; he reply'd, that it was a very useful Study, but that he wonder'd that Men of Learning should not be satistyd with the Commentaries and Glosses of the Holy Fathers, without having recourse to other Masters. When they smil'd at the Proposal, he told them that he was ready to make it appear to them that it was Possible, and to give them an Experiment by explaining to them the most difficult Books of the Scriptures, with one single Commentator. They took him at his Word, and made choice of the Prophecy of *Ezekiel*. He began to explain it on the Morrow, and those who were present at his Explication, thought he had acquitted himself so well, that they brought a great many others to hear his ensuing Lectures. *Anselm* began to grow jealous of him, and mov'd thereto by *Alberic* of *Rheims*, and *Lerulpus* or *Leutaldus* of *Nevar*, who had the repute of being his best Scholars. He forbid *Abaelard* to continue his Lectures, under a pretence, that if he should advance any erroneous Opinion, it might be imputed to him. Hereupon *Abaelard* return'd to *Paris*, where for some time he profess'd very quietly, continuing to expound the Holy Scriptures. The Repose which he enjoy'd, the Applauses which he receiv'd, and the Money which he got by this Profession, puff'd him up with Pride, and cast him into a debauch'd course of Life. But God punish'd him for both, by permitting him to be depriv'd of those parts which had serv'd as an instrument to his Lust, and to be constrain'd to burn with his own Hands that Book which he prided himself most upon; so that he became Chast by necessity, and humble by Force. We will give you now an account how this came about. There was at *Paris* a young Woman nam'd *Heloissa*, Niece to *Fulbert*, Canon of *Paris*, handsome and well tap'd, whom her Uncle who lov'd her tenderly, brought up to Learning. *Abaelard* who was her Tutor, immediately fell passionately in Love with her, and that he might the more easily enjoy her, he pray'd the

the young Woman's Uncle to take him to Board, under a pretence that he could bestow more time upon her, lodging in the same House, that besides he would do him a Kindness by easing him of the Trouble of House-Keeping, which was not suitable to a studious Man. The Uncle who neither distrusted the Virtue of his Niece, nor the prudence of *Abaelard*, who had hitherto liv'd very regularly, accepted freely of the Proposal, and intrusted him with *Helloissa*, whom *Abaelard* courted so much the more easily, because the pretence of study furnish'd him with an opportunity of being often alone with her. *Sub occasione discipline* (says *Abaelard* himself) *amori penitus vacabamus, & secretos recessus, quos Amor optabat, studium Lectoris efferebat: Aperti itaq; Libri plura de Amore quam de Lectione verba se ingererant, plura erant oscula quam sententiae.* i. e. Under the pretence of Learning we had our fill of Love, and our study afforded those private Recesses which our Love required. We opened our Books indeed, but Love not the Lesson was the Burthen of our Discourse, and more Kisses were intermingled than Sentences read. The young Woman it seems was not so hard-hearted, but she answered his Flame, and in a short time the Business was known to every Body; besides the Uncle who was the last that found it out. As soon as he was inform'd of it, he turn'd *Abaelard* out of Doors; within a few days time after, *Helloissa*, whose Love was still the same, notwithstanding this Separation, writ word to *Abaelard* that she was with Child. He brought her off from her Uncle's House, and carryed her to his own Countrey, disguis'd in the Habit of a Nun, where she was brought to Bed of a Boy, who was nam'd *Astrucab*. The Uncle of *Helloissa* overwhelm'd with Grief at the loss of his Niece, would have reveng'd the Affront upon *Abaelard's* Person, had he not been afraid that she would have underwent the same Fate. *Abaelard* to pacifie him, went to wait upon him, and offered to marry his Niece, provided the Marriage were kept secret. The Uncle consented to it, and *Abaelard* went away immediately to fetch her and make her his Wife. She oppos'd the Resolution a long time, foreseeing that she should be the Ruine of the Fortune, and the Reputation of a Person whom she passionately lov'd. At last, yielding to the pressing Importunities of *Abaelard*, she return'd with him to *Paris*, where she was marry'd privately in a Church in the presence of her Uncle, and of several of their Friends. After they were marry'd they parted, and came together very seldom and very privately. The Uncle and his Friends immediately publish'd the Marriage abroad; but *Helloissa* who prefer'd the Honour and Interests of *Abaelard* to her own, and who fear'd that if the Marriage were discover'd, he would lose a Prebend which he had, and his Reputation too; swore that nothing could be falser. This gave her Uncle an occasion of abusing her, so that *Abaelard* resolv'd upon putting her into the Monastery of *Argenteuil*, where she had been formerly Educated, and making her take upon her the Habit of a Nun, but without the Veil. This made her Uncle and her Relations believe that he mock'd them, and design'd to abandon her; whereupon they resolv'd upon being reveng'd of him after a most barbarous manner, and in effect, enter'd the Chamber of *L'Auberger*, where he was; and punish'd him, by depriving him of those parts whereby he had injur'd them. It cannot be imagin'd what Consolation *Abaelard* was in, to see himself in that Condition. He owns that it was this more than Devotion, which induc'd him to embrace the Monastick Life, after he had perswaded *Helloissa* to become a Nun. They both made profession at the same time; *Abaelard* at *St. Denys*, and *Helloissa* at *Argenteuil*. The Disgrace which *Abaelard* fell into, did not hinder several Persons from waiting upon him at *St. Denys*, and intreating him to continue his Lectures to them; so that the Abbot and the Religious of *St. Denys* made use of this pretence, to send him to teach School in one of their Houses, that so they might be free from the Reproaches which he cast upon them for their Disorders. His Reputation drew thither so many Scholars from all parts, that the place where he was, was not capable of receiving them, nor the Countrey of providing for them. He taught them the Liberal Arts and Theology. This great concourse of Scholars, soon rais'd the Jealousie and Envy of other Masters against *Abaelard*, who to suspend him from all sorts of Professions, gave out that it was not proper for a Monk to teach the Liberal Arts, and that he could no longer expound the Holy Scriptures, since he had learn'd it without a Master.

The Treatise which he compos'd about the Unity of God and about the Trinity, gave his Adversaries an occasion of accusing him of Error. *Aberic* and *Lutolphus* who taught at *Rheims*, the Count and who would after the Death of *William of Champeaux* and *Anselm* of *Laon*, succeed alone in of *So-* to their Reputation, being jealous of *Abaelard*, excited *Redulphus* Arch-Bishop of *Rheims* against him, who having sent for *Conan* Bishop of *Palestrina* the Pope's Legat in France, held a Council at *Soissons*, in the Year 1121. and cited *Abaelard* thither, ordering him to bring his Book along with him. He obey'd that Order, presented his Book to the Pope's Legat, and submitted it to his Judgment, assuring him, that if he had written any thing contrary to the Catholick Faith, he was ready to correct it, and to make Satisfaction. The Legat order'd him to put his Book into the hands of the Arch-Bishop of *Rheims*, who order'd it to be shewn to his two Adversaries, who read it over and over, to see if they could find any Error in it. *Aberic* met with a passage, wherein *Abaelard* deny'd that God could be said to generate himself. *Abaelard* justify'd it by the Authority of *St. Augustin*, which he had cited, and maintained to his Face, that if he should assert the contrary, he would fall into the same Heresie with those who believ'd that the Father was the Son of himself. *Aberic* was not satisfi'd with this Reply, but continu'd his Prosecutions against *Abaelard*. In the last Session of the Council, they put it to the Question, what Order they should make about his Book and about his Person. *Geoffrey* Bishop of *Chartres* said, that they ought to interrogate *Abaelard*, and give him liberty to make his Defence, but his Adversaries would not venture to stand it out with him. The Legat thought it advicable to refer this

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this Affair to a more numerous Council; and in the mean time to send *Abaelard* back to his Monastery, where he should be tryed. But his Adversaries made the Legat alter his mind, and perswaded him to condemn his Book, to order it to be burnt publicly, and to shut up the Author for ever in a Monastery; saying there was sufficient Grounds to condemn him for having undertaken to teach publicly, without having had a Mission from the Pope or the Church. When the Bishop of *Chartres* perceived that this Resolution was taken, he advertised *Abaelard* of it, and advised him to suffer it patiently, and the rather, because this Violence would be more prejudicial to his Enemies than to himself, assuring him that he should not be long confin'd, because the Legat who did all this against his Will, would quickly set him at liberty. Upon this Promise he came into the Council, cast his Book into the Fire with his own Hand, and there recited *St. Athanasius's* Creed as a Declaration of his Faith. Afterwards he was shut up in the Abby of *St. Medard of Soissons*. The Monks of that Monastery treated him very civilly, and did what they could to comfort him, but he was a great deal more concern'd at the Affront which had been then offer'd him, than at that Misfortune which happened to him formerly. However the Legat kept to the Promise which the Bishop of *Chartres* had made him, and within a few days after sent him back to his Monastery. He was as unacceptable to his fellow Monks, as he had formerly been, and they took occasion to give him fresh Disturbance, because he had asserted that *St. Denys of France* was not the *Areopagite*, founding his Assertion on what *Bede* says, that the *Areopagite* had been Bishop of *Corinth*, whereas 'tis believed that *Denys of France* had been Bishop of *Athenes*. This Proposition did so far incense the Abbot and the rest of the Religious against him, that he not thinking himself secure in that Abby, made his escape by Night, and retired into the Territories of *Thibaud*, Count of *Champagne*, and dwelt in *Provence* in an Hospital belonging to the Monks of *Troyes*, the Prior whereof was one of his Friends. His Abbot would fain have had him out again, but dy'd within a short time after. *Abaelard* with much ado, obtain'd leave by the Interest of some great Lords to live in what place of Solitude he would, provided he would not enter into any other Monastery. After he had obtain'd this leave, he retir'd to a Solitude near *Troyes*, where he built a Chappel in a Field, which was given him by some private Persons of the place, by consent of the Bishop of *Troyes*. He was no sooner settled there, but he was follow'd by a great number of Scholars, who built little Cells round about his Lodge, so that one would have thought that they were rather Hermits than Scholars. They furnished him with all that he had occasion for, either for his Nourishment or Refreshment, and built him a Church which was dedicated to the Holy Trinity. *Abaelard* gave it the Title of *Paraclete*, in memory of the Consolation which he had received in that place. His Adversaries found fault at that Appellation, pretending that one could not dedicate a Church to the Holy Ghost alone. Upon this *Abaelard* observes, that the name of *Paraclete* might be very well applyed to all the three Persons of the Trinity; and that if it were only the peculiar Title of the Holy Ghost, yet one might without any scruple dedicate a Temple to the Holy Ghost, though it might not be so Customary. His Enemies perceiving that they were not strong enough of themselves to ruin him, stirr'd up two great Persons against him, who were Men of the highest Esteem. One was the restorer of the ancient Life of the regular Canons, and the other of the Life of the Monks. (*Tis* *St. Norbert* and *St. Bernard* which he here means.) These two Men declaim'd against both his Life and Morals, before the Ecclesiastical and Secular Powers. To escape this Storm, he accepted of the Abby of *St. Gildors of Ray's* in the Diocess of *Nantes* in *Bretagne*, though the Monks thereof were very Barbarous and Cruel, with whom it was very difficult for him to converse. This happened at the same time when the Abbot of *St. Denys* took to himself the Abbey of *Argenteuil*, and the Nuns of that place being dispers'd, *Abaelard* gave to *Heloissa*, who was Prioress thereof, and to several other of the Religious who had follow'd her, the Church of the *Paraclete* and its Dependencies. This Donation was confirmed by the Bishop of *Troyes*, and by Pope *Innocent II.* and by Degrees, this Convent which was very poor at its first Rise, was plentifully endowed by the liberality of the Faithful. *Abaelard* went often thither to assist them in their Needs, which gave occasion to the Malicious of accusing him, of having still a Passion for *Heloissa*, and of attributing to the Motions of his fleshly Lufts, what he did out of a pure motive of Charity, or to avoid the ill treatment of his Monks, who perpetually fought for an Opportunity to get rid of him.

The Letters
of *Heloissa*
to *Abaelard*.

This Letter of *Abaelard* fell into the Hands of *Heloissa*, whereupon she sent him word, that having known his Hand-writing, she could not forbear to read it over with all the eagerness which the Passion she had for him could inspire into her. That it was but very reasonable since she had ruin'd him, that she might at least receive some Consolation by the reading of his Letters. That this however had very much afflicted her, by putting her in mind of the Miseries which had happened to him, and letting her know of the Danger wherein he was: That she conjur'd him to send her often word how he did, that so she might partake with him either in his Grief or his Joy: That since he had been pleas'd for the satisfaction of his Friend to send him an account of his Misfortunes, he lay under greater Obligations to write to her and her Religious, whom he ought to esteem not only as his Friends, but as Persons entirely at his Devotion; not as Companions, but as his own Daughters, who were beholden to him alone for the Monastery which they were in possession of: That it was he who first render'd that solitude Habitable, and was the Founder of that House: That it was his Duty likewise to bestow all his Cares upon it; and that having done so much for others, it was very reasonable he should be serviceable to them also. That he was farther oblig'd thereto, upon Consideration of the Relation she had to him, of the extrem Love which she always had

had for him, and the great loss which she had suffer'd by parting from him. Afterwards she expresses the Sentiments of her *quondam* Passion to him, so as not only to say that she never lov'd any thing in him beside his own Person, but also that the name of *Concubine* seemed more Eligible to her than that of *Wife*, because it would wound his Reputation less, and have made her a greater Sacrifice. She adds, that when the Emperor would have had her in Marriage, and bestow'd the whole Empire upon her; yet she chose to be *Abaelard's* Mistress, rather than Empress. (By this you may perceive the Violence of a Womans Passion.) To this she subjoyns the Remembrance of several other reciprocal Testimonies of Love, which they had given each other; and afterwards she upbraids him for that, though in Obedience to him she was made a Nun; yet that he had so far slighted or rather forgot her, that she had received no Refreshment by his Visits, nor Comfort by his Letters. *Is it* (says she) *because the Bond which tyed you to me was rather the Heat of Lust than the Force of Love?* She avows, that it was not out of Devotion, but in Obedience to her Husband's Commands, that she had embrac'd the Monastick Life; that she could not expect any Reward from the Lord for it, for whose Sake she had not done it: That she had follow'd, or rather preceded her Husband, and that one of those things which troubled her most was, that he had engag'd her to dedicate her self to God, before he had resolv'd upon it himself, as if he had some distrust of her Fidelity. She assures him, that even at present, she had him still in her Mind, and lov'd him still. She intreats him to consider what a piece of Ingratitude it would be in him to refuse to visit her, and comfort her with his Letters, since that would be a means of her serving God with the less Detraction. And lastly, that since he had formerly writ to many Love Letters to excite a dishonourable Passion in her, it was very reasonable that he should write some to her now to incline her to God.

Abaelard return'd an Answer, That it was not out of Negligence that he had deferr'd writing to her, but because he had so much Confidence in her Piety and Learning, as to think that she stood in no need of his Advice: That if she thought that she wanted it, she might inform him of the Points wherein she desir'd his Instruction, and that he would satisfy her therein. He thanks her for being so kind as to participate in his Afflictions, and recommends himself to her Prayers, and the Prayers of her Fraternity. From this he takes an occasion to shew how grateful the Prayers of Holy Virgins are to God. In particular he takes notice to her of a Form of Prayers which he desir'd, that they would say for him at the Close of the Canonical Hours; and tells her, that after his Death, he would have his Body be brought to their Monastery to be there interr'd, that they might pray to God for the quiet of his Soul.

This Letter very sensibly affected *Heloissa*, because *Abaelard* therein speaks of his Death, as if *Another Letter of Heloissa.* near at Hand. She had so much Affection for him, that she could not bear this thought, without being very much disturb'd at it. She declares those thoughts to him in a very pathetic manner in the Letter, which she sent back to him, wherein she could not forbear reflecting upon the Misfortune which had happened to *Abaelard* through her means. She desir'd that she might undergo a Penance worthy of her Fault, and owns that she is still so weak, as not to efface out of her Memory the remembrance of past Pleasures, but that they continually present themselves to her Mind, which gives her great cause of Humiliation, and of rejecting the Praises which he had bestow'd upon her.

Abaelard endeavour'd to comfort her by excusing himself of the Reproaches which she had cast upon him in that Letter, which he reduced to four Heads. The first was about the Complaint which she made of his having nam'd her first in the Inscription of this Letter. The Second about the Reproach which he had cast upon him, of having increased her Grief, rather than afforded her any Consolation. The Third about the Reflections which she had made upon their past Misfortunes. And the last about her refusal of the Praises which he had given her. As to the first Head, he satisfied her by saying, that since she was become the Spouse of *Jesus Christ*, she was according to *St. Jerom's* Phrase his Mistress, and that upon that account, he had reason to name her first. From thence he took an occasion to give her some Instructions about the Virtues requisite for the Spouse of *Jesus Christ*. Upon the Second Head, he says that he had not mention'd any thing of his Death, or the Danger wherein he was in his Letter; if she had not conjur'd him to do it. Upon the third Head, he approves of her rejecting all Praises, provided it were sincere, and if she did not condemn them out of a principle of Pride. As to the Fourth Head, he intreats her to make no farther Complaints of a Misfortune which he really deserv'd, as due to his Sins, whereof he was thoroughly sensible. He advises her rather to give God Thanks for the favour he had shewn to both of them, by bringing them out of a disorderly Course of Life, to lead a more regular one. He look'd upon that Pain which had been inflict'd on him as very light, in Comparison of the Crimes which he had committed, and thought himself very happy in being deliver'd from that which had been the cause of his Sin. He concludes with a Prayer which the Religious of the Nunnery of *Paraclete* ought to say for him and *Heloissa*.

In the next Letter *Heloissa* in Obedience to the Order which *Abaelard* had given her, made no more mention of their Misfortunes, but intreated him on behalf of her self and her Religious, in the first place to inform them of the Original of their Order, and of the Authority thereof. In the Second place, to compose a particular Rule, and such as might be proper for them, which had not as yet been done, the Monks and Nuns professing the same Rule of *St. Benedict*, wherein were a great many things which were only applicable to Men; as for instance, that which is said about Habits, Functions, the Abbot, the entertaining of Strangers, Manufactures, and other practices which their Sex was not capable of: That if according to the Intention of *St. Benedict*, the Rule ought

ought to be moderated in favour of the Weak, it was very reasonable to do so in favour of the Virgins; that the external Exercises which are such as they were the least capable of, were likewise the least necessary. For this Reason he exhorts *Abaelard* to draw up a Discretionary Rule for them, which might be suited to their Weakness, particularly with relation to the Fasts and Service of the Church, it being very reasonable that he who under God was the Founder of their Monastery, should be likewise the Institutor of their Rule.

*Abaelard's
Reply to
Heloissa.*

Abaelard answers the first Question of *Heloissa* in the Seventh Letter, wherein he pretends that the Monastical Orders as well of Men as of Women, drew its Original from the manner of *Jesus Christ's* living here on Earth. That there were several Examples of this in the Old Law: That the Women who attended our Saviour and the Blessed Virgin, who liv'd in common with the Apostles; the Virgins and Widows of the Primitive Church, led a Religious Life. Afterwards he enlarges himself on the Praises of the Sex, and particularly on those of Virgins, of whom he makes a learned *Encomium* throughout the whole Letter.

He satisfied *Heloissa* in her second Demand, by sending to her a full instruction about Continence, voluntary Poverty, Silence and Solitude, to which are annex'd particular Constitutions for the Abbess, and for the other Officers of the Covent, and about the Order which they ought to observe in the Divine Service, in Meats, in Habits, and in reading of the Holy Scriptures, to which he advises them above all things. This Rule is full of very useful Instructions, and of fine Passages out of Scripture, and the Writings of the Fathers apply'd very much to the purpose. There is to be found in the Manuscript of the Abbey of *Paraclete* another Collection of particular Rules which are attributed to *Heloissa*.

*The Letters
of Abaelard.*

Lucas Prior of *Deuil* bore likewise a share in the Misfortune which happened to *Abaelard*, and wrote him a Consolatory Letter upon that Subject, wherein he advises him to stay in his Monastery, and not to undertake a Journey to *Rome* to demand Justice of the Canon, who had been the Cause of his being so abus'd. This is the first Letter of the second Collection which relate to *Abaelard*.

The Second is a Memoir of *Abaelard*, directed to *Adam*, Abbot of *St. Denis*, and to the Monks of that Monastery, and to prove against the Testimony of *Bede*, that *Denis* the *Areopagite* was not Bishop of *Corinth*, but Bishop of *Athens*.

In the Third directed to a Regular Canon, who despis'd the Monks and extoll'd the Regular Clerks, and maintained that the Monastical Order was inferior to the Clerical; *Abaelard* takes the Monks part, and maintains that the Monastical Order was not in the least inferior to that of the Regular Canons, whether one regard the Figure which they make among Men, or that which Religion gives them in the sight of God. The Reasons which he alledges for this were, that we see every day Clerks who embrace'd the Monastical Life, and that after they had done so, were not permitted to re-enter into the Clerical Order. That the Monks who were made choice of to execute the Clerical Functions, never quit their Habit: That they often made choice of Monks to make them Bishops, whereas they never chose Clerks to preside over Monasteries: That in the Litanies and Prayers of the Church, the suffrages of the Monks were implor'd: That the Monks are advanc'd to Holy Orders, and even to Priesthood it self: That *St. Jerom* prefers the Monastical State to that of Clerks, as being more perfect: That *St. John Baptist* quitted the Priesthood to lead a solitary Life: That the Monks are in less danger of their Salvation, than the Clerks who are oblig'd to converse so much with the World: That the Monks embrace the Contemplative Life which our Saviour prefer'd before the Active Life: That the Regular Canons whose Institution was but new, imitate the Monks in living in Common in Cloysters: That lastly, the Life of Monks is more painful and more austere than that of the Clerks.

The fourth Letter is against those who condemn the use of Logick. *Abaelard* compares them to the Fox in the Fable, who slighted the Fruit at which he could not get. He says, that those Doctors do in the same manner despise Logick, because they have not a Genius to comprehend it. He makes it appear, that the Holy Fathers, and particularly *St. Augustine* have commended this Art, and thought it necessary for the right Explication of the Holy Scriptures. He owns that one ought to avoid the love of Disputing, and the desire of deceiving others by Sophisms; but he would have Men have an insight both into Logick and Sophistry, to discern good Argumentations from false Ones. He maintains, that without Logick 'tis very difficult to refute Hereticks.

The Fifth is writ to *St. Bernard*, about the Intelligence which *Abaelard* had received from *Heloissa* Abbess of *Paraclete*, that that Saint coming to that Monastery, had observed them to repeat the *Lord's Prayer* quite different from what was done in other Churches, and looked upon it as a Novelty, which he though *Abaelard* had introduc'd. All the difference consisted in that they said our *Super-substantial Bread*, instead of our *Daily Bread*. *Abaelard* observes, that the first Phrase being in the Text of *St. Matthew*, who has given us the *Lord's Prayer* more entire and compleat than *Saint Luke*, and whose Phrases are follow'd except in this; it seem'd more reasonable to change nothing in the Text, and to make use of the Phrase which *St. Matthew* has us'd, than to insert into *St. Matthew's* Text a Phrase taken out of *St. Luke's* Gospel. That therefore one ought not to accuse those of a Novelty, who in repeating the *Lord's Prayer*, say, *Give us our Super-substantial Bread*, instead of our *Daily Bread*, since they are the very Words us'd by *St. Matthew*, whose Form was follow'd. That however he did not blame the contrary Usage; but that he did not believe this Usage was to be prefer'd to the Truth, and the rather, because the *Greek Church* had retain'd the proper Terms of *St. Matthew's* Gospel. That *St. Bernard* had the least reason of any

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Man to find fault with this Alteration, since there were in his Order a great many Novelties contrary to the Ancient Customs and Usages of the Monks and Clerks, even in the Divine Service; such as for instance the Singing of New Hymns, the Singing of the same Hymn on different Festivals; the not repeating the Suffrages which were elsewhere said after the *Lord's Prayer*; the omitting the Commemoration of the Virgin and of the Saints at the End of the Office; the having excluded almost entirely the Usage of Processions; the Singing *Alleluia* even to *Quinquagesima-Sunday*; the not reciting the Apostles Creed at *Prime* and the Vespers, and the Singing of the Invitatory, the Hymn and the *Gloria Patri* the last three days in the holy Week. Tho' those Practices were contrary to the common Usage of the Church, yet Saint Bernard did not think himself oblig'd to leave them, because he esteem'd them more reasonable and more conformable to the Rule. From hence *Abaelard* concludes, that upon a stronger Reason one could not well disapprove the Alteration which he had made in the *Lord's Prayer*, tho' it might seem a Novelty; and the Rather because the Novelties which are prohibited are not those of Expressions, but those of Opinions, since the Church has invented new Phrases to explain our Mysteries: That Lastly there be a World of different Customs in the Church with respect to Ceremonies; That in *Rome* no Church beside the *Lateran* observes the ancient Usage of the holy See: That in *Milan* only the Cathedral Church observes its ancient Rites: That the Church of *Lions* is the only Church which has retain'd its Ancient Office; and that the Diversity of Ceremonies has likewise its Advantages. Lastly he concludes by saying that every one might abound in his own Sense, and repeat the *Lord's Prayer* in the way which he should think most proper: That he does not pretend to persuade others to imitate him therein: That he left those who would at their Liberty to change the Words of *Jesus Christ*, but for his part he would endeavour all he could to keep to the proper Terms of *Jesus Christ*, as well as to his Words.

The sixth Letter is an Exhortation to the Religious of *Paraclete* to Study that they might be capable of Reading and understanding the Holy Scriptures: It hardly consists of any thing else but passages out of Saint *Jerom* upon that Subject. He congratulates their Happiness in having such a Learned Abbot as was able to teach them *Latin*, *Greek*, and *Hebrew*; the Languages which were necessary for their rightly understanding of the Scriptures. He recommends to them the having recourse to the Original Text which is the foundation of all Versions, and to study *Hebrew* and *Greek*, the Study whereof he complains was very much neglected in his Time. He wishes that those Nuns would recover that Learning, which the Men had suffer'd to be lost. And takes notice that they might apply themselves to it the more easily, because they were less Capable of working with their Hands than Men, and were the more oblig'd to it by the Quietness and Sedateness of their Lives; and because the Weakness of their Sex render'd them more liable to temptations, which they might divert by being thus employ'd.

The Seventh is a Panegyrick on Saint *Stephen* dedicated to the Nuns of *Paraclete*.

From the year 1121, wherein *Abaelard* was forc'd in the Council of *Saissens* to cast his Book *The Charge of Theology* into the Fire, he had met with no disturbance about his Doctrine, tho' he had brought still continu'd to write and teach the same things as before. The first who renew'd the Charge against him was *William* Abbot of Saint *Thierry*, who having read two Books of *Theology* compos'd by *Peter Abaelard*, and therein found such Propositions as put him to some disturbance, and which he thought to be contrary to sound Doctrine, sent an account of them to *Geoffrey* Bishop of *Chartres* and to Saint *Bernard* Abbot of *Clairvaux*; exhorting them to declare themselves against those Novelties and to get them to be condemn'd. His Letter is the three hundred and twenty sixth among the Letters of Saint *Bernard*. He therein says that he is very much abash'd to speak his mind at a time wherein those whose duty it was to do it held their Peace; but that he could not be silent when he saw the Faith of the Church corrupted by Very Dangerous Errors, and the rather because the Contest was about the Faith which related to the Trinity, the Person of our Mediator, the Holy Ghost, the Grace of *Jesus Christ*, and the Sacrament of our Redemption; and because the New Notions which *Peter Abaelard* taught and writ, were spread through the World, and taught and Maintain'd publicly, and had (as 'tis said) some repute even in the Court of *Rome*. He exhorts *Geoffrey* and Saint *Bernard* to undertake the Defence of the Faith, and tells them that he apply'd himself more particularly to them, because *Abaelard* fear'd them more than all the World beside. He afterwards relates thirteen Propositions which he said he had taken out of the Writings of *Abaelard*; viz. (1.) That the defin'd Faith to be the Idea of things not seen. (2.) That he asserts that the Names of Father, Son and Holy Ghost, are not properly applicable to God. But that 'tis only a Description of the Plenitude of the Sovereign Good. (3.) That the Father is a full Power, the Son a Certain Power, and the holy Ghost no Power at all. (4.) That the Holy Ghost does not partake of the Substance of the Father and the Son, in the same manner as the Son does of the Substance of the Father. (5.) That the Holy Ghost is *Anima mundi*, i.e. the Soul of the World. (6.) That one may do either Good or Evil by one's own free Will without the Influence and Assistance of the Grace of God. (7.) That *Jesus Christ* was not made man, and did not suffer to deliver us from the Bondage of the Devil. (8.) That *Christ* as God-Man is not one of the three persons of the Trinity. (9.) That in the Sacrament of the Altar, the form of the Substance of Bread and Wine which was there before the Consecration, remains the same afterwards. (10.) That he maintains that the Suggestions of the Devil are insus'd into Man by Physical Causes. (11.) That we do not contract the Guilt, but the punishment only

only of *Original Sin*. (12.) That there is no Sin, unless in the Consent we give to Sin, and in the Contemning of God. (13.) That there is no Sin of Concupiscence, Lust or Ignorance. These are the Articles which *William Abbot of Thierry* says that he drew out of the Book of *Abaelard's* Divinity. He adds that he heard say that he had written likewise several other *Opuscula*, whereof one was Intituled *the Tea* and the *No*; another, *Know thy self*, and several others, the Doctrine of which he was afraid was as Monstrous as the Titles were extraordinary and singular. After this Letter *William* writes a Treatise levell'd expressly against those Errors, which is to be met with in the Library of *Cîteaux*, and to which this Letter serves as a Preface.

Saint *Bernard* return'd *William* this Answer, that he perceiv'd that the Zeal which he express'd against the Errors of *Abaelard* was reasonable and necessary, and that the Book which he had compos'd to refute him seem'd very useful, tho' he had not as yet time but only to read it curiously, and not exactly; but that since this was a business of great Consequence, he desir'd to have a Conference with him about it, which yet he thought could not be before *Easter*, for fear of interrupting his Devotions in the Season of *Lent*. That besides he would not have been so long silent, if he had had a perfect Knowledge of the Errors of *Abaelard*.

When he was inform'd of them and had examin'd *Abaelard's* Book himself, he very charitably admonish'd him to retract his Errors and to correct his Books, and advis'd his Disciples to read them no more. This Admonition serv'd only to exasperate *Abaelard*, who made loud complaints against Saint *Bernard*: So that this Saint perceiving that the private Admonition which he had given him prov'd ineffectual, he thought it his Duty to tell it the Church, and wrote against him to *Innocent II.* and to several Prelates of the Court of *Rome*, accusing him of making Degrees in the Trinity with *Arius*, of preferring Free-Will before Grace with *Pelagius*, of dividing *Jesus Christ* with *Nestorius*, by excluding him out of the Number of the persons of the Trinity. He exhorts them warmly to oppose those Errors and Condemn them. This is the Subject matter of the hundred and Eightieth, the three hundred and thirtieth, the three Hundred and thirty first, thirty second, thirty third, thirty fourth, thirty fifth, and thirty sixth Letters of Saint *Bernard*.

The Decrees of the Council of Sens against *Abaelard*.

Abaelard seeing himself thus accus'd, made his Application to *Henry Arch-Bishop of Sens*, and intreated him that he would summons Saint *Bernard* to the Council which was to be held, that so he might enter into dispute with him about the Principal Errors which he imputed to him. The Arch-Bishop of *Sens* wrote to Saint *Bernard* to come on the day appointed on the *Octave of Pentecost* in the year 1140 to the Synod, that he might enter into a Conference with *Abaelard* in presence of the Bishops. Saint *Bernard* made some Scruple at first of coming thither, whether he thought (as he said) that he was too strong for him in Disputes, or whether he thought that the truths of the Christian Faith ought not to be expos'd to the Argumentation of Humane Reasonings. He at first answer'd that the Writings of *Abaelard* were sufficient to convince him, and that it was not his Business, but the Bishops to whom of right did belong the Determination of the Doctrines of Faith. *Abaelard* made an Advantage of this Refusal, and spread abroad that he would be at *Sens* on the day appointed to answer Saint *Bernard*. Upon this, Saint *Bernard's* Friends fearing that his Absence would prove an Offence to the People, and create a Confidence in his Adversary, and confirm his Error, advis'd him to go to the Council of *Sens*. He advertises the Bishops and his Friends of it in a Circular Letter, which is his hundred and Eighty seventh, and exhorted them to undertake the Defence of a Cause which was more properly theirs than his own.

The Bishops met at *Sens* on the *Octave of Whitsontide*, when the Relicks were to be shewn in the Cathedral Church of that City. All the Bishops of the Province of *Sens* met there, except the Bishops of *Nevers* and *Paris*, viz: *Geoffrey of Chartres* Legate of the holy See, *Eliu of Orleans*, *Hugues of Auxerre*, *Hatto of Troyes*, *Manasses of Meaux*: *Samson* Arch-Bishop of *Rheims* was likewise there with three of his Suffragans, viz: *Josselin* Bishop of *Soissons*, *Geoffrey of Chalons*, and *Alouin of Arras*; a great many Abbots, Deans and persons of Learning and Piety were likewise there. The King himself (*Lewis the Young*) was likewise present with *William* Count of *Nevers*. The Council being set, Saint *Bernard* produc'd there *Peter Abaelard's* Book, recited the Erroneous or Absurd Propositions which he had extracted thence, and urg'd *Peter Abaelard* either to disown that he had writ them, or if he would acknowledge them to be his, to prove or retract them. *Peter Abaelard* had recourse to shifts, and would not answer expressly, tho' he had Liberty given him to do it, had very favourable Judges, and was in a place where he need not to fear any thing: But whether he fear'd an Insurrection of the People, if *Orso of Frielingen's* Word be to be taken in the Case, or whether he thought he should have greater Advantage at *Rome*, where were Cardinals and Prelats who thought it an honor to be his Disciples, he appeal'd to the Pope, and afterwards withdrew from the Assembly attended with those of his Party. Tho' the Bishops were of Opinion that this Appeal was not Regular, because he appeal'd to Judges of his own Choosing; yet out of Respect to the holy See, they would not pronounce any sentence against his person; but they condemn'd his Opinions after they had been read over several times and refuted Publickly by Saint *Bernard*. This Sentence being pass'd, the Arch-Bishop of *Sens* and his Suffragans, and the Arch-Bishop of *Rheims* with his three Suffragans who were at the Synod wrote severally to Pope *Innocent II.* to desire him to confirm the Sentence which they had pass'd against the Errors of *Abaelard* and to intreat him to prevent his teaching any Longer, and his having any Countenance at the Court of *Rome*. Their Letters are the hundred and Ninety first, and

and the three hundred and thirty seventh among the Letters of Saint Bernard, who doubtless compos'd them himself. He wrote likewise in his own Name to the Pope the hundred and Eighty Ninth Letter wherein he earnestly exhorts him to proscribe the Errors of Abaelard, and to hinder him from having any Countenance in the Court of Rome. He likewise sent him the Heads which he had found fault with in Abaelard's Book, with an Ample Refutation of his Errors. This is the hundred and Ninetieth, or Ninty first *Opusculum*. Lastly to prevent Abaelard from making use of that Credit which he had at Rome in his favour, he wrote to three Cardinals his Friends, to do what they could, that Abaelard might not succeed in his Designs. This is the Subject Matter of the hundred and second, the hundred and third and three hundredth and thirty Eighth Letters.

The Pope return'd Answer to the Prelates of the Council of Sens, and to Saint Bernard, that he commended the Zeal which they had express'd against the Errors of Abaelard: That after he had advis'd with the Bishops and Cardinals he had condemn'd the Heads which they had sent him, and all the Errors of Peter Abaelard with the Author of them, on whom he impos'd a perpetual silence as on a Heretick, and that he had adjudg'd that all the Followers and Detenders of his Errors ought to be Excommunicated. This Letter which is the hundred and Ninty fourth among Saint Bernard's bears date July the 16th in the Year 1140. In an Order of the same or the foregoing day, directed to the same Bishops and Saint Bernard, he joyns Peter Abaelard to Arnulphus of Bresse, and orders the Bishops to imprison them, and to burn their Books where-ever they found them.

Abaelard to justify himself compos'd an Apology, or rather a Confession of Faith, wherein after he had taken Notice, that it was a hard matter, when one writ, to avoid reproach; he professes that in the presence of God, that he is not at all sensible of being guilty of those things whereof they accus'd him; and that if he were satisfied of his having advanc'd any Error, he was resolv'd to maintain it no longer: That it might happen that by carelessness he might have writ what he ought not to have writ; but that he calls God to Witness, that as to those Points whereof he was accus'd he had advanc'd nothing out of an ill Design, or Pride; That he always spoke in Publick, and never conceal'd his Writings: That if in that great Number of Lectures which he had held, he had fallen into any extravagancies, he would never be stiff in the Maintenance of them, but would be always ready to give satisfaction by Correcting or blotting out what he might have advanc'd improperly: But that as it was his Duty to correct the faults which he had committed, he was likewise oblig'd to refuse those Accusations of Error which had been fastly laid to his Charge, because as Saint Augustine says, *he who is negligent of his Reputation is an Enemy to himself*, and silence is a kind of Confession: That 'tis for this Reason that he answers those Heads which are publish'd against him, to let all the Faithful know that he is a true Son of the Church; that he receiv'd whatever it receiv'd; that he rejected whatever it rejected, and that he always continu'd in the Union of the Church, tho' he were not equal to others in the sanctity of his Life. He thereupon in this Apology rejects the Errors whereof he was accus'd, and professes the Contrary Truths, by declaring (1.) That he abhor'd the Proposition which had been maliciously imputed to him, That the Father had a perfect Power, that the Son had only a Certain Power, and that the holy Ghost had no Power at all; and he professes that he believes that the Son and Holy Ghost are of the same Substance with the Father, and that they have the same Power, and the same Will, and pretends that it was either out of Malice or Ignorance that they had accus'd him of having said that the Holy Ghost was not of the same Substance with the Father. (2.) That he professes to believe that the Only Son of God was made man to deliver us from the Slavery of Sin and from the Bondage of the Devil, and to open an Entrance to us to Heaven by his Death. (3.) That *Jesus Christ* is the true and only Son of God; Born of the Substance of the Father before all Worlds; and that the holy Ghost is the third person of the Trinity who proceeded from the Father and the Son. (4.) That the Grace of God is so necessary to all men, that neither Nature, nor Free-will are sufficient to Salvation, because Grace Prevents us that we may Will, follows that we may do what we Will, and accompanies us that we may persevere. (5.) That God cannot do any thing but what is agreeable to his Nature for him to do, and that he has indeed Power of doing a great many things which he will never do. (6.) That there are sins of Ignorance, especially when it proceeds from an Omission of having learn'd what we are oblig'd to know. (7.) That God often hinders Evils, either by preventing the Evil Wills of Wicked men, or by changing them. (8.) That we have All contracted the Guilt and Punishment of Adam's Sin, which has been the Cause and Original of all our Sins. (9.) That those who crucified *Jesus Christ* committed a notorious sin by nailing him to the Cross. (10.) That the Perfection of Charity was in *Jesus Christ*. (11.) That the Power of Binding or Unbinding was granted to the Apostles and their Successors, and that all Bishops be they Worthy or Unworthy have that Power, so long as the Church acknowledges them as Bishops. (12.) That all those who are equal in Charity, are equal likewise in Perfection and Merit. (13.) That the Father is as Wise as the Son, and the Son as Beneficent as the holy Ghost, because the Glory of the three persons of the Trinity is coequal. (14.) That one cannot Attribute to the Father the last Judgment or Advent. (15.) That the Soul of *Jesus Christ* did not only descend into Hell in Power, but likewise really and substantially. (16.) That he had not maintain'd, that neither Action, nor the Will, nor Lust, nor Pleasure were sins, and that we ought not to pray for the quenching of our Lufts. Lastly he asserts that they did him wrong in attributing a Book of Sentences to him which he had never compos'd; and conjures all the

Faithful not to injure his Innocence, which the Truth shelters from all the faults ascribed to him, and the rather because Charity requires us to put the best Sense on Doubtful matters.

After he had publish'd this Apology, he set out on his Journey towards Rome; but being arriv'd at Cluny, he was detain'd there by *Peter the Venerable*, Abbot of Cluny. Whilst he was there, the Abbot of Cîteaux coming thither likewise, endeavour'd to bring him to make his Peace with Saint Bernard. *Peter the Venerable* urg'd the same thing to him also, perswaded him to go and Wait upon him with the Abbot of Cîteaux, and advis'd him that in case he had said or writ any thing which might be Offensive to the Ears of the Catholics, to advance no such thing for the future, and to strike it out of his Books. He took his Advice, waited upon Saint Bernard, and was reconcil'd to him by the Mediation of the Abbot of Cîteaux. He return'd afterwards to Cluny, where he resolv'd to spend the rest of his Days in Repose free from the Hurry and fatigue of the Schools. *Peter the Venerable* thought himself oblig'd to allow this favour to his Age, to his Weakness and to his Piety; not questioning withal but that his Learning would be very advantageous for the Instruction of his Monks. He wrote about it to Pope Innocent and pray'd him to grant that Abaelard might spend the remainder of his Life with them. 'Tis to be believ'd that the Pope granted him that favour; for Abaelard resided in that Community till he dy'd, and behav'd himself with a great deal of Piety and Humility for two Years together.

Towards the End of his Life he found himself very much oppress'd with Infirmities, and was sent to the Monastery of Saint Marcellus of Chalons upon the *Seyne*, as being a more healthful and pleasant place, where he dy'd in the year 1142, in the sixty third year of his Age. *Peter the Venerable* acquainted *Heloïsa* of his Death by a Letter, wherein he gives her an Encomium of his manner of Living ever since he had retreated to their Society, annexes thereto an Epiaph in his praise, and sent his Body to the Abbey of *Paraclete* to be there interr'd. He afterwards went himself to visit that Abbey, where he laid Mass, made an Exhortation to the Religious in the Chapter house, gave them the Eucharist, and promis'd *Heloïsa* to put up Prayers to God for her in the Society of Cluny for thirty days together after her Death. She thank'd him for all those Favours in a Letter which she sent to him, and at the same time intreats him to send her Abaelard's Absolution, and to procure a Prebend for her Son *Astrolabe*. *Peter the Venerable* sent her this Absolution, and promis'd her to do his best for the procuring a Prebend for her Son, tho' the Bishops were very Scrupulous in granting those Sort of Benefices.

The Works
of Abaelard.

The Works of Abaelard which are now extant are the Letters which we have mention'd in the Course of his History, Expositions of the Lords Prayer, of the Apostles Creed, and of the Creed of Saint Athanasius, A Reply to the Questions or Problems propos'd by *Heloïsa*, a Book about Heresies, a Commentary on the Epistle to the Romans divided into five Books, thirty-two Sermons on the Festivals of the year, an Introduction into Theology divided into three Books, the last of which is imperfect. Those which are lost, or have not as yet been printed, are his Logick, of which he makes mention in his first Letter and in the third Book of his Theology; his Notes upon *Ezekiel*, his Morals intituled *Nescite Tempus, Know thy self*; another Book intituled, *Sic & Non, Yea and No*, which is to be met with in Manuscript in the Library of Saint Germain of Prez, so intitul'd, because 'tis a Collection of such Sentences out of holy Writ, as are in appearance contrary to each other, and a Treatise of the Creation of the World, dedicated to *Heloïsa*, which is likewise a Manuscript in the same Library.

In abstracting his Works we will begin with his Introduction into Theology; which is the Book which has made so great a Noise in the World, it being that which Contains the Principles of his Doctrine, and the Heads upon which he was reprehended and condemn'd.

He begins the First Book with the Explication of Faith, Hope and Charity; he says that there are three things necessary to Salvation, Faith, Charity, and the Sacrament; for he believes that Hope is comprehended in Faith, as a Species in its Genus. He defines Faith to be the Estimation or Idea of Invisible things; and Hope the Expectation of some Good Faith, according to him, has Respect to Good and Evil, both present and future; whereas Hope has only regard to future Good. He defines Charity to be an honourable Love directed to its due End or Object; and Lust on the Contrary to be a shameful and dishonourable Love. Love in General is that Good Will and Affection which one has for another, whereby the wisest to another some Good upon the Sole Esteem which he has for him: Charity is the Love of God; Lust or Concupiscence is the Love of the World: God is the Ultimate End or Object of the former, Man is the Ultimate End or Object of the latter. He observes that Man is the Good, but ought not to be the End of his Actions, and that what he does for himself ought to be in respect to God. As for the Sacrament he defin'd it to be an outward and visible Sign of an Invisible Grace of God: Thus for instance (says he) when a man is baptiz'd the outward Washing of the Body which we behold, is the sign of the Inward Washing of the Soul. Faith is the Foundation of other Virtues, because we only hope for what we believe: For which reason 'tis defin'd by the Apostle Heb. 11. 1. to be the Substance, i.e. the Foundation and Origin of things hop'd for; things Invisible or future are properly the Object of Faith, tho' sometimes we apply this Term to things which are seen. Among the things which may be believ'd, there be some which 'tis no matter whether they be believ'd or no; such as whether it please God it should or should not rain to-morrow: But when one speaks of Faith, one means only that which relates to such things which we are oblig'd to believe under the Pain of Damnation; and which belong to the Catholick or Universal Faith, the which is to necessary that without it no Man can be sav'd. This Faith has for it's Object the Nature of God and his Benefits shewn to mankind. In the first place 'tis requisite to retreat of

that which relates to the Nature of God, and to explain how there is but one God and three persons. *The Works of Abaelard.*

After he had Establish'd the Unity, Simplicity, and Immutability of God, he treats of the Trinity of Persons. He says that one of the Divine Persons is not the Other; That the Father, for Instance, is not the Son, nor the Son the holy Ghost, because they are of the same nature and distinguish'd only personally; That the Property of God the Father is, not to be begotten: That of the Son, to be begot'en, but not made nor Created; That of the holy Ghost, to proceed from the Father and the Son, but not made nor Created. The Names of the three persons comprehend the Essence which is supremely or infinitely perfect. The Power of God is denoted by the Name of Father, the Wisdom by that of the *Logos* or the Son, and the Love of God towards men by that of the Holy Ghost, the three things which make up the Supreme Good. The Distinction of these three persons serves to persuade men, to render to God the Worship and Adoration which they owe to him; for two things inspire into us Respect, viz, Fear and Love: The Power and Wisdom of God make us to fear him, because we know that he is our Judge; that he can punish us, and that nothing is hid from his Eyes; and his Goodness makes us to love him, because 'tis but just and reasonable to love him who does us so much Good. This likewise serves to render the Works of God the more admirable; since he can do whatsoever he pleases; that he knows how to preserve what he has made, and Wills that every thing should be made and subsist in his Order. He takes notice that yet we ought not to believe that those Attributes do so agree to each of the Divine Persons, but that they may be common to them all; so that we are not to believe that the Father is only Powerful, the Son Only Wise, and the holy Ghost only Merciful; but on the Contrary that these three persons have the same Power, Wisdom and Mercy: That these three Properties are only attributed to the three Divine Persons in an Especial Manner, as their particular Operations are attributed to them, tho' all the Divine Operations which relate to the Creatures, are Common to all the three Persons, namely the Creation to the Father, the Incarnation to the Son, and the Regeneration to the Holy Ghost. Afterwards he proves the Mystery of the Trinity by several passages out of the Old Testament, and by the Testimonies of the heathen Philosophers of whom he quotes a great many.

He foresees that these Citations out of the Heathen Philosophers concerning the Mystery of the Trinity would seem extraordinary, and displease a great many People, therefore he makes use of part of the Second Book to justify himself in this particular. (1.) By the Example and Testimonies of Saint *Jerom* and the other Fathers. (2.) By demonstrating that Logic and the other Sciences are not usefule to Religion, provided a right use be made of them. (3.) By showing that 'tis usefule to explain Mysteries as well as one can, by Instances and Comparisons, and to demonstrate that they are not contrary to Reason, especially when they were to treat with Jews, Heathens, and Hereticks. (4.) By refusing those who maintain'd that one ought not to make use of Reason, but only Authority to prove the Mysteries of Faith. (5.) By maintaining that one might have some Knowledge of Mysteries, and that as we have Terms whereby to explain them, 'tis requisite likewise that we have Ideas to answer those Terms. (6.) Because without taking any Notice of Jews and Pagans, there are likewise some Hereticks or Persons erroneous about our Mysteries; viz. a certain Laick nam'd *Tacheline in Flanders*, who caus'd himself to be stil'd by the People the Son of God; and *Peter of Bruis in Provence*, who had so far subverted the Order and Discipline of the Church, as to oblige a great many People to be rebaptiz'd, and taught that one ought not to Celebrate the Sacrament of the Altar any longer, nor make use of the Cross; That it was not requisite any longer to pass by in silence the Publick Professors who taught Errors contrary to the Catholick Faith and Sound Doctrine, among whom he opposes four, one in *France*, another in *Burgundy*, a third in *Angers*, and a Fourth in *Bauger*. He gives a particular account of their Errors, which it may not be amiss to insert here. "The first (says he) asserts that several of those who liv'd before the Coming of *Jesus Christ* were sav'd without having believ'd his future Coming; That our Saviour proceeded out of the Virgins Womb after the same manner as Other Men, and that God begot himself. The second teaches that the three Properties which distinguish the three Divine Persons, are three Distinct Essences of the same Person, and of the Divine Nature: That the Body of our Saviour did not increase, but was of the same Bigness in the Virgins Womb and in the Manger, as it was upon the Cross. That the Marriages of Monks or Nuns are Valid, and that one ought not to divorce them, but only to injoin them Penance. The third not only maintains that the Attributes of the Divine Persons are things distinct from the Godhead, but likewise that all the other Attributes, such as Justice, Mercy, &c. are Qualities and things distinct from God. The fourth has been to Extravagant, as to assert that since things may happen otherwise than God forelaw they would, 'tis possible for him to be deceiv'd.

From this Digression he returns to his Subject, and treats of the Divine Nature. He says that God is not an Accident, nor properly a Subitance, if you take that word to signifie an Essence which supports Accidents; that he may be call'd an Essence; that he is not comprehended under any of *Aristotle's* Ten Categories; that we want proper Terms whereby to express his Nature and Perfections, but that we make use of Energetical and figurative Terms, and give Examples and Similitudes to explain imperfectly what agrees to this ineffable Nature. He produces several of these about the Mystery of the Trinity, and in the first place observes that things may be One, either by Resemblance, or in Number, or in Propriety, and that as in one and the same thing there are a great many properties, so in one and the same Divine Essence there are three distinct Persons who have distinct Properties, because the Father begets, the Son is begotten, and

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Holy Ghost proceeds from the Father and the Son. That 'tis true indeed, that we have not among created Beings any Instance wherein one and the same Essence are three Persons; but that we are not to seek for a perfect Resemblance, since 'tis sufficient to bring some Comparisons. He produces that of a Seal, compos'd of the Material, and the Figure engraven thereon. The Seal is neither the simple Material, nor the simple Figure, but a sort of an Integer compos'd of Both, and yet in reality the Seal is nothing else but the Material, thus or thus engraven, though the Figure is not the Material, nor the Material the Figure.

After this he distinguishes between the procession of the Holy Ghost, and the Generation of the Word, in that the *Logos* being Wisdom, partakes of the power of the Father, and may therefore be said to be of the substance of the Father; whereas the Holy Ghost being denoted by the Name of Love or Charity, which is not a Power, is not of the substance of the Father. He immediately corrects the Notion of Arianism, which those Words seem to imply, by saying that the Holy Ghost is of the substance of the Father, in the Sense that he so proceeds from him, as to have the same substance with him; but that though he be Consubstantial to the Father, yet properly speaking, he is not begotten of his substance. (This is a hard and improper Expression, contrary to the manner of the Father's speaking, and conformable to that of the Arians, though *Abaelard* rejects their Error.) He says that the Holy Ghost proceeds from the Father and the Son, because Love, or rather the effect of Love proceeds from Power and Wisdom, since the Reason of God's doing Good, is because he has Power to do it, and Wisdom to know that it is Good.

This gives him an occasion of refuting the Opinion of the Greeks concerning the Procession of the Holy Ghost from the Son alone, and of shewing that one might add something to the Creed, provided it were not contrary to the Faith. He explains the Coeternity of three Divine Persons, by the Influence of the Light and Rays which proceed from the Sun, and which exist the same moment with the Sun. Lastly, he pretends that the Heathen Philosophers have acknowledg'd the Trinity.

In the Third Book he treats particularly of the Power of God, and maintains that God cannot do any thing but what he does do, and cannot do all that he does not do, because God can only do what he Wills; but he cannot Will to do any thing but what he does do, because it is necessary for him that he should Will whatever is convenient; from whence it follows, that whatever he does not do is not convenient; that he cannot Will to do it, and consequently cannot do it. He himself owns, that this is his own particular Notion, that scarce any Body else is of this Opinion, that it seems contrary to the Doctrine of the Saints and to Reason, and to derogate from the greatness of God. Hereupon he starts a very difficult Objection. "A Reprobate (says he) may be sav'd; for he knows no Being but what God does save, wherefore God may save him, and consequently do something which is not necessary to be done. To this he replies, that one might very well assert that such a Man may be sav'd by the Relation to the possibility of Human Nature, which is capable of Salvation; but that it could not be affirm'd that God could save him, if we have respect to God himself, because 'tis impossible that God should do any thing, but what he ought to do. He explains this by several Examples: A Man who speaks may hold his Tongue, but that 'tis impossible for one who speaks to be at the same time silent. A Man's Voice may be heard, but one who is Deaf cannot hear it. A Field may be Cultivated and Till'd, though a Man may not cultivate it, &c.

From the Power of God he proceeds to his Immutability; he says that God does not change himself when he produces new effects, because in him there are not such new Motions and new Inclinations as are in us, but only new effects proceeding from an Eternal Will; that he cannot change Places, since he is Omni-present, and that when 'tis said that he descended into the Virgin's Womb, 'tis to denote his Humiliation; but that in being made Man, he was not chang'd, because the Divine Substance is united to the Humane Nature without a change of its Nature; and that the Person of Jesus Christ is a Compound of the Divine Logos, the Soul, and of the Flesh; That those three Natures are united in such a manner as that they retain each their own Nature; and that as the Soul is not chang'd into Flesh, so the Divine Nature is not chang'd, though it be personally united to the Soul and the Flesh. Lastly, he treats of the Divine Knowledge and Wisdom. He says that God has foreseen and pre-ordained all things; and so with respect to God nothing happens by chance, though his prescience does not destroy Free-Will. He defines it to be a free Determination of the Will, and asserts that it has been frequently experienc'd, that the Will is not constrain'd by any Violence, and that it has a power of doing or not doing a thing. He observes that this kind of Freedom in the Will does not relate to God, but only to Men, who may alter their Will, and do or not do a thing. He produces the Opinion of some who believ'd that this Freedom consists in a Power of doing both Good and Evil; but he maintains that those who are so happy as to have no power of Sinning, are nevertheless Free, and are so the more because of their being delivered from the servitude of Sin. From hence he concludes, that generally and properly speaking Free-Will is when one may voluntarily and without constraint accomplish that which it has resolv'd upon; a Liberty which is in God as well as in Men, and in all who are not destitute of the Faculty of Willing. He adds several Philosophical Niceties about the Prescience and Determination of Propositions concerning future Contingencies.

The Explications of the Lord's-Prayer, and of the Creeds of the Apostles, and of St. *Athanasius*, contain nothing in them which is very remarkable.

The Problems or Questions which were propos'd to him by *Helaisa*, are almost all of them upon hard Texts of Scripture, which *Abaelard* explains with a great deal of Justice and Accuracy.

The Book of Heresies is a summary Account of the principal Errors of the Heretics, against which

which he produces several Passages out of the Holy Scriptures. He therein particularly refutes the Errors against the Sacraments of the Eucharist and of Baptism, against the Administration of Penance, against the Ceremonies of the Church, and against the Invocation of Saints. Some have thought that this Piece was not *Abaelard's*; but 'tis not unworthy of him, and there is nothing to hinder us from thinking it to be his.

*Abaelard's
Doctrine
exam'd.*

The Commentary upon the Epistle to the *Romans*, is a literal Explication of that Epistle, wherein he shews the Coherence and Consequence of the Apostle's Discourse, and renders his Terms intelligible by paraphrasing upon them.

Abaelard's Sermons are not very Eloquent, but such Discourses as contain in them Reflections upon the Words of Scripture, which agree to the Mysteries whereof he Treats, together with several Moral Instructions. The Sermon upon *St. John the Baptist*, is a very sharp Satyr against some Monks, and several Canons of his time, and particularly against *St. Norbert*.

St. Bernard in the general, accuses *Peter Abaelard* of treating of the Trinity like *Arius*, of Grace like *Pelagius*, and of the Incarnation like *Nestorius*; of having bragg'd that he was ignorant of nothing, and of being never willing to say, *Nescio*, i. e. I do not know; of being willing to expound inexplicable things, and to comprehend incomprehensible Mysteries: Of giving a reason for that which was above Reason; of believing nothing but what Reason discovers to us, of placing Degrees in the Trinity, Terms and Limits to the Majesty of God, and Numbers in Eternity. These are the general Reflections which he cast upon him.

*Abaelard's
Doctrine
Examined.*

In particular, he finds fault with those Expressions of *Abaelard* concerning the Holy Ghost, viz. That he is not of the same substance with the Father, as the Son is. He is astonish'd to find him on one side, owning that he is Subsstantial to the Father and the Son; and on the other side, denying that he proceeds from the substance of the Father and the Son. He maintains that the absolute Attributes of God, such as his Omnipotence, Wisdom and Mercy, does not agree more to one than to another of the Three Divine Persons. He opposes *Abaelard's* Comparison taken from a Seal and the material whereof 'tis made. He finds fault with the Definition of Faith which *Abaelard* makes use of, because he therein gives to Faith the name of Estimation, which is of too loose a Signification.

He omits speaking to several other Propositions of *Abaelard*; that Jesus Christ had not the Spirit of Fear: That the fear of God will not subsist in the other Life: That the Accidents of the Bread and Wine after the Consecration are in the Air: That the Demons do not tempt Men, but only by the Virtue of some Stones, and of some Herbs, which they know and make use of: That the Holy Ghost is the Soul of the World. Proceeding afterwards to what relates to the Incarnation, he in the first place cites the Proposition wherein *Abaelard* maintain'd that Jesus Christ did not come into the World on purpose to redeem Mankind; upon this he urges the Business very home to him, and shews, that neither Scripture nor Tradition acknowledge any other end of the Incarnation, beside the redeeming of Mankind from the Bondage of the Devil, into which they had fallen by the Sin of their first Parent. He charges him with such things as he only advanc'd in his Commentary by way of Query. He demonstrates in opposition to *Abaelard*, that the end of Redemption does not consist in the Love of Jesus Christ, since Infants are redeem'd by Baptism, before they arrive to the use of Reason, and consequently before they are capable of loving at all. Lastly, he considers three things in the Incarnation; The example of Humility which God has given us by thus abasing himself; The measure of Charity, which he extended so far as to the Death upon the Cross; and the Sacrament of Redemption, whereby he has deliver'd Men from Death by his Death. These are the Heads whereof *St. Bernard* treats in his large Letter against *Abaelard*, directed to Pope *Innocent II.* which makes the Eleventh of his Opuscula.

But to come to an exact knowledge of all the Errors charg'd upon *Peter Abaelard*, 'tis sufficient only to consult the Collection of the Propositions extract'd out of his Works, which was read in the Council of *Sens*, and sent to the Pope. It consists of Fourteen Propositions. The first is the Comparison which he makes of a Seal of Copper, to explain the mystery of the Trinity. The second is that which he says of the Holy Ghost, viz. That the Holy Ghost is not a Power, nor of the substance of the Father, though the Three Persons of the Trinity are of the same substance. The third, that God cannot do any thing else but what he does do. The fourth, that the end of the Incarnation of Jesus Christ, was not only to redeem Mankind, but to enlighten the World with the Lustre of his Wisdom. The fifth, that speaking properly and without a Figure, we cannot say that Jesus Christ is a third Person of the Trinity. The sixth, that God has not given more Grace to him who is sav'd, than to him who is not, before the former has cooperated with his Grace; that he offers his Grace to all the World, and that it depends on the Freedom of Men's Will, whether they will make use of it or reject it. The seventh, that God ought not nor cannot hinder Evil. The eighth, that when 'tis said that Infants contract Original Sin, this ought to be understood of the Temporal and Eternal Punishment, which is due to them because of *Adam's* Sin. The ninth, that the Accidents which remain after the Consecration of the Eucharist, are not join'd to the substance of the Body of Jesus Christ, as they were to the Bread and Wine, but are in the Air: That the Body of Jesus Christ retains its Figure and Incarnations, and that what we see are false appearances under which the Body of Jesus Christ is hid. The tenth, that 'tis not the outward Action, but the Will and the Intention which render Men either Good or Bad. The eleventh, that the Jews who crucified Jesus Christ in ignorance and out of Zeal for the Law, did not commit any Sin in so doing, and shall not be condemn'd for this Action, but for their former Sins which merited this Blindness. The twelfth, that those Words, whatsoever you shall bind on Earth shall

Abſeard's be bound in Heaven, are to be underſtood thus : Whatſoever you ſhall bind in this preſent Life, ſhall be bound in the preſent Church : That none but the Apoſtles had this Power, and that if it had been communicated to their Succeſſors, 'tis to be underſtood only of thoſe who have the Holy Ghoſt. The thirteenth, that neither the Suggestion nor the Pleaſure which follows it are ſinful, but the conſenting to an Evil Action, and the contempt of God. The fourteenth, that Omnipotence belongs only to the Father as a Perſonal Attribute.

Abſeard in his Apology diſowns the Heretical meaning of thoſe Propoſitions, but the Queſtion which ſtill remains is to know in what Senſe he advanc'd them. It cannot be deny'd, but that he had Catholick Notions about the myſtery of the Trinity, and did believe that the Three Divine Perſons were of the ſame Nature. The Compariſon of a Seal which he makes uſe of to explain this Myſtery is not altogether exact, nor does he pretend that it is ; but he owns that we can find nothing among the Creatures, which perfectly reſembles this incomparable Myſtery. Nor does he deny that Power, Wiſdom and Love are ſuch Attributes as are common to the Three Divine Perſons ; he declares the contrary even in expreſs Terms ; but he attributes Power to the Father, Wiſdom to the Son, and Love to the Holy Ghoſt, only by way of Appropriation ; wherein he ſeems not to diſagree from the Doctrines of the Fathers and Divines. But in the third Propoſition, he does not agree with others in the manner of thinking and expreſſing his Thoughts ; wherein he ſays that God can only do what he does do, and cannot do what he doth not do. This does not proceed from his diſbelieving, that the Power of God in his own Nature can extend it ſelf to other Objects ; but he pretends that it being conſider'd as join'd to the Wiſdom and Will of God, he could not do any thing beſide what he Wills, nor does any thing beſides what he Wills and actually does.

As to that which relates to the end of the Incarnation, (which is the fourth Propoſition) 'tis not to be believ'd that he deny'd that Jeſus Chriſt had redeemed and deliver'd Men from the ſlavery of Sin by his Death ; he aſſerts the contrary in ſeveral places ; but he might have pretended that this redemption of Mankind from the Captivity of Sin and the Devil, was not the only Motive of the Incarnation, nor the only Advantage which Men reap'd from thence, and the Divine *Logos* was likewiſe come into the World to enlighten the Nations thereof, and to give them an Example of Virtue ; the Holy Fathers have ſaid the ſame thing in a great many places of their Writings.

The fifth Propoſition is only a Queſtion about a Name. He owns that the Divine *Logos* is one of the Perſons of the Trinity ; but diſapproves of this Expreſſion, viz. That Jeſus Chriſt is a Third Perſon in the Trinity, a way of ſpeaking which is not uſual in the Fathers or the Schoolmen.

The ſixth Propoſition about Grace, is not agreeable to St. *Auguſtine's* Principles, nor is it Pelagianism nor Semipelagianism, ſince he acknowledges the Neceſſity of Grace for the producing of any Good in us, and only maintains that God has given equal Grace to all Men, whereof every one might make a good uſe or reject.

The ſeventh Propoſition is a Conſequence from his way of ſpeaking in the third.

The eighth is not to be met with in *Abſeard's* Writings which are now extant ; he acknowledges on the contrary in his Apology, that Original Sin conſiſts in the Guilt.

The Ninth depends upon a Philoſophical Diſpute about the nature of Accidents, and is of no prejudice to the Faith about the myſtery of Tranſubſtantiation, which *Abſeard* own'd ; and when he ſays that they are falſe Appearances, by this he underſtands that they reſemble Bread which is not there.

The Tenth may be taken in a good Senſe, ſo that by Works we underſtand only the external Actions, which are not expreſſly Good or Bad, but as they become Voluntary.

The eleventh Propoſition is inſuſſerable.

The twelfth is an extraordinary and intolerable Expoſition of our Saviour's Words about the Power of Binding and Loofing.

He diſowns the thirteenth as that which he never writ.

With reſpect to the Fourteenth we have explained in what ſenſe he attributes Power to the Perſon of the Father. He declares in his Apology, that when he deny'd the Fear of God to be in Jeſus Chriſt and in his Elect, he thereby only underſtood a ſervile Fear and not a filial Fear, which he owns will laſt to all Eternity : And he therein maintains that he had never deny'd that the Soul of Jeſus Chriſt deſcended really into Hell. By the Name of Eſtimation which he applies to Faith, he does not mean an uncertain Opinion, but an Idea which we form to our ſelves of the Myſteries which are reveal'd to us, and which we firmly believe.

As to the General Reflections which are caſt upon him, it muſt be own'd that his Way of ſpeaking and explaining the Myſteries was Novel ; that he rely'd too much upon his own Reaſonings ; and that he was for prying too curiouſly into Incomprehenſible Myſteries. But at the ſame time it muſt likewiſe be own'd that he happen'd to be in ſuch times when this kind of Learning was in its Infancy ; and that if in ſome places he ſwerv'd from the Truth, yet he argues very juſtly and very ſolidly on a great many Subjects. In a Word no body can deny but that he had great parts, much Learning and Logic, a profound Genius and penetration of Thought. We have only one Edition of his Works publiſh'd by the care of *Francis Ambroſa* Councillor of State, and printed at Paris in 4to. in the Year 1616.

C H A P. VIII.

An Account of the Errors and Condemnation of Gillebert de la Porree, Bishop of Poitiers.

GILBERT DE LA PORREE, a Native of *Poitiers*, after having been Professor of the Divinity in that City, was chosen Bishop of the same Diocese, *A. D.* 1141. He had the most able Divines of his time for his Tutors, viz. *Hilary at Poitiers*, *Bernard at Chartres*, *Anselm and Radulphus at Laon*; but so far as it is difficult, when one takes too great a Latitude in Philosophizing on the Mysteries of the Christian Religion, not to wander out of the right way; he maintain'd in his Commentaries on the Book of Psalms, on St. Paul's Epistles, and on the Works of *Boethius*, certain Propositions about the Godhead, which gave Offence to those who were not accustomed to handle Theological Matters after such a manner. He was more especially censur'd for asserting four Points concerning the Godhead, viz. 1. That the Divine Essence was not God. 2. That the Properties of the Divine Persons were not the Persons themselves. 3. That the Divine Persons were not an Attribute in any Proposition. 4. That the divine Nature was not incarnate; as also upon account of two other Articles, which were look'd upon as less considerable, viz. That there is none that Merits but Jesus Christ, and that the Elect only are truly Baptiz'd.

Gillebert continuing to maintain this Doctrine, even when advanc'd to the Episcopal Dignity, and not forbearing to assert those Propositions, in a Discourse that he made to his Clergy; an Information was brought against him by his two Arch-deacons, *Arnold* and *Calon* to Pope *Eugenius III.* who was then at *Siena*, ready to set forward in his Journey to *France*. The Pope deferr'd the taking cognizance of the Affair till his arrival in that Kingdom; and the Arch-deacons in the mean while engag'd St. *Bernard* on their side.

The Examination of *Gillebert's* Doctrine was begun at *Auxerre* in an Assembly conven'd there in the beginning of the Year 1147. and continued in another held at *Paris* on the Festival of *Easter* in the same Year. *Gillebert* appear'd in the latter before the Pope, the Cardinals, the Bishops and the other Prelates of the Assembly, whilst two Doctors, viz. *Adam de Petit Pont* Canon of *Paris*, and *Hugh de Champfleuri*, the King's Chancellor vigorously oppos'd him, depositing upon Oath, That they had heard him justify some of the Errors of which he was accus'd; but St. *Bernard* was the first and principal of his Accusers. *Gillebert* deny'd that he maintain'd those Opinions that were laid to his charge, and some of the Bishops, who had been his Pupils, were call'd to Witness on his behalf, among whom were *Raoul* or *Radulphus* Bishop of *Evreux*, and *Ives* Doctor of *Chartres*, who declar'd that they never heard him assert any thing of the like nature. Therefore to convict him, his Adversaries demand'd that his Commentary on *Boethius's* Book of the Trinity might be produc'd, in which (as they averr'd) those Errors were laid down in divers places. But this Book not being to be found, certain Propositions were alleg'd, taken out of the loose Papers of his Scholars, and amongst others, That as Man is call'd Wisdom, by reason of the Form of Wisdom; after the same manner, God is said to be his Goodness, his Wisdom, &c. St. *Bernard* oppos'd that Expression, and *Gillebert* continu'd to deny, that he ever taught or wrote, That the Godhead was not God, or that there was in God any Form or any Essence that was not God himself. He prov'd what he said, by the Testimony of the two Persons but now mention'd, and nevertheless maintain'd in the heat of the Dispute, That that which constituted God the Father, was different from that which constituted him God: This Expression gave Offence to *Jesselin* Bishop of *Saizons*. *Gillebert* was likewise censur'd for calling the three Divine Persons, in a *Præf* or Hymn on the Trinity, three SINGULARS; and *Hugh III.* Arch-bishop of *Rouen* on the contrary affirm'd, that it ought to be said, That God was a SINGULAR. The Pope wearied with these Disputes, which continued two days, and not having at hand, *Gillebert de la Porree's* Book, that was call'd in question, thought fit to refer the determination of that Affair to the Council of *Rheims*, which was held in *Lent* in the following Year.

In the mean while *Gillebert* sent his Commentary on *Boethius's* Book of the Trinity to Pope *Eugenius*, who deliver'd it to be examin'd by *Gersechalchus* Abbot of Mount St. *Eloy*, of the Order of *Premonstré*, afterwards ordain'd Bishop of *Aras*, who having carefully perus'd it, made an Extract of some Propositions, which he judg'd to be erroneous, and annex'd to them certain Passages of the Fathers contrary to those Opinions: He presented this Memorial to the Pope with *Gillebert de la Porree's* Book. *Albert* Cardinal Bishop of *Offia*, and Legate of the See of *Rome* in *Aquitaine*, in like manner made an enquiry into *Gillebert's* Life and Conversation, and about the Errors that he had spread abroad; but he died before the meeting of the Council of *Rheims*. In that Council, the Propositions contain'd in the Memorial which the Abbot *Gersechalchus* had drawn up, were examin'd, but in regard that he had not a ready

The particular Opinion of Gillebert de la Porree.

The Council of Paris about the Affair of Gillebert de la Porree.

A Council at Rheims.

Tongue, the Pope caus'd the said Paper to be put into St. Bernard's Hands. The Council was compos'd of the Pope, the Cardinals, and divers Bishops of France, Germany, England and Spain; the chiefest among those of France were *Geffrey de Loreux* Arch-bishop of Bourges, *Gillebert's* Metropolitan, *Milo* Bishop of Terouane, *Josselin* Bishop of Soissons, and *Suger* Abbot of St. Denis, who had the Administration of the Government in the absence of King Lewis the Young, during his Expedition in the Holy Land. These Prelates publicly condemn'd *Gillebert de la Porree's* Propositions, except *Geffrey*, who acted more cautiously, because he had heard it given out, that the principal Cardinals were inclin'd to be favourable to the accus'd Party.

The Con-
demnation
of Gille-
bert de la
Porree, in
the Coun-
cil of
Rheims.

On the first day of the Assembly, *Gillebert* caus'd large Volumes of his Works to be brought, saying, That his Adversaries only produc'd a few mutilated and mis-interpreted Passages taken out of them. Then a certain Proposition found in his Book, was alleg'd, viz. That the Name of God does not signify the Substance that is, but that by which he is. When that Proposition began to be debated, St. Bernard told *Gillebert de la Porree*, That 'twas not necessary to enter upon such Disputes, and that the Scandal proceeded only from hence, that many were persuaded that he was in an Error, and that he gave it out, That the Essence, or the Nature of God, his Godhead, Wisdom, Goodness, and Omnipotence is not God, but the Form by which he is God. Now declare (said he to him) whether this be your Opinion or not? *Gillebert* had the boldness to reply, That the Form of God, or the Godhead by which he is God, is not God himself. Then St. Bernard said, we have an Answer to our Question, let this Declaration be committed to Writing: The Pope order'd the same thing, and *Henry of Pisa*, Cardinal brought Pen, Ink and Paper. *Gillebert*, as he was writing, cry'd out to St. Bernard, Write that the Godhead is God: St. Bernard answer'd without any hesitation, Yea, let it be written with a Steel-pen and on a Diamond, or let it be engrav'd on Stone, That the Divine Essence, Form, Nature, Godhead, Goodness, Wisdom, Virtue, Omnipotence and Greatness is truly God. Afterwards that Proposition was debated, and St. Bernard press'd *Gillebert de la Porree*, telling him, That if the Form of God were not God, it would be more perfect than God. He likewise cited divers Proofs out of St. *Augustin's* Works, which he sent for from the Library of the Church of Rheims, in which that Saint assures us, That the Goodness, Omnipotence and other Attributes of God, are not different from God himself. *Geffrey*, afterwards Abbot of Clairvaux, objected against *Gillebert*, that he disown'd the preceding Year the same Proposition that he now asserted. *Gillebert* reply'd, That whatever he said then, he maintain'd it at present.

Afterwards they pass'd from that Proposition to a second, viz. That one God is not the three Persons, nor the three Persons one Thing; altho' they be one God by the same Godhead, as far as they are one by the same Thing. This Proposition was likewise committed to writing, and St. Bernard oppos'd divers Passages of the Fathers. The next day, they continued to produce many other Testimonies of the Fathers contrary to that Doctrine; and then the other two Articles were propos'd and written, viz. That the Personal Properties and the Eternal Attributes of God, are not God, and that it cannot be said, That the Divine Nature assum'd the Humane Nature, but that it ought to be said, That the Person of the Son took our Nature. When they had disputed for a long time about those Propositions, the Cardinals declar'd in the end of the Assembly, that after having duly consider'd what was alleg'd on both sides, they would decide the Matter, and determine what ought to be believ'd. The Arch-bishops and Bishops being justly offended, that the Cardinals should take upon them arbitrarily to pass their Judgment in that Affair, and fearing lest they should acquit *Gillebert de la Porree*, whom they apparently favour'd; went the next day to meet St. Bernard: Then they drew up with his Advice, a Writing that contain'd *Gillebert's* Propositions, as also a contrary Confession of Faith; and after having Sign'd it, put it into the Hands of *Hugh* Bishop of Auxerre, and of *Milo* of Terouane, with Orders to make application to the Abbot *Suger*, to get it presented to the Pope and the Cardinals; and to acquaint them, that they had patiently heard several Discourses which ought not to have been made, purely out of respect to their Character; but being inform'd that they design'd to proceed to Sentence, they thought fit to offer them their Confession of Faith, to the end that they might be enabl'd to pass a right Judgment between both Parties: Lastly, That their Eminences already had *Gillebert's* Confession, who deliver'd it with a Protestation to Correct it, if they should judge it expedient; but as for their parts, they protested that they would not suffer any alteration to be made in their Form. The Cardinal at first took it very ill, that the Bishops and St. Bernard had prepar'd a Confession of Faith before-hand, and by that means prevented their Judgments; imagining, that it belong'd only to the Holy See to make such Forms, and to judge definitively of Matters of Faith. But St. Bernard qualify'd their Resentments, by remonstrating to them, That neither he, nor the Bishops pretended to exhibit a final Decision, but only an Explanation of their Sentiments. Whereupon the Pope declar'd that they all approv'd the Doctrine contain'd in the Bishops Confession of Faith, and that if some of the Cardinals were favourable to *Gillebert's* Person, yet none approv'd his Errors. However, he did not confirm this Determination by a solemn Decree, but contented himself only to cause *Gillebert* to appear in an Assembly held in the Arch-bishop's Palace at Rheims; and after having oblig'd him to retract his four Propositions,

positions, he condemn'd them, and forbid the reading or the transcribing of his Book, till it were corrected by the Church of Rome. *Gillebert* promis'd to do it, but the Pope answer'd, that he should not be left at liberty to correct it at his pleasure: But nothing was decreed against his Person, so that he return'd to his Diocess reconcil'd with his Arch-deacons. *St. Bernard* was satisfy'd, that his Recantation was sincere, and that he really acquiesc'd in the Judgment of the Synod; nevertheless, some of his followers could not be persuaded to abjure his Opinions, but still persisted to maintain them, and therefore *St. Bernard* endeavours to confute those Miscreants, in his Both Sermon on the *Canticles*, and treats them as Hereticks. Those erroneous Doctrines were likewise impugned by *Geffrey* Abbot of *Clairvaux*, in a Treatise written purposely on that Subject, in which he collects divers Passages of the Fathers, directly opposit to *Gillebert's* four Propositions.

Some other Errours were also attributed to him, but so far as they were not found in his Books, 'twas judg'd sufficient to tear in pieces the loose Papers that were in the Hands of his Scholars or Pupils, and in which they were written. *Geffrey* cites a passage taken out of this Author's Gloss on the *Psalms*, in which he asserts, that the Humanity of Jesus Christ ought not to be add'd with a Worship of *Latria*, but with that of *Dulia*; as also another extracted out of his Gloss on *St. Paul's* Epistles, where he says, That the name of God, and of the Son of God, is not attributed to the Humane Nature in Jesus Christ, unless by Adoption.

The Works of *Gillebert de la Porree*, were never as yet Printed, except one Letter on the Eucharist, publish'd by Father *Luke Dachery* in the Notes on *Guibert de Nogent*. His Commentaries on the *Psalms*, and on *St. Paul's* Epistles, and his Theological Treatise of the Trinity, are extant in Manuscript in divers Places; but we may judge by the Passages that are cited de la Portree, that the too great subtilty of that Man's Genius, caus'd him to fall into Expressions contrary to the simplicity of the Faith; a Misfortune that very frequently happens to those, who deviate from the Scripture and Tradition to Philosophize on the Mysteries of the Christian Religion. He died, A. D. 1154.

The Letter but now mention'd, is directed to *Matthew* Abbot of *St. Florin*, who had consulted him to know what ought to be done, in reference to a certain Priest, who thro' inadvertency had perform'd the Consecration, when there was no Wine in the Chalice, and having perceiv'd his mistake, made a new Consecration of the Bread and Wine. He returns for Answer, that 'twas requisite that that Priest should forbear saying Mass for some time, and that he should do Penance for his Transgression. For the rest, that he had done ill, in making a new Consecration of the Bread and Wine, because the Body of Jesus Christ is altogether entire under each Species, and in regard that his Body and Blood was under the Species of Bread, altho' no Wine were consecrated: And that therefore the Communion might have been administer'd with the consecrated Bread; as Children receive it under the single Species of Wine, and sick Persons under that of the Bread. This Letter is very remarkable.

CHAP. IX.

An Account of the Lives and Letters of the Popes who possess'd the See of Rome from Eugenius III. to the end of the Century.

ANASTASIUS IV. was a Citizen of Rome, and was call'd *Conrad* before his promotion to the Papal Dignity. He was at first Abbot of *St. Anastasius*, in the Diocess of *Velitri*, afterwards Cardinal Bishop of *St. Sabina*, and succeeded Pope *Eugenius* July 10. A. D. 1153. He possess'd the See of Rome only during one Year four Months and some Days, and died December 4. 1154.

He had for his Successour **ADRIAN IV.** an English-Man by Nation, who was nam'd *Nicolaus Breakspear* before he attain'd to that Station, and was Cardinal Bishop of *Albano*. *Eugenius* III. sent him in quality of a Missionary into *Norway*, where he converted a great number of Infidels. He was generally reputed to be a Man of a gentle and liberal Disposition. In the beginning of his Popedom, *Arnold of Brescia* and his followers excited some troubles in Rome, and wounded Cardinal *Gerard*. Whereupon the Pope having suspended the City from Divine Service till the Romans had expell'd him and his Adherents, so that the latter were forc'd to make their escape by flight and retir'd to *Otricoli* in *Toscany*, where they were favourably receiv'd by the People; who look'd upon *Arnold* as a Prophet, but he was apprehended soon after, and notwithstanding the opposition made by the Viscounts of *Campania*, who had rescu'd him, he was deliver'd up to the Prefect or Governour of Rome, who caus'd

him to be burnt at a Stake, and his Ashes to be thrown into the River *Tiber*, lest the People should honour him as a Saint. This Pope pronounc'd an *Anathema* against *William* King of *Sicily*, who had refus'd to receive his Letters, because he did not give him the Title of King, and who had seiz'd on some Territories belonging to *St. Peter's* Patrimony. Then his Holiness went as far as *Sutri* to meet *Frederic*, who was arriv'd in *Italy*, accompany'd him to *Rome*, and set the imperial Diadem on his Head. A little while after, he made Peace with *William* King of *Sicily*, and granted him the Royal Style of King of both *Sicilies*. In writing to the Emperor *Frederick* about the Affair of the Bishop of *London*, he incur'd the displeasure of that Prince, by insinuating that the Empire was a Donation receiv'd by him from the Holy See; inasmuch, that the Pope was oblig'd to explain himself in a second Letter, and to say, that he meant only with respect to his Coronation and Consecration. However this did not fail to set them at variance, and their Quarrel was inflam'd, because his Holiness refus'd to confirm a certain Person, whom the Emperor had nominated to be Arch-bishop of *Ravenna*. 'Tis also reported that the Pope design'd to excommunicate the Emperor if he had liv'd longer, but he died of a Quinsie in the City of *Anagnia*, September 1, A. D. 1159. But his Body was translated to *Rome*, and interr'd in *St. Peter's* Church.

Alexander III.

After the solemnization of his Funeral Obsequies, 23 Cardinals met together, and chose at the end of three Days, *Roland* Cardinal Priest, with the Title of *St. Mark*, and Chancellor of the Church of *Rome*, who was nam'd ALEXANDER III. But there were three Cardinals, viz. *Ottavian*, *Jehn* of *St. Martin* and *Guy* of *Crema*, who undertook to carry on another Election, and *Ottavian* having obtain'd the Suffrages of the two others, assum'd the Quality of Pope, and the Name of *Victor* III. Afterwards he caus'd himself to be Cloath'd in the Pontifical Habit; took possession of *St. Peter's* Church by force, and set a Guard of Senators over *Alexander* and his Cardinals, who were confin'd in the Fort during nine Days. The latter was remov'd to a Castle on the other side of the *Tiber*, and after having been shut up therein three Days, the People began to raise a Mutiny, inasmuch, that he was conducted with divers Bishops and Cardinals across the City, to a Place call'd *Nero's* *Villory*, and there Consecrated. The Emperor *Frederick* was then in *Italy* besieging *Cremona*, and the two Competitors having made application to him to get their Interest maintain'd, he order'd them both to repair to *Pavia*, to take their Trial in a Council. *Alexander* not thinking fit to go thither, retir'd to *Anagnia*; and the Emperor in the mean while caus'd the Parties to be summon'd to the Council which he had conven'd: The former refus'd to appear, but *Ottavian* presented himself according to Order. Then the Emperor after having inform'd the Bishops, that the Right of calling Councils belong'd to Princes, referr'd the Decision of that Quarrel to their Judgment. The Council was compos'd of fifty Arch-bishops and Bishops, and of a great number of Abbots. *Victor*, who was present there without an Adversary, carry'd the Cause without any difficulty, upon making Proof, that he was first invest'd with the Pontifical Mantle; put in possession of the Holy See; and acknowledg'd by the Clergy. Thus his Election, notwithstanding its irregularity, was confirm'd by the Council, and that of *Alexander* declar'd null: The next Day, the latter and his Adherents were solemnly excommunicated. We have still in our possession the Acts of that Council, held, A. D. 1160. with the Synodical Letter of the Fathers assembled therein, that of the Emperor, that of the Bishop of *Bamberg*, and that of the Canons of *St. Peter* at *Rome*, concerning the Election of *Victor*, and the Judgment pass'd in his favour. They accuse the Cardinals, who chose *Alexander*, of having met together even in Pope *Adrian's* Life-time, to substitute *Roland* in his room, and of having carry'd on the last Election in a tumultuous manner. *Alexander* being inform'd of what was transacted against him in the Assembly of *Pavia*, excommunicated the Emperor *Frederick*.

The Division of the Kings of England and France, in favour of Alexander.

The other Princes of Europe were ready to do more Justice to Pope *Alexander*; for *Henry* II. King of *England* and *Philip* II. King of *France*, being persuad'd by their Prelates of the equity of their Cause, favour'd him under Hand; but not to do any thing rashly in an Affair of that importance, they call'd Assemblies of the Prelates of their respective Kingdoms, viz. the former at *Newmarket* in *England*, and the other at *Beauvais* in *France*. It was agreed in those Conventions that *Alexander's* Right was most preferable; but the Princes before they openly declar'd their Sentiments, solicited *Frederick* to own him as Pope, and to abandon *Ottavian*. But perceiving him to be altogether inflexible to authorize their Declaration to the best advantage, they call'd a general Assembly of the Prelates and Noble-men of their Kingdoms, in which the Legates of the two Competitors were also present, in order to take a full cognizance of the Cause, and afterwards to declare for him, who should be acknowledg'd as lawful Pope in that Assembly. For hitherto out of respect to the Emperor they did not think fit publicly to espouse *Alexander's* Cause, altho' they were well inform'd of the validity of his Right. The matter being debated for some time in the Council, it evidently appear'd, from the Relation of the Cardinals, the Testimony of many Witnesses, and even the Confession of those of *Victor's* Party, That the latter seiz'd on the See of *Rome* by force; was Cloath'd in the Pontifical Vestments by Lay-men, without any Canonical Form; was excommunicated before his Consecration; and was chosen by three excommunicated Persons: On the other side, That *Alexander* was elected by all the other Cardinals; that he might have been immediately invest'd with the Pontifical Ornaments, if he had not at first refus'd to accept of them thro.

thro' Humility; that he afterwards assum'd them in a solemn manner; and receiv'd Consecration from the Hands of those, who had a right to administer it. It was also made appear, That the Emperor declar'd for *Othavian*, a long time before the meeting of the Assembly of *Pavia*; that that Convention was not compos'd of 153 Bishops, as his Imperial Majesty gave it out, but only of 44; that the Prelates had taken a Resolution to suspend their Judgment, and not to own either of the two Competitors as Pope, till a general Synod were call'd, consisting of the Prelates of divers Kingdoms, or till they knew which of them was approv'd by the sound part of the Church; that they agreed to give the same Advice to the Emperor, but that he could not be induc'd to follow it; and that on the contrary, he had compell'd the Bishops, to confirm him whom he had already receiv'd; except 24, among whom was the Bishop of *Pavia*, in whose City, that Assembly was held: Therefore the Prelates of *England* and *France*, being well fatished with these Reasons, acknowledg'd *Alexander* as lawful Pope, at the same time Excommunicating *Othavian* with his Adherents, and the two Kings in like manner follow'd the Judgment of the Council.

The Emperor being inform'd of the Transactions in *France*, held a second Assembly at *Lodi*, in which assisted *Pilgrin* Arch-bishop of *Aquileia*, *Guy* elect Arch-bishop of *Revenna*, divers Bishops, a great number of Abbots and some Noble-men. He caus'd the Election of *Othavian* to be confirm'd therein, and several Letters of Excuse were read, that (as it was given out) were sent by the Kings of *Denmark*, *Norway*, *Hungaria* and *Bohemia*, as also by six Arch-bishops, twenty Bishops, and many Abbots, as well of the Order of *Clairvaux* as of other Congregations, and in which they acknowledg'd *Othavian* as Pope: *Hubert* Arch-bishop of *Milan*, the Consuls of that City, and the Bishops of *Placentia*, *Brescia*, *Bononia* and some others were excommunicated in that Council, which washeld in the Month of *June*, A. D. 1161. and continu'd during some Days.

In the mean while *Alexander* took Sanctuary in the Dominions of *William* King of *Sicily*, *Alexander* because the Emperor *Frederick* was Master of a great part of *Italy*, and waited for a favourable Opportunity to pass over from thence into *France*, where the distress'd Popes always met with a Place of Refuge, during the Persecutions that were rais'd against them. At last he found means to set out to Sea, and arriv'd in *France* on the Festival of *Easter*, A. D. 1162. where he was receiv'd by the Kings of *France* and *England*, who went to meet him as far as *Torcy sur Loire*, alighted in his presence, and conducted him on the Road, each of them holding the Reins of his Horse's Bridle. *Frederick* perceiving that *Alexander* retir'd to a place of safety, and was own'd by all the Christians of *Europe*, except the *German*s and some *Italians*, caus'd a Proposal to be made to the King of *France*, that there should be an Interview between them at *Avignon*, or in some other Frontier-Town; that he would bring *Viktor* along with him, and that the King should in like manner cause *Alexander* to appear there; that the Election of both should be thoroughly examin'd in an Assembly compos'd of the Prelates of *Germany*, *France* and *Italy*, and that all Parties should entirely submit to their final Decision. His Design was to cause both Competitors to be rejected, and to procure the Election of a third Person. However, the King of *France* approv'd his Proposal, and went to the Place appointed, but *Alexander* being more mistrustful than that Prince, refus'd to accompany him, and contented himself only to send some Cardinals thither to maintain his Rights. The Emperor was highly offended, that the King had not brought *Alexander*, and so far as much as he was the stronger 'twas much to be fear'd lest he should hem him in on every side, and take him Prisoner, if the King of *England* had not speedily caus'd his Troops to march on purpose to rescue him. This unexpected Recruit having broken *Frederick's* Measures, he caus'd another Proposal to be made to the King, viz. that he should come to meet him with the Prelates of his Kingdom, to receive the Sentence that should be pronounc'd by the Prelates of the Empire, as to the Contest between the Competitors to the Popedom; affirming, That they only had a right to judge of the validity of the Election of a Pope: The King reply'd, That his Prelates and Clergy being the Sheep of the Pope of *Rome*, 'twas their Interest to take cognizance of the Person, who was to be their supreme Pastor. Whereupon the intercourse was discontinu'd, and the King retir'd with his Forces.

Pope *Alexander* arriv'd at *Paris*, A. D. 1163. and at his departure from that City, held a Council at *Tours*, where he renew'd the Anathema's published against *Othavian* and *Frederick*. The Antipope *Othavian* died the next year at *Lucca* on the Festival of *Easter*, and his followers substituted in his room, *Guy* of *Crema*, who took the Name of *Paschal* III. The Death of *Othavian* weaken'd his Party, and the *Italians* wearied with the Emperor's tyrannical Government, began to incline towards *Alexander's* side; besides that *Conrad* chosen Arch-bishop of *Mentz*, and many other Bishops of *Germany*, declar'd in his favour. Therefore *Alexander* taking the advantage of so favourable a Conjunction return'd to *Italy*, and made his publick Entry into the City of *Rome* in the Month of *November*, 1165. after having resided three Years in *France*. He was joyfully receiv'd by the People: But on the other side, *Frederick* us'd his utmost endeavours to maintain *Paschal* the Antipope, and to that purpose call'd an Assembly at *Wurtzburg*, A. D. 1166. in which he himself took an Oath, and caus'd the like Oath to be given to the most part of the Lords and Prelates of the Assembly, that they would not acknowledge any other Pope but *Paschal*, and that they would cause all those who depended

A Conference at Avignon.

A Council held at Tours.

Alexander III.

An Assembly at Wurtzburg.

on them, to submit to his Authority. The Deputies of the King of England, who was at variagie with Pope Alexander, by reason of the Contells he had with Thomas Arch-bishop of *Cantebury*, took the same Oath.

Afterwards *Frederick* appear'd at the Head of an Army, and pass'd into *Italy* to put *Paschal* in possession of the *Papal See*: He enter'd *Lombardy*, besieg'd *Ancona*, and the next Year encamp'd near *Rome*; then he defeated the *Romans* in Battel; took part of the City; seiz'd on *St. Peter's Church*, and would have made himself Matter of the whole City, if a Distemper, that rag'd in his Army had not oblig'd him speedily to retire to *Lombardy*. *Alexander* being thus deliver'd from so imminent a danger, had recourse to his thundering Bulls, and pronounc'd a Sentence of Deposition against *Frederick* in a Council held at *Lateran*, A. D. 1168. The *Italians* animated by that Sentence, revolted against the Emperor, submitted to *Alexander*, and expell'd the Schismatical Bishops. *Frederick* having attack'd the *Milanese Troops*, lost Twenty thousand Men, and was forc'd to shut himself up in *Pavia*, but not believing himself to be safe there, in regard that the whole Country of *Lombardy* had declar'd against him, he at last found means to escape into *Germany*, not without much difficulty. In the mean while *Paschal* continu'd in possession of *St. Peter's Church*, and *Alexander* resid'd at *Benevento*: The latter return'd from thence in the end of the Year 1169. and receiv'd the City of *Frascati* under his Protection: Whereupon the *Romans* were incens'd against him, and only promis'd to give him admittance into *Rome*, as their Sovereign, on condition that he should cause the Walls of *Frascati* to be demolished. He did it accordingly; but the *Romans* not having kept their word, he caus'd that Place to be fortified again; left a Garrison therein, retir'd to *Anagnina*; and from thence pass'd to *Benevento*, where he receiv'd in 1170. the Proposal made to him by *Manuel Comnenus* Emperor of the *East*, to re-unite the *Greek Church* to the *Latin*, and to own the supreme Authority of the See of *Rome*, on condition that he should Crown him Emperor of the *West*. The Pope commended his Design about the Re-union of the two Churches, and promis'd to contribute, as far as 'twas possible towards the carrying it on; but as for the demand of the Empire, he answer'd, That the matter appear'd to him to be too difficult, and that it did not lye in his Power to grant what he desir'd.

Some time after, *Paschal* the Antipope died at *Rome*, and those of his Party chose for Pope, *John Abbot of Struma*: Altho' *Frederick* had own'd his Authority, yet he did not forbear to send the Bishop of *Bamberg* to *Alexander* to negotiate a Treaty of Peace with him. That Prelate had a Conference with *Alexander* in *Campania*, and told him that his Master did not design any longer to act contrary to his Interest, but so far as he refus'd to declare plainly, that he would acknowledge him as lawful Pope, or to promise Obedience to him, they parted without concluding anything. Altho' *Alexander's* Affairs prosper'd every day more and more; nevertheless the *Romans* could not be induc'd to receive him into their City, and he usually resid'd either at *Frascati* or in *Campania*.

Frederick carry'd on a War in *Italy*, A. D. 1175. but not being succesful in his Enterprizes, he renew'd the Negotiations of Peace; so that the Pope sent Legates to treat with him about it, but they were not able to come to any Agreement. The next Year *Frederick's* Army was entirely defeated by the *Milanese* Forces, insomuch that he was constrain'd to send Ambassadors to *Alexander* to conclude a Treaty of Peace: The Conditions were propos'd and were at last satisfy'd in 1177. at *Venice*, where the Emperor and the Pope had an Interview: The former abandon'd the Party of *Oravian*, *Guy* and *John of Struma*, and promis'd Obedience to *Alexander*, who took off the Excommunication denounc'd against *Frederick*, and re-admitted him to the Communion of the Church of *Rome*. Some Authors relate divers fabulous Circumstances concerning this Reconciliation, and amongst others, that the Pope made an escape to *Venice* in a Disguise; that he was forc'd to implore the assistance of the Doge; that the Emperor sent his Son *Orbo* with a Fleet to oblige the *Venetians* to deliver up the Pope into his Hands; that they defeated him and took him Prisoner; that the same Son agreed upon certain Articles of Peace with the Pope; that *Frederick* came in Person to confirm the Treaty; that he prostrated himself before all the People, at the Feet of the Pope, who set his Foot on his Neck, pronouncing these Words; *It is written, thou shalt tread upon the Basilisk, and trample under Foot the Lion and the Dragon*; that *Frederick* answer'd, *I do not obey you but Peter*; and that *Alexander* reply'd, *both me and Peter*. All these particulars are so many Fables, the Falshood of which is prov'd by *Alexander's* Letters, and by the Testimony of the Historians of that time. 'Tis worth the while to observe, after what manner *Alexander* speaks upon occasion of that Peace in his Letter.

" On the 21st Day of *July* (says he) by the Emperor's Order, the Son of the Marquis *Albert*, and his Imperial Majesty's Chamberlain, took on Oath in the presence of divers Ecclesiastical and Secular Princes of the Empire; that upon the Emperor's arrival at *Venice*, he should ratify by Oath, the Articles of the Peace of the Church that were already agreed upon; that he should grant Peace to *William* King of *Sicily* for fifteen Years, and a Truce for Seven, to the *Lombards*. On the 24th Day of the same Month, the Emperor came to the Church of *St. Nicols*, at the distance of a Mile from *Venice*, and having abjur'd the Schism, as well as all the Bishops and *German* Princes, he receiv'd Absolution with them; afterwards being arriv'd at *Venice*, he gave us the marks of his Obedience, with all man-

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ner of Humility, at the entrance of *St. Mark's Church*, in the presence of an innumerable Multitude of People; receiv'd from us the Blessing of Peace; gave us the right Hand; and conducted us with Devotion to the Altar. The next day, being the Festival of *St. James*, we went to *St. Mark's Church* to celebrate Mass; the Emperor came to meet us without the Church; gave us the right Hand; re-conducted us when Divine Service was ended; held the Stirrup, whilst we got up on Horse-back; and perform'd all the Devoirs and Respects due to us, that his Predecessors were wont to do. The Matters of Fact are thus related by the Pope himself in three Letters.

The next day, the Emperor went to pay a Visit to the Pope, and on *August 1.* he himself took an Oath, the same thing being likewise done by the *German Lords*, to observe the Peace that was concluded. Afterwards Absolution was given to those that had taken part with the Antipopes, and who promis'd for the future, to obey Pope *Alexander* and his Successors. On *September 16.* the Pope held a Council of the Bishops of *Italy* and *Germany*, in which the Treaty of Peace was confirm'd, and the *Anathemas* renew'd against the Schismatics, who were not as yet return'd to the Bosom of the Church, and the Emperor ratify'd it by publick Letters. Lastly, the Emperor before he left *Venice*, concerted with the Pope Matters relating to the restitution of the Revenues of the Church of *Rome*; and set forward in his Journey to *Lombardy*, whilst the Pope went to *Anagnin*, where he arriv'd *December 14.* and from whence the next Year, he was re-call'd to *Rome* by the Clergy, Senate and People of that City. Thus an end was put to the Schism of the Church of *Rome*, and *Alexander* continu'd in the peaceable Possession of that See till his Death, which happen'd in the Month of *August*, A. D. 1181.

Cardinal **HUMBALD**, a Native of *Lucca*, was chosen in his Place, and surnam'd **LUCIUS III.** He was expell'd *Rome* by the Senators, and retir'd to *Verona*, where he died, *November 25.* A. D. 1185. Lucius III.

LAMBERT Arch-bishop of *Milan*, succeeded him under the Name of **URBAN III.** These two Popes had several Conferences at *Verona* with the Emperor *Frederick*, about the putting of the Treaty of Peace in Execution, and the Election of the Arch-bishop of *Tier*. The latter had also some Contests with the Emperor, about certain Territories left by the Princess *Matilda* to the Church of *Rome*; the disposal of the Estates of the Bishops after their decease, which the Emperor claim'd as his Right; and the Taxes that were allotted to be paid to the Abbesss. And indeed, Matters were carry'd to that height, that *Urban* threaten'd to excommunicate the Emperor, and that Prince call'd an Assembly of the Prelates and Princes of *Germany* at *Geinlenhusen*, A. D. 1186. to maintain his Rights, in which it was determin'd to write to the Pope about that Affair. Their Letter extremely incens'd his Holiness, and caus'd him to take a resolution to denounce a Sentence of Excommunication against the Emperor, which would have been actually put in Execution, if the Inhabitants of *Verona* had not entreated him not to do it in their City. Therefore he departed from thence with that design, but was prevented by Death, which happen'd *October 17.* A. D. 1187. Urban III.

The next day, **ALBERT**, Cardinal Priet of *St. Laurence*, and Chancellor of the Church of *Rome*, was plac'd on that See, and bore the Name of **GREGORY VIII.** His Popedom did not continue during two entire Months; for he died *December 16.* in the same Year. Gregory VIII.

After a vacancy of twenty days, the See of *Rome* was fill'd up by **PAULINUS** Cardinal of *Palestrina*, chosen *Jan. 26.* A. D. 1188. and nam'd **CLEMENT III.** Under his Popedom the Christian Princes undertook a Crusade for the recovering of the Places that *Saladin* had taken from them in the *Levant*. The Emperor *Frederick*, *Richard I.* surnam'd *Cœur de Lion* King of *England* and *Philip II.* King of *France*, were engag'd in that Expedition. The first was drowned in 1190. as he was washing himself in a small River between *Antioch* and *Nice*, and his Son *Henry* succeeded him in the Imperial Dignity. Pope *Clement III.* died *April 10.* A. D. 1191. Clement III.

HYACINTHUS, Cardinal Deacon with the Title of *St. Mary*, was chosen in his Place, under the Name of **CELESTIN III.** and after having been ordain'd on Holy Saturday, was plac'd in *St. Peter's Chair* on *Easter-day*. At that time, *Henry* arriv'd with an Army near *Rome*, and determin'd to enter the City to be Crown'd Emperor. Forasmuch as the Pope put him off from time to time, the *Romans* sent Deputies to promise him, That if he would engage to preserve their Rights and Privileges, and to demolish the Castles that were built at *Frascati*, they would admit him, and would oblige the Pope to solemnize his Coronation. He accordingly consented, and took an Oath before the Pope, at the Door of *St. Peter's Church*, that he would maintain the Ecclesiastical Rights; restore *St. Peter's* Patrimony; and raise the Citadel of *Frascati*. Afterwards the Pope caus'd him to enter the Church, and actually Crown'd him Emperor, and *Constance* his Wife, the Daughter of *Roger* King of *Sicily*, Empress. *William* surnam'd the Good King of *Sicily*, the Nephew of that Princess, dying, she laid claim to the Crown; but *Tancred* her Bastard Brother excluded her, and got Possession of the Throne, which gave occasion to the War that *Henry* undertook to subdue that Kingdom. He march'd into *Italy* with a formidable Army, A. D. 1196. and treated the Nobility of *Sicily* in so outrageous a manner, that his own Wife being sensibly afflicted with the Calamities of her Nation, join'd with them against her Husband, and compell'd him by force to grant them reasonable Celestin III.

reasonable terms of Peace. *Henry* did not long survive that Reconciliation, for he dy'd at *Messina* in 1197. Pope *Celestin* excommunicated him some time before, for detaining Prisoner, *Richard* King of *England*, whom *Leopold* Duke of *Austria* had sold to him, after having seiz'd on that valiant Prince in his Territories, as he was returning from his Expedition to the Holy Land. Upon account of that Excommunication, the Arch-bishop of *Messina* refus'd to bury him in consecrated Ground, till he had consulted the Pope. Therefore he went to meet his Holiness, and requell'd of him three Things, viz. 1. A Licence to intert the Emperor's Body according to due Form. 2. The deliverance of *Marcowald* his Imperial Majesty's Chief Justice, who was besieged by the *Romans*. And 3. That *Frederick* the Son of *Henry*, might be Crown'd King of *Sicily*. *Celestin* reply'd as to the first Article, That the Emperor could not be bury'd without the consent of the King of *England*, and till the Mony were restor'd to that Prince, which he had exacted from him for his Ransom: As to the second Article, That the setting of *Marcowald* at Liberty depended on the Pleasure of the *Romans*. He granted the last Article, on condition that the Sum of a thousand Marks of Silver should be paid to him, and as many to the Cardinals; and after that the Empress had taken an Oath upon the Holy Gospels, That *Frederick* was begotten in lawful Wedlock of Her and *Henry*: As for the Succession to the Empire, it was contested between *Philip* the Brother of *Henry* deceased, and *Orto* the Son of the Duke of *Saxony*, as we shall have occasion to shew hereafter. Pope *Celestin* did not long survive the Emperor *Henry*; for he fell Sick on the Festival of *Christmas* in the same Year, and died Jan. 8. A. D. 1198.

It remains only for completing the History of these Popes, to give some account of their Letters.

Anastasi-
us IV's
Letters.

The Letters of *Anastasius IV.* are few in number. In the First, he reprehends *Engelard* Arch-bishop of *Tours*, for neglecting to acquaint him with the high Misdemeanours of which the Bishop of *Treguier* is accus'd, and orders him incessantly to Summon that Prelate to appear in his Court; and if he find him guilty of the Crimes laid to his charge, that is to say, of having riotously wasted the Revenues of his Church; of having conferr'd Orders contrary to the Canonical Constitutions; and of having committed Simony and Perjury; to send him to the Holy See, to the end that he might be punish'd according to the severity of the Canons.

In the Second, he writes to *Hugh* Arch-bishop of *Sens* and to his Suffragans, to look upon the Inhabitants of *Vezelay*, as under a Sentence of Excommunication, by reason of the Persecutions that they rais'd against *Ponce* Abbot of the Monastery of that place. He writes the same thing to the Count and Lords of *Burgundy* in the Third, which only differs from the former in the Superscription.

By the Fourth, he orders *Peter* Arch-bishop of *Bourges* to excommunicate the Count of *Nevers* and the Inhabitants of *Vezelay*, unless they gave Satisfaction to the Abbot and Monastery of *Vezelay*, within thirty days after the Monition is exhibited to them.

He writes again on the same Subject to *Lewin VII.* King of *France*, to the Bishops of that Kingdom, and to *Ponce* Abbot of *Vezelay*, in his Fifth, Sixth and Seventh Letters.

In the Eleventh, he confirms the Statutes of the Regular Canons of *St. John* at *Latteran*.

In the Twelfth, he takes into his Protection, the Order of the Knights of *St. John* at *Jerusalem*, and ratifies their Privileges.

Adrian
IV's
Letters.

The First of the Letters attributed to Pope *Adrian IV.* is a Privilege granted to the King of *England*, to make himself Master of *Ireland*, refer'd to by *Matthew Paris*. But it is a very doubtful Piece, and there are no grounds to rely upon it.

The Second, is the Letter that gave offence to *Frederick*, and in which the Pope complains, That the Bishop of *London* was misus'd in the Emperor's Dominions, as he was returning from the Holy See, and that he did not take care to revenge that Indignity. To induce him to do it, he entreats him to call to mind, with what kindness he was receiv'd at *Rome* the preceding Year, as also the Honour and Dignity that he had conferr'd upon him in setting the Imperial Crown on his Head. He declares at the same time, That he does not repent of having given him Satisfaction, and that he should be very glad to find an opportunity, to bestow on him greater Favours if it were possible.

This Letter being deliver'd to *Frederick*, by *Bernard* Cardinal of *St. Clement*, and by *Roland* Cardinal Priest of *St. Mark*, whom the Pope had sent on purpose to bear it: That Prince at first entertain'd them very honourably, but at the second Audience, having read that Passage of the Letter, in which it was express'd, That the Pope had conferr'd on him the notable Benefit of the Crown, he fell into so great a Passion, that he could not forbear reviling the two Legates who had brought it, ordering them immediately to retire out of his Dominions. After their departure, he prohibited all his Subjects to go to *Rome*, and set Guards on the Frontiers, to stop those who were about to travel thither. *Adrian* having heard this News, wrote the Third Letter to the Bishops of *France* and *Germany*, in which after having related the Matter as it happen'd, he entreats them to use their utmost endeavours to oblige *Frederick* to return to his Duty. At the same time he wrote to him in the Fourth Letter, That it was not his meaning that the Word *Beneficium* should be taken for a Fee, but for a good Action; that in
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that sense, it might well be said, That he had done him a Favour in conferring on him the Imperial Crown, because he perform'd an Act of Kindness in so doing; and that when he wrote, that he gave him the Imperial Crown, *Giving* denotes no more than that he set it upon his Head: That they who had otherwise interpreted those Terms, were spiteful Persons, that only sought for an opportunity to disturb the Peace of the Church and of the Empire: Lastly, if that Expression were offensive to him, he ought not nevertheless to have acted as he had done, nor to forbid all his Subjects in general to go to *Rome*, but he might have given him notice of it by his Ambassadors. He gives him to understand that he sent two other Cardinals, by the advice of *Henry Duke of Bavaria*, and entreats him to receive them favourably, to the end that the Business might be accommodated through the Mediation of that Duke.

The Letter in which *Frederick* desires the confirmation of *Guy* the Son of the Count of *Blاندrata* chosen Arch-bishop of *Ravenna*, follows the former. It is written in very respectful and submissive Terms.

The Pope denies him that favour in the Fifth Letter, under pretence, that he was unwilling to remove *Guy* from the City of *Rome*; and in the Sixth, complains of *Frederick's* Letter, because he set his own Name before that of the Pope, exacted Homage and Fidelity of the Bishops; refus'd to admit his Legates to Audience, and hinder'd his Subjects from going to *Rome*.

The Seventh is written to the Arch-bishop of *Theffalonica*, whom he exhorts to be reconcil'd with the Church of *Rome*, and to procure the Re-union of the *Greek* Church.

The Eighth is a Confirmation of the Treaty made with *William King of Sicily*.

The Fifteen following, are taken out of the fourth Tome of the Historians of *France* by *Du-Chesne*. The Ten first and the Twenty Fourth, are written in favour of *Hugh*, Chancellor of that Kingdom, to whom he grants an Arch-deaconry of *Arras*, and the Revenues of a Prebend in the Cathedral of *Paris*: He likewise wrote to the Bishops of *Arras* and *Paris*, and to some other Persons on the same Subject. The Three other Letters are directed to *King Lewis*; and in the Twenty first, he advises him to bring the Inhabitants of *Vezeay* under subjection to the Abbots of that place, and to oblige them to restore what they had taken from him.

The Twenty fifth, twenty sixth, Twenty seventh and Twenty eighth, relate in like manner to the Abbey of *Vezeay*.

By the Twenty ninth, he renders the Abbey of *Baune* in the Diocess of *Brisson*, subject to the Jurisdiction of that of *Cluny*, as a Priory that ought to depend on it.

The Six following, relate to the Primacy of *Toledo*, and the Affairs of *Spain*.

The Thirty sixth, Thirty seventh, Thirty eighth, Thirty ninth and Fortieth, treat of Matters concerning the Primacy, Patriarchate and Rights of the Arch-bishop of *Grado*.

In the Forty seventh and last, publish'd by *M. Baluzius* and directed to *Berenger* Metropolitan of *Narbonne*, he confirms the Declaration made by *Ermengarda* Lady of the Mannor of *Narbonne*, by which she prohibited the Alienation of the Revenues and Estates of the Arch-bishop of that Province after his decease, and denounces an *Anathema* against those who should presume to do it.

Father *Dachery* has inserted in the first Tome of his *Spicilegium*, a Privilege granted by Pope *Adrian IV.* to the Monastery of *Casaur*.

The First Letter of *Alexander III.* is written to the Canons of *Bononia* about his Election. Alexander III's Letters.

The Second to *Arnulphus* Bishop of *Lisieux* on the same Subject, and about the Assembly of *Pavia*.

The Third is the Bull for the Canonization of *Edward I.* King of *England*.

The following relate to the Affair of *Thomas Becket* Arch-bishop of *Canterbury*, except the Thirty second, which is an Instruction to the Sultan of *Iconium*, who was desirous to embrace the Christian Religion.

The Forty fifth, Forty sixth and Forty seventh, are the Letters which were written by him, concerning the Treaty of Peace, that he made at *Venice*, with the Emperor *Frederick*.

In the Forty eighth, he recommends to a certain *Indian King*, commonly call'd *Prester John*, the Legate, whom he sent into his Country.

In the Forty ninth, he returns thanks to *Hugh*, for a Book which he had sent him, and entreats him to endeavour to procure the Reconciliation of the Emperor of *Constantinople*, with the Church of *Rome*.

The Fiftieth, is the Letter for the calling of the General Council at *Lateran*.

The Fifty first, is a Letter about the Opinion of *Peter Lombard*, who maintain'd, That Jesus Christ, *quatenus* Man, is not a Thing.

The Fifty second, is a Confirmation of the Rights and Privileges of the Arch-bishop of *Colen*.

The Two following, relate to the Erection of the Bishoprick of *Alexandria della Paglia*, a City newly built in the *Milanese* Territory. He nominated the first Bishop, but to the end

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that that Nomination might not be prejudicial to the Inhabitants, he left them the liberty of proceeding to an Election for the future.

The Fifty fifth, Fifty sixth and Fifty seventh, contain the Confirmation of the promotion of *John* to the Bishoprick of *St. Andrew* in *Scotland*, against *Hugh* who was nominated by the King.

By the Fifty eighth, directed to *Casimir* Duke of *Poland*, he ratifies certain Constitutions made by that Prince for the preservation of Church Revenues.

The Fifty ninth, is a circular Letter directed to all the Christian Princes, in which he exhorts them to afford succours to the Christians of the Holy-Land, and renews to those that do so, the Privileges and Immunities granted by *Urban* and *Eugenius* his Predecessors, and puts their Estates, Wives and Children under the protection of the Holy See.

The Sixtieth, is directed to all the Bishops of Christendom on the same Subject, to the end that they might publish the preceding Letter in their respective Diocesses, and induce the Princes and People to so pious an Undertaking.

In the Three following Letters, directed to certain Prelates of *England*, he gives them an Account after what manner he concluded a Treaty of Peace with the Emperor at *Venice*.

These are the Letters of Pope *Alexander III.* that are contain'd in the first Collection, to which three Additions have been since annex'd; the first of those Additions comprehends Fifty six Letters, publish'd by Father *Sirmondus*, in the end of the Works of *Peter* Abbot of *Celles*.

In the first Eighteen, which are almost all directed to *Peter* Abbot of *St. Remy* at *Rheims*, he nominates him in a Commission with others to determine divers particular Affairs.

The Nineteenth, directed to the Arch-bishop of *Upsal* in *Sweden* and his Suffragans, contains several Constitutions against Simony, and against the Privileges of Clergy-men, taken out of the Councils and the Decretals of the Popes.

In the Twentieth, he recommends to the Charity of the Northern Christians, *Fulco* Bishop of the *Esions*, a People of *Sweden*.

In the Twenty first, he exhorts the Northern Kings and Potentates, to perform the Duties of Christian Princes, to endeavour to procure the advancement of the Church by encountering its Enemies.

In the Twenty second, directed to the Arch-bishop of *Upsal* and his Suffragans, he specifies the Pennances that they ought to impose for the Crimes of Incest and Uncleanness, and inveighs against two Abuses that prevail'd in their Country, viz. the first, That the Priests were wont to celebrate Mass with the Lees of Wine, or with Crums of Bread steeped in Wine; and the second concerning clandestine Marriages, that were contracted without the Benediction of the Priest.

The following relate to many particular Affairs of Churches or Monasteries, which he himself decides, or for the determination of which he grants a Commission to other Persons in the respective places.

In the second Addition, are compris'd 109 Letters directed to *Lewis VII.* King of *France*, or to the Prelates of his Kingdom, the greatest part of which relate to the Affairs of the Churches of *France*; as also some to the Contest between *Alexander* and *Victor*, and others are only commendatory Letters or full of Compliments. They are taken out of the Collection of the Historians of *France*, by *Du-Chesne*.

The last Addition contains 22 Letters, of which the six first are written on the Schism rais'd by *Victor*; the two following treat of the Privileges of the Canons of *Challon*: In the Ninth, he acquaints *Henry* Arch-bishop of *Rheims*, after what manner he was receiv'd in *Rome*: The five following were written in favour of the Church of *Vezelay*: In the Fifteenth, he commends *Hugh* Bishop of *Rhodes*, for establishing a general Peace in his Diocess: The Seventeenth and Eighteenth, are the Bulls for the Canonization of *Edward* King of *England* and *St. Bernard*: The Twentieth, Twenty first and Twenty second, are Acts of Approbation of the Order of the Knights of *St. James* in *Spain*; of that of the Monks of the Abbey of *St. Savieur* at *Messina*; and of that of the *Carthusians*, and of their Constitutions. There are also in the Addition to the Tenth Tome of the Councils, five other Letters attributed to *Alexander III.* of which the four first relate to the Immunities of the Schools and Chapter of *Paris*, and the last to those of the Chapter of *Anagnia*.

Lucius III. having posses'd the See of *Rome* but a little while, has left us only three Letters.

By the First, he takes off the Excommunication of *William* King of *Scotland* and the Suspension of his Kingdom, denounced by the Arch-bishop of *York*, in Pope *Alexander's* Life-time, for opposing the Consecration of *John*, elected Bishop of *St. Andrew*.

The Second Letter is directed to *Henry II.* King of *England*, in which he exhorts that Prince to permit a Tax to be rais'd in his Kingdom, for the Relief of the Holy-Land.

The Third is a Decree against the Heretics of that time, in which he pronounces a perpetual Anathema against the *Cathari*, the *Patarini*, those that style themselves the *Humbled* or the poor People of *Lyons*, the *Passagians*, the *Fosopini* and the *Arnoldists*, and prohibits all sorts of Persons to profess Divinity or to Preach publicly, unless they have obtain'd a License from

Lucius
III's Let-
ters.

from the Holy See, or from the Diocesan Bishop. He likewise condemns all those who presume to maintain any Doctrines or Practices different from those of the Church of *Rome*, concerning the Sacrament of the Body and Blood of Jesus Christ, Baptism, the Remission of Sins, Marriage, or the other Sacraments, with their Abettors and Adherents: He ordains, That Clergymen, convicted of those Errors shall be depos'd, and Laicks deliver'd up into the Hands of the Secular Judges to be punish'd, unless they immediately abjure them, without allowing any Pardon or Relapses: He enjoyns the Arch-bishops and Bishops to make a Visitation every Year, either Personally or by their Arch-deacons, in order to discover such Miscreants: He exhorts the Counts, Barons, Lords and Magistrates vigorously to aid and assist the Clergy-men in the Prosecution of those Hereticks, under pain of Excommunication, and Privation of their Dignities: And in that Case, he grants a peculiar Jurisdiction to the Arch-bishops and Bishops, over such Persons as enjoy certain Immunities and are subject only to the Holy See, provided they be obey'd as the Pope's Delegates, notwithstanding all manner of Privileges.

Urban III. gave notice to all the Bishops, of his Election by a circular Letter, dated *January 11. A. D. 1186.* which is the first of his Letters. *Urban III's Let.*

The Second, dedicated to *William King of Scotland*, relates to the Contest between the Bishops of *St. Andrew* and *Dunkell*, the Tryal of which was refer'd to the See of *Rome*, in the time of his Predecessor, but could not be determin'd, till the Popedom of *Urban*, who entreats the King in this Letter to take the Bishop of *Dunkell* into his Protection, and makes the same Request in the following, to *Jocelin* Bishop of *Glasco*.

In the Fourth, he writes to *Baldwin* Arch-bishop of *Canterbury*, about the building of a new Church in Honour of *St. Stephen* and *St. Thomas*.

In the last, he approves the Foundation of a House of Hospitallers at *Bononia*, and ratifies their Constitutions and Privileges.

Gregory VIII. was no sooner advanc'd to the Papal Dignity, but he wrote a Circular Letter *Gregory VIII's Let.* to all the Faithful, to exhort them to relieve the Holy Land. He gives a lively description of the most deplorable Calamities that beset the Christians, when the City of *Jerusalem* was taken by *Saladin*, and earnestly presses the Faithful to undertake an Expedition for the recovery of it out of the Hands of that implacable Enemy of Christianity. He grants Indulgences to those, who shall take upon them the Cross for the Holy War, and renews in their favour, the special Privileges that were allow'd by his Predecessors in the like Case.

In the Second Letter, he ordains, That to deprecate the Wrath of God, the Faithful should be oblig'd to fast during five Years, on all *Fridays* from *Advent* to *Christmas*, and that they should abstain from Flesh on *Wednesdays* and *Saturdays*.

By a Third Letter, he confirms the Orders that his Predecessors had given to all the Ecclesiastical Judges to determine the Law-suits of private Persons.

The Five first Letters of *Clement III.* relate to the Contest that arose between *John* and *Hugh* *Clement III's Let.* about the Bishoprick of *St. Andrew* in *Scotland*.

In the Sixth, he confirms the Rights and Immunities of the Church of that Kingdom.

The Seventh, is the Act for the Canonization of *Otto* Bishop of *Bamberg*.

The First Letter of *Celestin III.* is directed to the Prelates of *England*, whom he orders to Celestin excommunicate all those, who shall refuse to obey *William* Bishop of *Ely* Legate of the Holy See and Regent of the Kingdom in the absence of King *Richard*, who was engag'd in the Expedition to the Holy Land. *III's Let.*

By the Second, he takes off the Excommunication denounced by *Geffry* Arch-bishop of *York*, against *Hugh* Bishop of *Durham*.

The Third is the Act for the Canonization of *St. Ubald* Bishop of *Eugubio*.

The Fourth, is an elegant Exhortation to induce the Christian Princes to make Peace, that they may be in a Condition to regain the Holy Land.

In the Fifth, directed to the Bishop of *Lincoln*, he gives him a Commission to take cognizance of the Misdemeanours and Crimes of which the Arch-bishop of *York* was accus'd.

The Sixth, sent to the Dean and Arch-deacon of the Church of *Lincoln*, is written on the same Subject.

In the Seventh, he constitutes *Hubert* Arch-bishop of *Canterbury*, his Legate in *England*; and in the Eighth, orders the Bishops of *England* to acknowledge and obey him in that Quality.

The Ninth, is a Fragment of a Letter directed to the Arch-bishop of *Sens*, in which he declares null the Divorce that *Philip* King of *France* had made with Queen *Batilda*, the Daughter of the King of *Denmark*, under pretence of nearness of Kin, and enjoyns him to re-take her.

In the Tenth, he entreats *Hubert* Arch-bishop of *Canterbury*, to levy Recruits to be sent into the Holy Land to King *Richard*.

The Three following Letters are written about the Disorders caus'd in the Church of *York* by the Arch-bishop: He commits the Care and Reformation of that Church to *Simon* Dean of the Chapter; and so far as the Arch-bishop had appeal'd to the Holy See, before the Bishop of *Lincoln* exhibited an Information against him, he allows him time to come to *Rome* till the Festival of *St. Martin*; but in case he do not then appear, he orders the Bishop of *Lincoln* to proceed against him, and in the mean while suspends him from the Government of his Province.

In the Fourteenth, he orders *Hubert* Arch-bishop of *Canterbury*, to oblige those who had taken upon them the Cross for the Expedition to the Holy Land, to set forward on their Journey, at least, unless they were prevented by a lawful Impediment.

This Letter is follow'd by that of *Philip* Bishop of *Beauvais*, written to Pope *Celestin*; in which that Prelate complains, That the King of *England* enter'd the Territories of *Beauvais* with his Forces in a hostile manner, and took him Prisoner. The Pope return'd an Answer in the following Letter, That he had no reason to make a Complaint of the Misfortune that be-fell him, since he presum'd to take up Arms contrary to the Duty of his Profession; besides, that the Conduct of the King of *England* ought not to be blam'd, in regard that the King of *France* had unjustly taken from him divers Towns, contrary to the solemn Promise that he had made to that Prince not to commit any Hostilities against him, till his return to his Domini- ons: That instead of performing that Promise, he determin'd to take the advantage of his Confinement: And that the King of *England* being at last set at Liberty, had good reason to oppose the Enterprizes of the King of *France*.

In the Sixteenth, he enjoys the Arch-bishop of *Canterbury*, the Bishop of *Lincoln*, and the Abbot of *St. Edmund*, to re-establish in one of the Churches of *England*, the Monks that were turn'd out under colour of the Pope's Bull got by surprize, upon a false Exhibition.

In the last, directed to *William* King of *Scotland*, he confirms the Rights and Privileges of the Churches of that Kingdom.

C H A P. X.

A Relation of the several Contests that Thomas Becker Arch-bishop of Canterbury had with Henry II. King of England.

The Life of Thomas Becker, before he was Arch-bishop of Canterbury.

THOMAS BECKET was a Native of the City of *London*, the Capital of *England*: His Father was nam'd *Gilbert* and his Mother *Matilda*. *Gilbert*, in his Youth, took upon him the Cross for the Holy War, but upon his arrival at *Jerusalem*, he was taken Prisoner and made a Slave by the *Saracens*. During his Imprisonment, he found means to obtain the favour of the Admiral's Daughter, in whose House he was confin'd, and she conceiv'd so great an Affection for him, that *Gilbert* having at last made his Escape, she travel'd to *London* on purpose to meet him; was baptiz'd there, and afterwards marry'd to *Gilbert*, by whom she had our *Thomas*, who was born A. D. 1119. Before his Birth, *Gilbert* return'd to the Holy Land, where he continu'd three Years and a half, having left his Wife in *England*: This Gentlewoman took great care of the Education of her Son, who in the very first blooming of his Youth, shew'd the marks of what might be expected from him in a riper Age. He began his Studies at *London*, and after having lost both his Father and Mother, compleated them at *Paris*. Upon his return to *England*, he was employ'd in the management of Affairs, and put himself into the Service of *Theobald* Arch-bishop of *Canterbury*. At that time, *Henry* Bishop of *Winchester*, Brother to King *Stephen*, was Legate in *England*, who abus'd his Quality and Authority, treating the other Bishops, and even his Metropolitan, with intolerable Arrogancy. *Thomas* advis'd *Theobald* to shake off the Yoke, and was sent by him to Pope *Celestin* II. to obtain a Revocation of *Henry's* Commis-sion; inso-much, that being arriv'd at *Rome*, he negotiated that Affair so successfully, that the Pope depriv'd *Henry* of his Dignity, and conferr'd it on the Arch-bishop of *Canterbury*. *Thomas* was no sooner return'd to *England*, but *Theobald* entrusted him with the management of the Affairs of his Church, made him Arch-deacon of it some time after, and bestow'd on him many Benefices. Afterwards King *Stephen* dying, and *Henry* II. Duke of *Normandy* succeeding him, *Thomas* was constituted Chancellor of *England*, A. D. 1158. and obtain'd the Administration of the publick Affairs of the whole Kingdom.

Election of Thomas Arch-bishop of Canterbury.
At last he was nominated by the King to the Arch-bishoprick of *Canterbury* in 1161. after the Death of *Theobald*, and was ordain'd on *Whit-sunday* in the same Year. This Prelate was no sooner advanc'd to that high Station, but he vigorously apply'd himself to the maintaining of the Interests and Liberties of the Church. In the beginning of his Government, he found means to wrest the Ecclesiastical Revenues out of the Hands of the Noble-men who had usurp'd them, and perswaded the King to fill up the Episcopal Sees of *Hereford* and *Worcester*, which had been vacant for a long time. But it was difficult for him who had undertaken listy to maintain the Rights of the Church, to avoid falling out with his Prince about particular Interests; upon which account, he was oblig'd to resign the Office of Chancellor. After that step, he made a demand again, with much resolution, of the Revenues and Rights which he pretended

pretended to belong to the Church of *Canterbury*, and which were in the possession of the King and of the Nobility: He vehemently oppos'd the Outrages and Exactions, with which the great Lords were wont to oppress the People and the Clergy: He endeavour'd to abolish the Custom that was introduc'd in *England*, of adjudging to Princes the Revenues of vacant Churches, and of deferring to supply those Churches with Ministers, in order to enjoy them longer; and he asserted, That Clergy-men, guilty of Misdemeanours, were not under the Jurisdiction of Civil Magistrates; but that they ought to be brought before the Bishop, to be degraded and condemned to Ecclesiastical Penalties, without delivering them up to the Secular Power; nevertheless, if in process of time they committed new Crimes, the Temporal Justice might then apprehend them, because they were no longer to be look'd upon as Clergy-men.

The obstinate defence of the last Article, chiefly caus'd *Thomas* to incur the King's displeasure, and gave occasion to the Quarrel: For a Canon of *Bedford* nam'd *Philip Beek* having abus'd one of the King's Officers, before whom he was summon'd, that Prince determin'd to bring him to condign Punishment. The Arch-bishop suspended the Canon from his Ecclesiastical Functions and Benefice for several Years, but the King not being satisfied with those proceedings, requir'd that he might be put into the Hands of the Secular Justice: Upon the Arch-bishop's refusal to do it, the King held an Assembly of the Bishops of his Kingdom, in the Abbey of *Wolminster*; where he made a Remonstrance, that it was expedient for the publick Benefit, that Clergy-men should be try'd by the Civil Magistrates and condemn'd to afflictive Punishments, by reason that the scandal of Degradation did not at all move those, whom the Sanctity of their Function could not restrain from the committing of Crimes. *Thomas*, who was at the Head of that Assembly, after having debated with the other Bishops, reply'd to the King, That the Bishops could not relinquish a Right, which was granted to them by *Henry I.* his Grand-Father, and confirm'd by the solemn promise of King *Stephen*; and that they entreated his Majesty to call to Mind the Oath that he took on the Day of his Coronation, to maintain the Church in its Liberty and Rights. Whereupon the King demand'd whether they were dispos'd to observe the Customs and Constitutions of his Kingdom? *Thomas* reply'd, that they were ready to do it, provided their Rights were secur'd, *Salvo Ordine suo*, and all the Prelates made the same Answer, except the Bishop of *Chichester* nam'd *Henry*, who chang'd the last Words, and said, that he would punctually observe those Customs.

King *Henry*, was extremely incens'd at the restriction they put on their Promise, after he had so often press'd them to no purpose, to engage absolutely to observe the Customs of the Kingdom without any limitation, and left the Assembly, quite transported with Anger. The next Day, he sent to demand of the Arch-bishop of *Canterbury*, the Grants for all the Governments that were conferr'd on him, whilst he was Chancellor of *England*, and speedily departed from *London*, shewing evident marks of his high displeasure against the Bishops. Inasmuch that their dread of his Anger and of the ill effects that it might produce, and the solicitations which that Prince caus'd to be made, induc'd many of them to yield to give satisfaction to his Majesty, and these us'd their utmost endeavours to bring the others to the same Temper. *Thomas* stood to his Resolution for a long time, but being at last overcome by the frequent and pressing entreaties of the Prelates and of his best Friends, he suffer'd himself to be prevail'd upon; went to meet the King at *Oxford*, and promis'd to observe the Customs of the Kingdom for the future, without any manner of Restriction.

The King to render this Declaration more Authentick, call'd an Assembly of the Bishops and Noble-men of the Kingdom at *Clarendon*, A. D. 1164. in which he oblig'd the Arch-bishop of *Canterbury* and the other Prelates to take an Oath, that they would carefully observe the Customs of the Kingdom, and at the same time, caus'd a verbal Process to be drawn up containing the Articles of those Customs that were to be acknowledg'd by the Bishops, and which were sixteen in Number. The First imports, That when any Contests arise between the Laity and Clergy, about the presentation to Benefices, they ought to be regulated in the King's Court: The Second, That the Revenues of Mannors depending on the King's Demains cannot be made over to Churches, without his Majesty's Concession: The Third, That the Clergy-men accus'd or impeach'd by the King's Officers, shall be oblig'd to repair to his Court, to the end that enquiry may be made, whether they ought to be tried there, or whether they ought to be sent back to the Ecclesiastical Courts of Judicature; and that being thus sent back, the King's Chief Justice, shall depute a Person to be Witness of the Proceedings of that Court: That if the Clergy-man be convicted, or confess his Crime, the Church cannot have a Right any longer to protect him. The fourth Article declares, That the Arch-bishops, Bishops, and the King's other Subjects cannot depart the Kingdom, without his Majesty's leave, and in case it be granted, they shall give him good assurance, that they will not act contrary to his Interest: The Fifth, That excommunicated Persons shall not be obliged to give security, for their continuing in the Country, but only to stand to the Judgment of the Church, when it shall be thought fit to grant them Absolution: The Sixth, That no other Informers or Witnesses shall be admitted against Laicks, but such as are allow'd by the Laws. The Seventh, That all those who hold any Lands of the King, or are of the number of his Officers, cannot be excommunicated, nor their Territories suspended from Divine Service, unless due notice be

The original of the Confess between the King of England and Thomas Becket.

An Assembly at Clarendon.

first given to the King or to his Chief Justice, to the end that that which belongs to the Jurisdiction of the King's Court, may be tried there, and that which ought to be tried in the Ecclesiastical, may be refer'd to it: The Eighth, That an Appeal may be brought from the Arch-deacon's Court to the Bishop's, and from the latter to that of the Arch-bishop, and if the Arch-bishop has not done Justice, application may be made to the King, to the end that the Cause may be decided in the Arch-bishop's Court, without liberty to enter an Appeal, unless by his Majesty's special allowance: The Ninth, That in case a Contest arise, between a Clerk and a Lay-man, about an Estate, which one asserts to depend on the Church and the other on a temporal Lordship, the Chief Justice shall send for twelve Assisants, to examine to what Jurisdiction it ought to be appropriated; that if they judge it to belong to the Church, the Cause shall be tried in the Ecclesiastical Court, but if they find it to belong to the Lay-Fee, it shall be refer'd to the cognizance of the Lord of the Mannor. The Tenth, That if any Person be cited by his Arch-deacon or his Bishop to answer to an Accusation, and he refuse to appear, he may be suspended, but cannot be excommunicated, till the Chief Justice of the Place has summon'd him to make his appearance; and that if that Judge should neglect to do his Duty, the King shall take the matter in Hand: The Eleventh does not relate to Ecclesiastical Affairs: The Twelfth ordains, That the King shall enjoy the Revenues of the Arch-bishopricks, Bishopricks, Abbeys and Priories during a Vacancy; that to fill it up the King shall issue out a *Commissio* to the most eminent Men of the Place, who shall carry on the Election in his Chappel, with the King's Consent, and by the Advice of the Lords, who shall be conven'd for that purpose, and that the Person elected shall do Homage to the King before he be ordain'd: The Thirteenth Article imports, That the King shall cause Justice to be done to the Bishops, and the Bishops to the King: The Fourteenth, That Cattel seiz'd on for a Trespass shall not be detain'd by the Clergy, but put into the Custody of the Officers of the Royal Court: The Fifteenth, That Courts of Judicature shall be kept by the King's Justices: The Sixteenth, That the Sons of the Peasants shall not be ordain'd, but with the Consent of their Lords. These Articles were not sign'd by the Bishops, but were acknowledg'd in the Assembly, and three Copies of them were taken, viz. one for the King, the Second for the Arch-bishop of *Canterbury*, and the Third for the Arch-bishop of *York*.

The Arch-bishop of *Canterbury* repents of having sign'd the Articles.

The Arch-bishop of *Canterbury* being retir'd, his Friends and Domesticks began to murmur: Some of them excus'd him, in regard that he could not act otherwise, by reason of so unhappy a Conjunction of Affairs, and others complain'd on the contrary, That all the Immunities of the Church of *England* were ruin'd by that compliance. His Cross-bearer who was more bold than the rest, presum'd to make a remonstrance to that effect, and the Arch-bishop being perswaded that he had done ill, was affected with a sensible grief, took a resolution to do Penance, and abstain'd from celebrating Divine Service, till Pope *Alexander III.* who then resided at *Sens*, wrote to him not to do it any longer, and gave him Absolution for the Offence he might have committed, upon condition that he should confess it to a Priest.

The retreat of *Thomas Becket*.

As soon as the King understood, that the Arch-bishop repented of what he had done, he fell into a strange Passion against him. In the mean while *Thomas* being inform'd thereof, retir'd to his Abbey of *Almire* situated near the Sea-shore, and embark'd twice to pass over into *France*; but the Wind continuing contrary, he return'd to *Canterbury*, and presum'd even to present himself before the King by whom, he was very ill treated. At last that Prince despairing to bring over the Arch-bishop to his Interest, made application to the Pope, to compass his Design; to which purpose, he sent the Bishop of *Lisieux* and the Arch-deacon of *Poitiers* to prevail with him to constitute the Arch-bishop of *York* his Legate in *England*, and to order *Thomas* and the other Prelates to observe the Customs of his Kingdom. The Pope having refus'd to do both, the King sent new Deputies to demand the same thing again with greater importunity, and to entreat him to confirm the Customs and Privileges of his Kingdom, by the authority of the Holy See. The Pope absolutely deny'd the latter request, but to amuse him, he conferr'd the Dignity of Legate on the Arch-bishop of *York*, nevertheless upon condition, that he should not have any jurisdiction over the Person or Arch-bishoprick of *Thomas*, and without exempting the Bishops of *England* from the Obedience they ow'd to their Primate. Forasmuch as this Restriction render'd the authority of the Arch-bishop of *York* useless with respect to the King's design, which was to depose *Thomas*, he sent back the Letter to the Pope, with indignation.

An Assembly at *Northampton* against *Thomas Becket*.

The Pope wrote another Letter to divert him from making any further attempts on the Rights of the Churches of his Kingdom; but that Prince instead of submitting to his Admonitions, caus'd the Arch-bishop of *Canterbury* to be summon'd to appear in Person before his Majesty. to answer to divers Informations that were brought against him. *Thomas* on the other side, entreated the King not to take it ill, that he stood to the Privileges of his Dignity, which exempted him from appearing before Secular Judges. The King being much more exasperated by that excuse, gave Orders to the Bishops and Temporal Lords of his Kingdom to meet together in his Royal Castle at *Northampton*, and compell'd the Arch-bishop of *Canterbury* to repair thither in quality of a Criminal rather than of a Judge. The First thing done in the Assembly, was to pronounce Sentence against him for neglecting to make a personal

sonal appearance, when he receiv'd a Summons from the King, and his Estate, Goods and Chattels were Confiscated, upon condition nevertheless, that the execution of that Sentence should depend on his Majesty's pleasure. Afterwards he was convey'd into one of the Halls of the Court, where he being lock'd in, an Account was demanded of him of the Revenues of the vacant Bishopricks and Abbeyes, that he had enjoy'd for several years, when he was Chancellor. He reply'd, That he would take advice about the matter. *Henry Bishop of Winchester* said, that he remember'd, that when *Thomas Becket* was chosen Arch-bishop, he had a general Discharge. *Gilbert Bishop of London* propos'd that he should resign his Arch-bishoprick to appease the King's Anger, and the other Prelates, except the Bishop of *Winchester*, were of the same Opinion. *Thomas* would not hearken to that propos'd, but to be set at Liberty, he express'd his desire to speak with two Lords, who were with the King; when they were come, he desir'd that he might be allow'd time till the next day, and said, that then he would make such an Answer as God should direct him. Whereupon the Assembly deputed the Bishops of *London* and *Recheſter* to deliver that Message to the King; but the former said, that the Arch-bishop was desirous to have time, in order to look over his Papers, and to prepare to give an account to his Majesty. The King being satisfy'd with that Declaration, sent him word by the two Lords, with whom he desir'd to speak, That he was willing to grant him the time he sued for, provided that he kept his word, in giving an account of the things that were committed to his Charge. *Thomas* forthwith declar'd that he never made such a promise: However, he was permitted to depart, and that very Night he was seiz'd with a violent fit of the Colick, which hindred him from rising the next Morning.

The King sent two Lords of his Court to enquire whether he were Sick, and at the same time to give him a Summons. He excus'd himself for the present, by reason of his Indisposition, of which they were witnesses, and promis'd to appear the next day. In the mean while a report was spread abroad, that if he went to the Royal Palace, he would be Assassinated or arrested, the next day several Bishops us'd their utmost endeavours to persuade him to make a resignation of his Arch-bishoprick and of all his Possessions to the King, in regard that they were much afraid lest he should lose his Life if he did not submit. He did not seem to be at all concern'd at their Remonstrance, but forbid all the Bishops to assist at the Proceedings that were to be carried on against him, and declar'd that he appeal'd to the Holy See. The Bishop of *London* protested against the Prohibition he then made, and retir'd with all the Bishops, except those of *Winchester* and *Salisbury*, who continu'd with *Thomas Becket*. However that Prelate after having Celebrated Mass went to the Palace, bearing his Crozier Staff himself. The King refus'd to admit him into his Presence, and retiring into a private Chamber, sent for the other Bishops, and made great complaints to them against *Thomas Becket*. The Bishops approv'd the King's Resentments, avouching that that Arch-bishop was a perjurd Traytor, and that it was requisite to proceed against him as guilty of High Treason. However they durst not bring him to a Formal Tryal, but only sent him word by *Hilary Bishop of Chicheſter*, That forasmuch as after having promis'd Obedience to the King, and Sworn to observe the Customs of the Kingdom, he acted contrary to his Oath, they did not take themselves to be any longer obliged to obey him, that therefore they put their Persons and Churches under the Popes Protection, and cited him to his Tribunal.

The King likewise sent him word by *Robert Earl of Leicester*, that he expected an account of the Things committed to his Charge. *Thomas* protested that he was discharg'd by the King's Son, when he was made Arch-bishop of *Canterbury*. Afterwards he refus'd to submit to the Judgment of the King, Bishops and other Lords of the Kingdom; declar'd that he would acknowledge no other Judge but the Pope; and cited the Bishops before him. After having made this Declaration, he went out of the Palace, the Doors of which he open'd, with the Keys that were found hanging on the Wall, and was accompanied to his House by a crowd of poor People. On that very Night he took a resolution to retire, and to the end that it might be done more secretly, he feign'd an inclination to lie in the Church, and made his escape, having chang'd his Cloaths and Name, but before he embark'd he took some turns about the Coasts of *England* to avoid being apprehended: Then he pass'd over into *Flanders*, arriv'd at *Graveline*, and retir'd from thence to the Abby of *St. Berthin*, where he discover'd himself and sent Deputies to *Lewis VII.* King of *France*, to inform him of his present distress, and to entreat his Majesty to permit him to stay in his Kingdom. They were prevented by the Deputies of the King of *England*; but the French King did not receive them favourably, and declar'd on behalf of *Thomas Becket* even before the arrival of his Deputies. These last were kindly entertain'd, and the King promis'd all manner of Protection to the Arch-bishop, in his Kingdom, and said that in that Point, he only follow'd the Custom of the Kings his Predecessors, who by a very peculiar Privilege, were always in a capacity to afford a Sanctuary in their Dominions, to Persecuted Bishops, and to defend them against all their Enemies.

The Deputies of the King of *England*, and those of the Arch-bishop, went to the Pope, who was then at *Sens*; The former brought over some of the Cardinals to their side, but the Pope stood for the Arch-bishop, nevertheless he gave Audience to the Deputies of the King of *England*, who press'd him to oblige the Arch-bishop to return to *England*, and entreat-

Thomas
Becket's
Retreat to
France.

The Pope's
Declaration
on his
Return.

ed him to send a Legate *a latere* to take cognizance of that Affair, and to accommodate it, or to determine it without Appeal. The Pope refus'd to do any thing till the Arch-bishop arriv'd in Person; and having declar'd his resolution to the Deputies, they departed very much dissatisfy'd. A little after, *Thomas Becket* accompanied by the Arch-bishop of *Trier*, and the Abbot of *Be thin* came to *Soissons*, where King *Law* admitted him into his Presence, and reiterated the promises he had made to his Deputies. Afterwards he went to *Sens* to meet the Pope, whom he soon made defensible of the Justice of his Cause, by shewing him the Articles that were drawn up at *Clarendon*, which with common consent were found contrary to the Interest and Liberty of the Church. The next day, he proffer'd to quit his Metropolitocal Dignity, and entreated his Holiness to nominate another Person to supply his place. But the Pope would by no means allow it, order'd him to keep his Arch-bishoprick, and recommended him to the Abbot of *Pontigny*, into whose Monastery he retir'd.

The King of *England* being informed of the Pope's Answer by his Deputies, confiscated the whole Estate and Goods of the Arch-bishop of *Canterbury*, with those of his Relations and Friends; banish'd them from his Kingdom, and publish'd new Ordinances more prejudicial to the Liberty of the Church, than the former. *Thomas Becket* wrote to him, as also to some Bishops of *England* about that Matter; but those Remonstrances prov'd ineffectual. However he propos'd a Conference in which the Pope was to assist; but his Holiness being return'd to *Rome*, the King sent Deputies to him, whom he caus'd to pass through *Germany*, where they assisted in the Assembly of *Wurzburg* against Pope *Alexander*, and bound themselves by an Oath, with the Bishops of *Germany*, to stand for *Paschal* the Antipope; nevertheless they did not forbear to continue their Journey, and to meet *Alexander*, to whom they deliver'd the Letter of their Prince, who threatn'd to withdraw himself from his Obedience, if he did not give him satisfaction as to the affair of *Thomas Becket*.

The Pope to advance a Person, whom the King thought fit to depress, constituted him Legate of the Holy See throughout the whole Kingdom of *England*, except the Province of *York*. *Thomas* being Inveited with this new Dignity thought himself oblig'd to shew the effects of it. Therefore he condemn'd and abolish'd the Customs, that were publish'd at *Clarendon*; Excommunicated all those who observ'd 'em, or caus'd 'em to be observ'd by others; sent word to the Bishops, that they were by no means oblig'd to the Oath they had taken, and threatn'd the King of *England* with an *Anathema*. On the other side, the King to prevent him, appeal'd to the Holy See, by the advice of the Prelates of *Normandy*, and dispatch'd *John* of *Oxford* to *Rome*, to entreat the Pope to send a Legate *a latere* into *England*, to the end that they might determine or make up the Business. However, he threatn'd the Monks of *Cîteaux* to destroy all the Monasteries that they had in his Dominions, if they entertain'd the Arch-bishop any longer at *Pontigny*. Therefore he was forc'd to depart from thence and made choice of the Monastery of *St. Columba* in the City of *Sens* for the place of his abode. He Excommunicated many Persons of the Kingdom of *England* and some Bishops, more especially the Bishop of *London* his greatest Enemy.

In the mean while *John* of *Oxford* having gain'd the favour of part of the Court of *Rome*, by his Persuasions, assur'd the Pope, That the King of *England*, would no longer insist upon the Customs that he caus'd to be receiv'd in the Assembly of *Clarendon*, and procur'd *William* Cardinal Bishop of *Pavia*, to be nominated Legate, to determine the Affair of the Arch-bishop of *Canterbury*; but in regard, that he might be surpriz'd, by reason of the intimate Correspondence that there was between him and the King of *England*, the Pope appointed Cardinal *Orso* to be his Colleague. He also gave Absolution in particular to *John* of *Oxford*, whom *Thomas Becket* had Excommunicated, granted him the Deanry of *Salisbury*, and Suspended *Thomas*'s Authority, till the arrival of his Legates. These advantages, which it seems, the King of *England* obtain'd at the Court of *Rome*, startl'd the Arch-bishop of *Canterbury* and his Friends; insomuch that *Peter Lombard* wrote about it to the Pope, as well as *Thomas Becket*, who excepted against the Judgment of the Cardinal of *Pavia*. These two Legates being arriv'd in *France*, inform'd the Arch-bishop of the occasion of their being sent by the Pope, and the Cardinal of *Pavia* told him, that he came to put an end to the Difference between him and the King of *England*. *Thomas* had prepar'd a very sharp Answer, but he suppress'd it by the advice of *William* of *Salisbury*, and wrote to him with greater Moderation.

The two Legates could not immediately execute their Commission, by reason that they were oblig'd to mediate a Peace between the Kings of *England* and *France*. The Cardinal of *Pavia* openly maintain'd the Interest of the former, and gave occasion of complaint to the other; nay the Pope upon his solicitation, prohibited *Thomas* to pronounce any Sentence of Excommunication against the Person of the King of *England*, or of Suspension against his Dominions. At last the Legates gave notice to the Arch-bishop, to make his appearance on *Novemb. 10th. A. D. 1168.* on the Frontiers of the two Kingdoms; but he desir'd and obtain'd a delay for seven days, to get together again the Companions of his Exile. At last he appear'd with a numerous retinue at *Gisors*, the place appointed for the Conference, and there met with the two Legates, accompanied by the Arch-bishop of *Reuen*, who represented to him the inflexibility of the King of *England*, and the Calumnies that the Church endur'd by the

THOMAS
Becket
made Le-
gate of the
Holy See
in Eng-
land.

John of
Oxford's
Negotiation
at Rome.

The Nego-
tiation of
the Pope's
Legates in
England.

the Persecution, of which he was the Cause. Afterwards they insisted upon the Grandeur and Power of that Prince, the Kindness and Respect that he always express'd for the Holy See, and the extraordinary Favours that he had Conferr'd on the Arch-bishop of *Canterbury*: They related with exaggeration the complaints that he made against him, accusing him of having induc'd the King of *France* and the Count of *Flanders* to make War with his Majesty. Lastly they exhorted the Arch-bishop to humble himself, and to testify his Obedience to his Sovereign, by making a voluntary submission, and by suppressing his Anger, and the fierceness of his natural Disposition.

Thomas Becket resolutely made his defence, and clear'd himself from the suspicions, that the King of *England* had conceiv'd against him, and more especially, as to the particular accusation, that he had excited the War between that Prince and the King of *France*, who condescended so far as to give Testimony to his Innocence, by declaring upon Oath, that it was not true, that he solicited him to undertake that War. The Arch-bishop of *Canterbury* added that he was well persuaded, that a Bishop ought not to have recourse to those sorts of means; That he was ready to shew to the King all manner of submission and deference, provided that the Glory of God, the Honour of the Apostolick See, the Liberty of the Church, the Dignity of the Priesthood, and the Church-Revenues might receive no detriment. They propos'd that he should promise the King to observe all the Customs that were in use, in the time of the Arch-bishops his Predecessors, or at least that he should tolerate them, and conceal his resentments: But he would not engage to do either, no not so much as to keep silence. Then they insisted that he should resign his Archbishoprick, in case the King could be prevail'd with, to renounce the Customs that were contest'd, but he likewise rejected that Proposal. Lastly the Legates asked him, whether he were willing to acknowledge them as competent Judges for the deciding of the Differences between him and the King or not? He was somewhat perplex'd at this Demand; for on the one side, he was unwilling openly to disown their Authority, and on the other side, he did not look upon it as safe, that he should be try'd in any other Tribunal but that of the Pope himself. Therefore he reply'd; That when the Goods and Chatels, of which he was depriv'd, were restor'd to him, he would readily submit to the Judgment of the Pope, or to that of any other Persons to whom he should grant a Commission to be his Judges. Thus ended this Conference, which had no effect.

Thomas Becket gave an account of all these particular Circumstances to the Pope in a Letter, and the two Legates went to Communicate them to the King of *England*: Whereupon that Prince and the Prelates of his Kingdom demanded of the Legates, whether they had not receiv'd Orders from the Pope to bring *Thomas Becket* to his Tryal, or whether they were not empower'd to do it, by virtue of their Office? They declar'd that they had no such Power, and that all that they could do, was only to cause the Pope's Letters to be read publicly; by which he prohibited the Arch-bishop of *Canterbury*, to Excommunicate the King, or to pass any Sentence of Suspension on his Kingdom; as also to inform him of the purport of them, with a prohibition to attempt any thing to the prejudice of that Order; and to confirm the Absolutions that were given to the Bishops, and other Excommunicated Persons, under pretence, that the Pope allow'd that such Absolution should be granted them, in case they were in danger of Death, and that those Persons being constrain'd by the King's Orders to pass over the Sea, ran the hazard of losing their Lives. But the Pope having permitted it only upon Condition, that they should restore the Church-Revenues, and the greatest part of them not having done it, *Thomas Becket* wrote to the Legates, that they ought to oblige them to make restitution, if they were desirous that their Absolution should be ratify'd. The Pope himself likewise wrote to the same effect; but the Cardinal of *Pavia* eluded that Order; alledging, that he could not put it in execution without offending the King.

In the mean while *Thomas Becket* made great complaints against those Proceedings, and sent word to the Court of *Rome* at the same time, entreating the Pope to recall those two Legates, who shew'd too much partiality; inasmuch that his Holiness not being able to withstand the importunity, of those who adher'd to the Interest of that Arch-bishop at *Rome*, immediately sent for the Legates and depriv'd them of all manner of Authority. Cardinal *Orbo* before his departure us'd his utmost endeavours to induce the King of *England* to do Justice to the Arch-bishop, whereupon his Majesty reply'd, that he would consent that that Prelate should return to *Canterbury*, and possess his Church in Peace, and that he for his part would renounce the Customs, that were not in use in the time of his Predecessors; but that he would not hear talk of doing him Justice, and those of his Party, as to the Estates they enjoy'd for a long time, pretending that they had put them to a good use. The Cardinal in like manner spoke to the King much to the same effect, but all their Remonstrances serv'd only to draw upon them the displeasure of that Prince, who complain'd when they came to take leave of him, that he was betray'd by the Pope and threatn'd to yield him Obedience no longer, if he did not take care to do him Justice with respect to the Arch-bishop of *Canterbury*.

As in review between Thomas Becket and King Henry I. in the presence of the King of France.

Afterwards, the King of France interceded at the solicitation of the Pope to accommodate that Business with the King of England, and procur'd an Interview, during which the Archbishop of Canterbury threw himself at King Henry's Feet, and after having implor'd his Clemency, declar'd that he would resign to him, every thing that had occasion'd the Differences between them, provided that the Glory of God might be indemnify'd. His Majesty receiv'd that Restriction, with a great deal of dissatisfaction, and propos'd to the King of France, that he would leave Thomas in the quiet possession of the See of Canterbury, saying, That he expected to enjoy'd the Rights that were enjoy'd by the Kings his Predecessors in the time of the Predecessors of the Arch-bishop; who should likewise enjoy the Immunities that his Predecessors had actually enjoy'd. This proposal seem'd reasonable to the Assisants, and even to the King of France; nevertheless Thomas Becket, would not accept of it, alledging, that his Predecessors had Tolerated some Abuses, which his Adversaries would vainly compel him to approve against his Conscience. This refusal caus'd a murmuring among the Lords of both Nations, and gave no manner of satisfaction to the two Kings. The Enemies of the Arch-bishop accus'd him of Arrogancy, and even many of his Friends did not approve his Inflexibility. However the King of France soon alter'd his Mind, commended the constancy of that Prelate, and instead of Banishing him out of his Dominions, as it was expected, he admitted him into his Presence, suffer'd him to reside at Sens, and continu'd to assist him. King Henry sent Envoys to complain to that Prince, that he treated a Rebel so kindly, who had refus'd to accept of Peace upon reasonable Terms; but perceiving that the French King, was resolv'd not to abandon him, he solicited the Pope again by two Deputations, and prevail'd with the King of Sicily, and the Estates of Italy to joyn their entreaties to his, against the Arch-bishop of Canterbury.

Other Legates sent into England and their Negotiation.

However all that could be obtain'd of the Pope, was, that he would send two other Legates to endeavour again to procure a Reconciliation between them. Gratien the Nephew of Pope Eugenius III and Vivian Advocate of the Church of Rome, were chosen for that purpose. The Pope deliver'd to them the Articles of the Agreement ready drawn up, and oblig'd them to take an Oath, not to go beyond the Orders he had given them. He prohibited them to receive any thing of the King of England, till the conclusion of the Treaty, and order'd them to declare to that Prince, that if he neglected to make Peace upon the Conditions prescribed by him, he would enjoyn the Arch-bishop of Canterbury, to make use of the Authority of the Church against him. These Legates manag'd divers Negotiations in the Year 1169, but none of them took Effect. King Henry offer'd to permit Thomas Becket to return to England, and to re-establish him in his Arch-bishoprick, and in the possession of his Estate, but would have this Condition annexed, *Provided always that the Rights of the Kingdom be maintain'd*; but the Legates refus'd to admit that Clause, unless this were also inserted *Provided that the Liberties of the Church be not infringed*. There was also an Interview at St. Denis between the two Kings, the Legates and the Arch-bishop which prov'd ineffectual. So that the Legates return'd without coming to any manner of Agreement. The King of England who was not well satisfy'd with these Legates, demand'd others of the Pope, with much importunity, and even with Menaces. His Holiness was not of Opinion that his request ought to be deny'd; and even Suspended the Arch-bishop's Authority till the Differences were finally determin'd. He nominated Simon Prior of Mont Dieu and Bernard de Corila, to be his Legates, on that occasion, and gave them two Letters for King Henry, viz. one full of Exhortations and gentle Admonitions, and the other of severe Reprimands and Threats, with Orders to deliver the former at first; and in case he obstinately persisted in his Resolution, to add the second. These two Legates conducted the Arch-bishop to the Place appointed for the Interview, where the two Kings were Present, and admonish'd him to humble himself before his Sovereign: He follow'd their Advice, and only insist'd that the Glory of God might be secur'd in these Terms, *Ad honorem Dei*. King Henry was offended at that Expression, and requir'd, That the Arch-bishop should promise and bind himself by Oath, as a Priest, and a Bishop in the presence of the whole Assembly, sincerely to observe the Customs, that were follow'd by the Reverend Arch-bishops, under the Kings his Predecessors, which he had also engag'd to do upon another occasion. The Arch-bishop promis'd to be faithful to him in every particular, as far as it was possible, *Salvo ordine suo*, and added, That for Peace sake, he would engage to observe, as far as his Dignity would allow, such Customs as were in use amongst his Reverend Predecessors. The King peremptorily insist'd, That he should promise to observe the Customs of his Kingdom, without any manner of Restriction; but the Arch-bishop would by no means consent to it, and upon that refusal his Majesty departed out of the Assembly. The Legates having exhorted him to re-admit the Arch-bishop to his Favour, and to Restore him to his Church, he reply'd, That perhaps he might one day be prevail'd upon to do the latter; but that he would take care never to make him his Confident. During a second interview between the two Princes, they presented to King Henry, the Pope's menacing Letter, but he was not at all concern'd at it, and always insist'd upon the Promise that the Arch-bishop of Canterbury had made to act conformably to the Customs of the Kingdom, which the Arch-bishops his Predecessors had observ'd before him: Thomas Becket made Answer, That he was ready to obey his Majesty, as far as it could be done, without infringing the Privileges

leges of his Dignity, and thus this Negotiation took no more effect than the others; inso-
much, that the Pope being wearied with the delays of the King of England, revoked the
Suspension of the Arch-bishop's Authority, and left him at liberty to act as he should think
fit.

Some time after, King Henry designing to Crown his eldest Son, appointed the Arch-
bishop of York to perform that Ceremony; but the Pope being inform'd of his Intention, pro-
hibited that Arch-bishop and all others, under pain of Suspension, to make any attempt up-
on a Right that apparently belong'd to the Arch-bishop of Canterbury. Thomas Becket like-
wise wrote to the Arch-bishop of York and to his Collegues to notify to them the same Prohi-
bition; whereupon the King was so extremely incens'd, that he took a resolution to oblige
his Subjects to take an Oath, That they would not obey the Pope, nor the Arch-bishop
of Canterbury, and caus'd his Son to be actually Crown'd by the Arch-bishop of York at
Westminster, in a Church belonging to the Jurisdiction of Canterbury. The young King in
like manner took an Oath, to observe the Customs of the Kingdom, that were publish'd at
Clarendon: In the mean while the Pope being press'd by the Remonstrances of the King of
France, of the Arch-bishop of Canterbury, and of William Arch-bishop of Sens, declar'd the
Arch-bishop of York suspended from all manner of Ecclesiastical Functions, and pronounc'd the
same Sentence against all the Bishops who assist'd at that Ceremony. He sent word at the
same time to Rotrou Arch-bishop of Reuen, and to Bertrand Bishop of Nevers to meet the
King of England, in order to admonish him the last time in his Name to make Peace; and
in case he refus'd to do it, to suspend all his Dominions from Divine Service, that were
situated on the hither side, or beyond the Sea. At the same time, he dispatch'd a smart Re-
primand to the King of England, requiring him in the Name of God, and by Virtue of the
Apollitic Authority, to be reconciled with the Arch-bishop of Canterbury, and to give Peace
to the Church, if he design'd to avoid an Anathema, like to that which was pronounc'd
against the Emperor Frederick; inso-much, that those urgent Threats oblig'd King Henry to
bethink himself seriously of an Accommodation, and personally to entreat the Legates to use
their utmost endeavours to procure it.

Whereupon Thomas Becket went to meet the King, accompanied with the Arch-bishop of Sens; and his Majesty receiv'd him with such particular Marks of Kindness, as he never shew'd
him since their falling out. The Arch-bishop demanded Justice for the Indignities put upon
the Church of Canterbury, and more especially for the injury he had lately done him, by the
Coronation of his Son: The King promis'd to give Orders that that Prince should be Crown'd
again, and then Thomas Becket caus'd Intercession to be made by the Arch-bishop of Sens
(who began to speak,) that his Majesty would vouchsafe, to restore to him the Church of
Canterbury, with all the Revenues belonging to it, and to do him Justice, as to what relates to
the Coronation of the Prince his Son; he for his part, engaging at the same time, to yield
to his Majesty, all the Respect, Obedience and Submission, that is due from an Arch-bishop
to his Sovereign Prince, according to the Ordinance of God. The King accepted of those
Terms, and thus the Peace was at last effectually concluded. Afterwards the Arch-bishop of
Canterbury humbly entreated the King his Master, that he might have liberty to take leave of
the King of France, to return Thanks for the many signal Favours he had receiv'd from him.
He also continu'd some time longer in France, with a design not to pass over into England,
till he had receiv'd Information, that those Persons were actually put in Possession of the Re-
venues of the Church of Canterbury, whom he sent thither for that purpose. In the mean
while, the Arch-bishop of York and the Bishops of London and Salisbury, us'd all possible
means to break off the Agreement, and further, to incense King Henry against the Arch-bi-
shop. At that time, one Renulphus, who was the Minister of the Arch-bishop of York's Fury,
made no difficulty to pillage the Revenues of the Church of Canterbury; but neither that In-
jury nor the Coldness with which the King then treated Thomas Becket, were sufficient to divert
him from the resolution he had taken to return to England, notwithstanding the Advice of
his Friends to the contrary, and the Threats of his Enemies.

Therefore he embark'd at Calice in the end of the Year 1170. and arriv'd at Sandwich; but Thomas
before his departure, he sent into England, the Letter that the Pope had directed to him
and which he kept till that time. By virtue of that Letter, his Holiness suspended the Arch-
bishop of York with the Bishops, who assist'd at the Coronation of the young King, and ex-
communicated or suspended for divers Causes, a great part of the Prelates of the Kingdom.
The publication of that Sentence extremely exasperated the Minds of the Prelates and Eng-
lish Nobility. The Arch-bishop upon his arrival, met with divers Persons who attempted to
take away his Life; and he was no sooner at Canterbury, but some of the King's Officers ac-
companied with Renulphus and three Clergy-men, came (according to the Order they had re-
ceiv'd from the Arch-bishop of York and two other Prelates) to require him in his Majesty's
Name to absolve all the Bishops who were suspended or excommunicated; alledging, That
what he had done against them, was prejudicial to the King himself, ruin'd the Customs of
the Kingdom, and was contrary to the Tranquillity of the State. They promis'd at the same
time, That when the Suffragan Bishops of the Metropolitan See of Canterbury were absolved,
they would readily submit to his Injunctions, as far as they could do it, without impairing
the

the Dignity of the Crown. The Arch-bishop reply'd, That it did not lie in his power to repeal a Sentence pass'd by the Holy Apostolick See; but they persisted in pressing him more earnestly, and threaten'd that if he refus'd to do it, the King would revenge the Indignity on the whole Church. *Thomas Becker* proffer'd, That if the excommunicated or suspended Bishops would take an Oath in his presence, in due Form, to submit to what he should think fit to ordain, for the sake of Peace and upon account of the Respect that he bore to his Majesty, he would do all that he could in their favour. But they could by no means be persuaded to take such an Oath, without informing the King of its purport, nor to submit in such a manner to the Will and Pleasure of the Arch-bishop of *Canterbury*.

Then the three Prelates above-mention'd, went to meet the King, implor'd his Assistance, and represented to him, that the Arch-bishop of *Canterbury* had disturb'd the Peace of the Kingdom by his Arrival, openly accusing him of Arrogancy and Tyranny. The King being highly provoked by that Discourse, said in a Passion, *That he was unfortunate in meeting with none that could take Vengeance of one single Prelate, who created him more Trouble, than all his other Subjects, and endeavour'd by all manner of Means to make void his Royal Authority.* The

A Conspiracy against Thomas Becket, and his Death.

letting fall of these Words, gave occasion to four of his Courtiers to form a Conspiracy against the Arch-bishop's Life: For they immediately set out, and being arriv'd in *England*, *Becket*, and shew'd him an Order from the King, to absolve the excommunicated or suspended Bishops, and to take an Oath of Allegiance. But the Arch-bishop having refus'd it, they took up Arms, enter'd the Cathedral Church of *Canterbury*, where he was officiating, and Assassinated him at the Altar, one of the last days of the Year, 1170. which was the 52 of his Age, and the 9th since his promotion to the Metropolitan Dignity. As soon as the News of that base Act was brought to King *Henry*, he express'd a great deal of Trouble for his Death, and sent Deputies to *Rome* to assure the Pope, That he was by no means consenting to the Fact. The Pope was transported with Grief and Indignation; but the King's Deputies having depos'd upon Oath, that their Master was not at all accessory to that Murder, and that he was ready to clear himself by Oath; his Holiness contented himself only to excommunicate the Assassins and their Accomplices, and sent the Cardinals *Theodin* of *St. Vitalis*, and *Albert* of *St. Laurence*, to receive the King's Oath, and to oblige him to give Satisfaction to the Church.

These two Legates being arriv'd in *Normandy*, found the King altogether dispos'd to submit to every thing that the Church should enjoin him. He took an Oath upon the Holy Gospels, That he neither commanded nor was desirous, that the Arch-bishop of *Canterbury* should be kill'd, and that he was more sensible of Grief at his Death, than at that of the King his Father; but he confess'd, that he had been in some Measure the cause of it, by reason of the Animosity which he so often express'd against his Person, and that therefore he was ready to undergo such Penance, as the Legates should think fit to impose on him. The two Cardinals order'd him, 1. To maintain 200 Soldiers during a whole Year, for the defence of the Holy Land. 2. To revoke all Customs and Ordinances introduc'd under his Reign to the prejudice of the Church, and to reform by the Pope's advice, such as were establish'd. 3. To restore to the Church of *Canterbury* all its Revenues and Territories, and to make the same restitution to all others that were pillaged. 4. and lastly, To deliver *Spain* from the Oppression of the Infidels, in case it were requir'd by his Holiness. They likewise privately enjoin'd him, Fasting, Alms-giving and some other particular Penances. The King accepted of all those Conditions, with the Marks of an extraordinary Humility, and the Legates gave him Absolution at the Church-door. The young King took an Oath to observe the same things, obliging himself, that if his Father died without fulfilling his Penance, to perform, what was ordain'd, in his stead.

Afterwards *Thomas Becket* was canoniz'd for a Saint, *A. D.* 1173. and King *Henry* being attack'd by his unnatural Son, who rebell'd against him, implor'd his Assistance, going bare-footed to his Tomb, as it were an humble Suppliant.

There are still extant Six Books of the Letters of this Prelate, and of those that were written to him during his Troubles, which were collected by *John* of *Salisbury*, published by *Christi-anus Lupus*, and printed at *Bruxels* in *Quarto*, *A. D.* 1682. with a Relation of his Life, taken out of four contemporary Authors, viz. *Herbert* his Clerk, *William* of *Canterbury*, the Abbot *Alanus* and *John* of *Salisbury*. The Life and Actions of that famous Man, sufficiently shew his Character, viz. That he was resolute, of an undaunted Courage, and inflexible to the highest degree; and his Letters, that he was eloquent, had the Art of stirring up the Affections, and was endu'd with pious and generous Principles.

CHAP. XL.

An Account of the Lives and Writings of the principal Authors who flourish'd in the Twelfth Century.

G E F F R E Y Abbot of V E N D O M E.

GEFFREY was a Native of Angers descended of a noble Family, was educated by Garnier Arch-deacon of that City, and enter'd very Young, into the Monastery of Vendome, which was founded A. D. 1050. by Godfrey Martel Count of Angers. A little while after, he was made Abbot in 1093. being as yet only a Deacon. *Ives of Chartres* gave him the *Benediction*, and exacted of him an acknowledgment, that he should be subject to the Jurisdiction of the Bishop of Chartres. However, that Abbot soon repented of what he had done, and caus'd himself to be freed from that engagement by the Pope; neither could his Successors be induc'd to renew it, because the Monastery of Vendome depended immediately on the Holy See. To discharge that Obligation to his Holiness, *Geoffrey* took a Journey to Rome, the same Year that he was constituted Abbot, where he did Pope Urban II. a very notable piece of Service, in supplying him with means for the recovery of the Palace of *Lactarius*, out of the Possession of *Ferruchius*, who kept it for *Guibert* the Antipope: He receiv'd the Order of Priesthood from the Hands of that Pope, who made him Cardinal of *St. Prisca*. Afterwards returning to France, in 1094. laden with Honour, he took upon him the Government of his Monastery of Vendome, and was employ'd in the Administration of the most important Affairs of the Church and State. He was invited by the Popes to divers Councils, and was chosen by *Lewis* the Great King of France, to be Arbitrator of a Difference that arose between that Prince and the Count of Angers. He vigorously maintain'd the Interests of the See of Rome; pass'd over the Alps Twelve times for the Service of the Popes; was taken Thrice by his Enemies, and at last for his own part, was involv'd in many Law-suits, with Bishops, Abbots and secular Lords, about the Rights and Possessions of his Monastery, which he preserv'd entire, and even augmented considerably. 'Tis not precisely known in what Year he died, but he was still living in the time of Pope *Honorius II.* A. D. 1129.

The first Book of the Letters of this Abbot contain 31 directed to the Popes Urban II. *Paschal II.* *Calixtus II.* and *Honorius II.* and to the Legates of the See of Rome. They are almost all written for the preservation of the Immunities and Possessions of his Abbey, demanding the Protection of it of the Popes, as a Right unquestionably belonging to him; in regard that all the Revenues of his Monastery by its Foundation, were an allodial Tenure of the Holy See, for which he paid a certain Duty.

In the second Book are compris'd 32 Letters directed to *Ives* Bishop of Chartres, and to *Geoffrey* his Successor, in the greatest part of which he vindicates the exemption of his Monastery, avouching that it depends solely on the Holy See; that the Bishop of Chartres has no right either over their Persons or Possessions; that they are not to be look'd upon as † *Accepala*, because they have *Jesus Christ* for their Head, and after him the Pope; that the Promise he made to *Ives* Bishop of Chartres, was extorted by surprize, and afterwards declar'd null by Pope Urban. Some of those Letters relate to the Contents that he had with the Monks of *Marmoutier*, and the Countess of Vendome. In the Nineteenth, he discusses the Question concerning the Reiteration of Extreme Unction, and concludes with *Ives* of Chartres, that it ought not to be re-iterated, by reason that it is a Sacrament. † *Desist* sure of a Head.

The Third Book comprehends 43 Letters written to several Bishops, more especially to those of Angers and Mans: Some of them purely relate to Morality, others to the Monastical Discipline, and many others to particular Affairs. 'Tis asserted therein that a Monk accused by his Abbot, ought not to be left to his arbitrary Proceedings. This Author likewise vigorously opposes the Investitures; shews that Bishops are forbidden to exact a yearly Salary, for the use of the Altars, which they grant to Monks; and lastly observes, that 'tis reasonable, that those Churches which have Possessions in the Territories of other Churches, should pay the Tithes of them to the latter.

The Fourth Book contains fifty Letters directed to Abbots or Monks, which for the most part relate either to Morality, or to particular Affairs; among which the 47th directed to *Robert d' Arbrisselles* has been much talkt of. It is written to advertise that Abbot Founder of the Order of *Fontevault*, that there was a report concerning him, about a Business, which did not tend to his Credit, and which he ought speedily to reform, if that report were really true, viz. That he convers'd so familiarly with Women, that he permitted them to co-habit with him; that he kept private Correspondence with them; and that he was not ashamed even to ly with them, under pretence of mortifying himself by enduring the Stings of the Flesh, which is a new kind of unheard of Martyrdom, but very dangerous, and of a very bad

bad Example. We have also in our possession another Letter written by *Marbodius* Bishop of *Rennes*, which passes the same Censure on *Robert d'Arbriffelles*. Indeed these two Letters plainly prove, that the Enemies of *Robert* had caus'd those false Reports to be spread abroad against him; but they are no proof that he was guilty of such enormities as were laid to his charge, and his Conduct is sufficiently justify'd, by the advantageous testimonies that are given of him by the Writers of that time, who look'd upon him as a Man of great Sanctity.

However, the Monks of *Fontevault* imagin'd, that the better to vindicate the Memory of their Founder, it was requisite to call in question the truth of those two Monuments, and to make them pass for spurious Pieces. Father *Mainferme* has exhibited this Charge against them in the Name of his Colleagues, and has made it a part of the Subject of his Book call'd, *The Buckler of the Order of Fontevault*. Amongst all the Conjectures alledged by him against *Geffrey's* Letter, there is only one direct, that deserves any consideration, viz. that *Abaelard* in one of his Letters, says that *Roselin*, of whom we have made mention in the preceding Century, wrote an invective Epistle against that excellent Preacher of *Jesus Christ Robert d'Arbriffelles*, whence Father *Mainferme* concludes it to be that of *Geffrey*, or that of *Marbodius*, or perhaps both; but he has mistaken *Abaelard's* meaning: For that Author does not say, that *Roselin* compos'd one or two Letters under the Name of another Person, to declaim against *Robert d'Arbriffelles*, but that he wrote a Letter against him and *St. Anselm*, so that this has no relation to those of *Geffrey* and *Marbodius*. As for that of *Geffrey* now in Question, it cannot be denied but it belongs to him; for, 1. 'Tis apparently his Style, and if it be never so little compar'd with the others, we shall soon be perswaded, that it was written by the same Author. 2. It is not only extant in the Manuscript of *Mans*, which Father *Sirmend* made use of; but also in Two other Manuscripts, viz. one in the Library of *Christina* Queen of *Sweden*, and the other in that of *Santa Croce* at *Florence*, which are refer'd to the time of *Robert d'Arbriffelles*; Father *Mabillon* having also seen and cited the latter in the Relation of his Voyage to *Italy*.

In the fifth Book are contain'd 28 Letters directed to divers particular Persons, which are full of moral Discourses and Compliments. In the Sixteenth, he asserts the necessity of making Confession of all sorts of Sins; and in the last, he maintains, that a Man, who has once assum'd the Monastick Habit, and liv'd for some time in a Monastery, cannot return to a secular course of Life, altho' he made no express Profession nor receiv'd the Benediction.

These Letters are follow'd by several Tracts about divers Ecclesiastical Affairs; the First of which is a Treatise of the Body and Blood of *Jesus Christ*, in which he endeavours to prove the changing of the Bread and Wine into our Saviour's Body and Blood in the Eucharist; so that after the Consecration, nothing remains of the matter or substance of the Bread and Wine, but only the outward appearances, and that 'tis really the very same Body of *Jesus Christ*, that was born of the Virgin *Mary*, and which suffer'd on the Cross. He adds, That the Wicked receive it in the Sacrament, but do not receive the Effects nor Graces of it, which are only bestow'd on those, who are in a state of Righteousness.

The Second is made about the Election of Bishops and against the Investitures: He maintains in the former, that as Baptism makes a Christian, so Election and Consecration constitute a Bishop; and as it is impossible to be a Christian without receiving Baptism, so it is likewise impossible to be a Bishop without Election and Consecration. That those two Qualifications are so absolutely necessary, that Consecration without Election, and Election without Consecration, are not sufficient to make a Bishop: That Consecration supposes a Canonical Election, and that whosoever receives it without being Canonically Chosen, is rather Curs'd than Consecrated; by reason that nothing can disannul the Order of Election and Consecration establish'd by *Jesus Christ*, who himself chose and consecrated his Apostles: That the Clergy supply our Saviour's Place in the Election and the Bishops in the Consecration: That all the other Christians have a right to demand a Bishop, but they cannot Elect nor Consecrate him: That upon that account, all those who aspire to Ecclesiastical Preferments, by any other means, than Canonical Election, subvert the Order of the Church: That the Church of *Rome* cannot dispense with that Institution, or permit it to be done otherwise; because the Pope cannot do that, which *St. Peter* himself had no power to do. Now *Jesus Christ* only empower'd *St. Peter* to bind that which ought to be bound, and to loose that which was of necessity to be loosed, and not to loose that which ought to be bound, or to bind that which ought to be loosed; and when *St. Peter* was about to act otherwise, *St. Paul* tho' a Novice in the Faith, withstood him to the Face: Lastly, that the Church of *Rome* ought not to repeal the Laws establish'd in the Holy Scripture, but to maintain them, nor to make use of the Power given by *Jesus Christ*, according to a capricious Humour, but according to our Saviour's Tradition.

Afterwards he pass's to the Investitures, and says, That to know the Doctrine of the Catholic and Apostolick Church, as to that Point, 'tis requisite only to peruse the first Article of the Council, held under *Gregory VII.* in which that Pope excommunicates and treats as Hereticks all those Clergy-men, who shall presume to receive the Investiture from the Hand of Laicks: That that sort of Heresy is a more heinous Crime than Simony, in regard that Simony is only practis'd in secret, but the Investitures are always made publicly: That the Apostles

Apostles forbid Laicks to assume the Power of conferring Ecclesiastical Orders, and that therefore the Investiture, which is a Sacrament or sacred Sign, by which the Bishop is distinguished from other Men, and put in possession of the Government of the Church, ought not to be receiv'd from the Hands of Laicks, but from that of the Clerk, who perform'd the Consecration: And in fine, that Lay-men, who cannot administer the Sacraments of the Church, ought not to deliver the Ring and the Pastoral Staff, which are Sacraments, such as the Salt and Water, the Chrism and the Consecrated Oils, when they are Administer'd by those who have a rightful Power, and with the requisite Ceremonies.

The Third Tract is written in like manner against the Investitures, in which he repeats the same Arguments, and concludes that they are to be reputed no less Heresie, than Simony.

He continues to handle the same Matter in the Fourth Tract, and proves that Kings cannot confer the Investiture even of spiritual Benefices, with the Ring and Staff; because it is an Ecclesiastical Ceremony, and that to speak properly they cannot bestow the Investiture of Ecclesiastical Possessions, by reason that they already belong to the Church. But he acknowledges that after a Canonical Election and Consecration, they may grant the Royal Investiture of Church Revenues, and put him that has the Title, in possession of them, affording him their Assistance and Protection, which may be done by certain outward Signs, that are not at all prejudicial to the Rights of the Church: And lastly that it is not expedient to Excommunicate Princes upon that account, in regard that such proceedings, would occasion a greater Mischiefe.

In the following Tract, he lays down a Principle, which also has relation to the business of Investitures, viz. That Condescension may be sometimes allow'd, and the granting of Dispensations; but 'tis requisite that it be done with a good intention for the Benefit of the Church, or in case of necessity, and not for Money or Favour; and that that which is absolutely evil, ought never to be tolerated or permitted.

In the Sixth, he maintains three Principles, viz. That the Church ought to be Catholick; Free and Chaste: That *Quatenus* Catholick, it can neither be Bought nor Sold; that as it's Free it ought not to be brought into Subjection to any Secular Power; and that as 'tis Chaste, it ought not to be corrupted with Presents.

The Seventh Tract contains certain Allegorical Explications of the Ark of the Covenant, and of the Tabernacle with reference to the Church.

In the Eighth, he explains, what are the effects of Baptism, Confirmation, Extreme Unction, and the Eucharist. He says, That Baptism remits Sins by the Vertue of the Holy Ghost, That in Confirmation the Holy Ghost is invoked that he would vouchsafe to take up his abode in the Habitation which he has Sanctified; that he would also Defend and Protect it: That that Sacrament is Administer'd by the Bishops to shew, that it gives the highest Perfection: That the Extreme Unction of Sick Persons confers on them Remission of Sins; to the end that Christians may obtain Mercy both in their Life time, and at the hour of Death: And lastly, That in the Communion of the Body and Blood of *Jesus Christ* the Christian Soul is Healed of all the Diseases of its Vices, re-establish'd in a State of Everlasting Salvation, and made one Body with *Jesus Christ*.

In the Ninth, he Treats of the re-iteration of the Sacraments, and says, That those are not reiterated; in which it seems, as if there were an intention to begin again that which was already done; but the same Ceremony may be re-iterated when 'tis perform'd for a different end, and has another effect: That therefore the Holy Chrism is put on the Fore-head, after having anointed the top of the Head with it; because those several Unctions produce different Effects: But that Extreme Unction cannot be re-iterated by reason that it is a Sacrament.

In the Tenth, he proves, That the Bishops ought not to exact any thing for Benedictions and Ordinations, and asserts it to be a kind of Simony in a Bishop, not only to receive Money for the Benediction of an Abbot, but also to exact of him an acknowledgment, by which he binds himself by promise to his Diocesan.

The Eleventh is a Contrition about the manner how Monks ought to proceed in accusing others, and in defending themselves in their Chapter.

In the Twelfth, he explains in a few words, three Vertues necessary for Pastors of the Church, viz. Justice, Discretion and Fore-sight.

The Thirteenth and Fourteenth, are certain Dialogues between God, who upbraids the Sinner with his Ingratitude, and the Sinner, who acknowledges his Offences, and implores the Mercy of God.

The Fifteenth and Sixteenth, are Prayers made by a Sinner to God, in which he humbly sues for his Mercy, and begs pardon for his Transgressions.

These Tracts are concluded with four Hymns or Profes, viz. one directed to the Virgin Mary, and the three others on the Repentance of *Mary Magdalen*.

All these Works are follow'd by eleven Sermons on the Nativity, Resurrection and Ascension of *Jesus Christ*; On the Purification and Festivals of the Virgin Mary; On *Mary Magdalen*, whom he confounds with the Sinner; On the penitent Thief; and on *St. Benedict*. These
Sermons

Sermons are dry and barren, containing nothing that is Eloquent; and indeed, generally speaking, all the Pieces of this Author are not written with much Elegancy or Politeness. However his Compositions are very natural, and his Explications easy and familiar. Father *Sirmond* caus'd them to be printed at *Paris* A. D. 1610. from two Manuscript Copies, and annex'd Annotations on the Letters, which are very serviceable to make known the Persons, and to illustrate many Historical Matters of Fact that are mentioned therein.

HILDEBERT

Bishop of Mans, and afterwards Arch-bishop of Tours.

Hildebert
Bish^p of
Mans.

HILDEBERT Born at *Lavardin* in the Diocess of *Mans*, of Parents of mean Condition, joyn'd the Study of the Liberal Sciences to that of Divinity, and was chosen Bishop of *Mans*, A. D. 1098. His first Exercises of the Episcopal Functions were disturbed by the War that broke forth between *William II. Sirnam'd Rufus* King of *England*, and *Helie* Count of *Mans*, who being taken Prisoner by that Prince, the City of *Mans* fell into the Hands of *Foulques* Count of *Angers*. The King of *England* was Marching at the Head of an Army to take it, when the Bishop and Inhabitants, fearing lest the Count of *Angers* should make an Agreement at their Cost, Surrendred it to him, on Condition that their Count should be set at Liberty. Afterwards the Count having got together some fresh Troops, re-enter'd the City of *Mans*, and Besieg'd the Forts that were possess'd by King *William's* Forces; but he was repuls'd, and the King remain'd Master of the City. *Hildebert* was accused of having been concern'd in that enterprize, and oblig'd to pass over into *England* to clear himself. The King enjoy'd him to cause the Towers of his Church to be pull'd down, and *Hildebert* returning with that Order, found his Church laid waste by the outrages that were committed against the Clergy, by the pillaging of its Revenues and the burning of the City. But the King of *England* dying a little while after, A. D. 1100. Count *Helie* re-took the City, granted a Composition to the King's Soldiers, who were in the Forts, and re-establish'd Order and Peace in those Parts. When *Hildebert* saw his Native Country restor'd to its former Tranquillity, he undertook a Journey to *Rome*, and went to visit Pope *Paschal II.* by whom he was very kindly entertain'd and returned from *Rome* laden with Honours and Preferments. Some time after, he was apprehended at *Nogent le Rotrou*, where he went to bear the last Will and Testament of the Count of *Rotrou*, who was detain'd Prisoner at *Mans*. At last having procur'd his Liberty, he solemniz'd the Consecration of the Cathedral Church of *Mans* newly re-built, and continu'd to Govern his Diocess in Peace, till the Year 1125, when he was translated to the Arch-bishoprick of *Tours* after the Death of *Guillebert*.

Hildebert, not long after his Promotion to that Dignity, fell out with *Lewis* the Gros, King of *France*, having refus'd to dispose of the Benefices belonging to that Church, more especially the Deanry and Arch-Deaconry at the pleasure of his Prince, who caus'd the Revenues to be seiz'd on, and prohibited him to enter his Dominions. The Person who was nominated Dean, was at variance with the Canons, who were maintain'd by the Court, which gave occasion to disturbances in the Church of *Tours*. At last these dissensions being appeas'd, he was restor'd to the King's Favour, and died, A. D. 1132, after having possess'd the Episcopal See of *Mans* 27 Years, and the Metropolitan of *Tours*, six Years and as many Months.

The Letters of this Author are the most valuable Pieces amongst his Works. They are written in a fine Epistolary Style, after a very Natural manner, and contain divers Important Points of Morality, Church-Discipline and History. We shall here produce the Extracts of those that Treat of these Matters, omitting the others which relate to meer Compliments, or to particular Affairs, such as the six first.

Therefore we shall begin with the seventh, in which the Author determines, That a Virgin Betroathed before she was Marriageable, whose Husband died without knowing her Carnally, cannot Marry the Brother of her former Husband; because Marriage does not consist in Carnal Copulation, but in the consent of the Parties. The seventeenth is likewise written on the same Subject.

In the Ninth, he declares, That he refus'd to assist at the Consecration of one who was chosen Bishop of *Angers*; because he was a Young Man, and not as yet in Orders, and was not Canonically Elected by the Clergy, but proclaim'd in a Popular Tumult, against whose Election, the Dean, the Chanter, the Arch-Deacons, and the greatest part of the Chapters had protested. He declares the same thing to that Elected Person in the Twelfth and Thirteenth Letter, and exhorts him not to suffer himself to be Consecrated.

By the Fourteenth, he deposes a certain Person, who had given Money, to be Ordain'd a Deacon.

The Eighteenth, is a Letter directed to *Paschal II.* and Compos'd with a great deal of Art, to excuse the Canons of *St. Martin* at *Tours*, who had given offence to the Pope, by insisting too much on their Privileges.

In the Nineteenth, he excuses himself for not being able to be present in a certain Council, by reason that his Church and City were pillag'd and oppress'd by the Tyranny of the Councils; alledging also, that he was oblig'd to pass over into *England*, to give an Account why he refus'd to demolish the Towers of his Church; and that he was ready to undertake another Voyage to *Rome*, which would put him out of a Capacity of detracting the Charges, that were requisite for a Journey to the Council.

In the Twenty first, he entreats a certain Bishop of *England* to furnish him with St. *Anselm's* Disputation against the *Greeks* in the Council of *Bari* concerning the Procession of the Holy Ghost, and returns thanks to that Prelate, in the following Letter, for sending it to him.

In the Twenty third, he intercedes with an Abbot, in behalf of a Monk who return'd to his Monastery, after he had left it, to treat him favourably.

In the Thirtieth, he sharply reproves a Priest, who caus'd a Person to be put to the Rack, whom he suspected to have committed a Robbery.

In the Thirty first, he gives excellent Instructions to a Lady who had forsaken the Vanities of the World, and in the Thirty Third, he reprehends a certain Rich Lord for his Pride and Covetousness.

In the Thirty fourth, he declares that he refus'd to approve the intended Marriage of a Count with one of his Kinswomen; altho' it might put an end to a War that was carry'd on between him and his future Father-in-Law.

In the Thirty sixth, he represents to a Christian Virgin the advantages of a single Life, and gives her wholesome Advice, more especially relating to the Virtue of Humility.

In the Thirty Seventh, he comforts a certain Person, who was much troubled, in regard that he was diverted from the Contemplative Life, to take upon him the Pastoral Charge, and shews, by Examples taken out of Holy Scriptures, that it is profitable to joyn the Active to the Contemplative Life.

In the Thirty eighth, he acquaints the Bishop of *Angoulême* the Pope's Legate, with the Irregularities of the Monks of *St. Etren*, to the end that he might lend him Word, after what manner he ought to proceed against them.

The Thirty ninth, is a Circular Letter written to the Bishops and Priests, and in general to all Christians concerning his Imprisonment. He was sent for by the Count of *Retrou*, who was then a Prisoner; and having receiv'd his Confession, with his last Will and Testament by which that Noble-man bequeath'd his Estate to the Church, carry'd that Will to his Mother, who gave him good Entertainment. But the next day, *Hildebert* himself was taken Prisoner by Count *Hubert* Chancellor of *Retrou*, who detain'd him, notwithstanding the entreaties of the Inhabitants of the Country and the Sentence of Excommunication publish'd by the Bishop of *Chartres*, and would not release him till he paid his Ransom. He declares that such an Act is unworthy of a Bishop, and that he chose rather to lose his Life, than to redeem it with Money.

In the Fortieth, he exhorts *Serlo* Bishop of *Seez* to Excommunicate *Hubert*, who kept him in Prison.

The Forty first contains wholesome Instructions to a Young Widow, who after having lead a disorderly Life for some time, devoted her self to God. He furnishes her with proper Remedies against Temptations.

In the Forty second, he advertises a Bishop, that *Lisard* ought not to be Excommunicated for committing Sacrilege and a Rape; since the Virgin whom he took to Wife, was only put into a Monastery, to be instructed, and in regard that she left it to Marry him, by the Order of her Mother and Aunt.

In the Forty fourth, he determines, that a Priest, who offer'd the Sacrifice of the Mass, with ordinary Bread, having no other at Hand, ought to be punish'd, rather upon the scandal he had given, than for the Fault, which was not great.

In the Forty ninth, he commends the Action of a Bishop, who had hinder'd the removing of certain Persons out of the Church, who had taken Sanctuary therein.

The Fifty first, is a large Confutation of a certain Person, who reviv'd the Error of *Vigilantius*, and maintain'd, that the Invocation of Saints was unprofitable, because they do not hear our Prayers, and have no knowledge of Transactions on Earth. This Man gave it out, that *Hildebert* was of his mind; which oblig'd him not only to disown that Opinion, but also to shew, by the Testimony of the Fathers, that the Saints hear our Prayers, and that they make Intercession for us with God.

In the Fifty third, he excuses himself to *Clarembaldus* Canon of *Oxford*, for not having sent to him sooner, the History of the Miracles which happen'd in that City, because they had slip out of his Mind: He gives him to understand, That the second *Memorandum*, which he directed to him, contain'd some of the same Miracles, with different Circumstances; but nevertheless, he did not judge it expedient to alter his first Relation, yet he left him at liberty, either to correct or to suppress it according to his Discretion.

In the Fifty fifth, he congratulates the Bishop of *Clement*, for bestowing an Arch-deaconry, on one of the Sub-deacons of the Church of *Mans*, a Person very worthy to be promoted to that Dignity, upon account of his Learning and Virtue; and declaims against the Custom that was introduced to retain Spiritual Livings in a Family, as it were by right of Succession; citing divers Passages against that Abuse.

The Fifty sixth, is a consolatory Letter to a King, upon occasion of the Death of his Son. It contains divers excellent Moral and Christian Maxims, touching the Constancy, with which Wise and Christian People ought to bear Afflictions.

In the Fifty ninth, he dissuades a certain Count, from undertaking a Voyage to *St. James of Compostella*, because his Duty oblig'd him to continue in the Country, where his Presence was necessary.

In the Sixtieth, he writes to the Bishop of *Chartres*, with reference to a Priest, who having been attack'd by a Robber, knock'd him on the Head with a Stone, so that he died of the Wound. His Bishop after having suspended him for seven Years from the Celebration of Divine Service; at last consulted *Hildebert*, to know whether he ought to restore him to his Functions. The latter declares, That it seem'd to him, that a Priest who has committed Man-slaughter, ought no longer to offer the Holy Sacrifice, although he did it in his own defence. He maintains with *St. Ambrose*, That it is not lawful for one Man to kill another, even in defending his own Life; and although it were permitted, yet it ought not to be done. He concludes, That if the like case had happen'd to one of his Diocesans, he would have refer'd the Matter to the Holy See,

In the Sixty first, he reproves certain Monks, who refus'd to entertain the Bishop of *Chartres* at their Table: He shews, that the perfection of the Monastick Life does not consist in performing the outward Duties, but in the Practice of Humility and Charity: As for what those Monks alleg'd as an Excuse for their neglect, viz. That they were not able to give Entertainment to the Bishop, by reason of their Poverty; he asserts, That they ought to sell or pawn the Ornaments of their Church, to exercise Hospitality towards their Diocesan.

In the Sixty second, he recommends to a Widow, who had devoted her self to God, the giving of Alms to the Poor.

In the Sixty third, he commends the Countess *Adela*, in regard that after her Conversion, instead of undertaking a Pilgrimage to the Holy Land, she had embrac'd the Monastick Life.

In the Sixty fourth, he censures the Custom of a Monastery, where both the Species of the Eucharist were not administer'd separately; but that of the Bread steep'd in the other of the Wine. He maintains, That the lost Bread which our Saviour gave to *Judas* was not the Eucharist,

In the Sixty fifth, written by *Hildebert*, as well as the next, after his Translation from the Bishoprick of *Mans* to the Arch-bishoprick of *Tours*; he acquaints the Pope, That he had taken a Journey to *Bretagne*, where he held a Synod at *Nantes*, A. D. 1127. for the Reformation of the Church, chiefly as to what concerns incestuous Marriages, and the Succession of Relations to Ecclesiastical Preferments: That the Prince had remitted in that Synod, the Right which was claim'd by the Lords to seize on the moveable Goods of deceased Persons, and even his own Royal Prerogative, by virtue of which all manner of Wracks at Sea belong to his demesne: That it was also ordain'd, That the Bishops should publish in their Synods, and the Priests in their Churches, That those who presume to contract unlawful Marriages, for the future, shall be excommunicated; and that the Children born in such Wedlock were declar'd illegitimate: That the Ecclesiastical Constitutions were reviv'd, concerning the Qualities requisite in Persons, who design to receive Orders: That it was prohibited to ordain the Sons of Priests, unless they turn'd Regular Canons or Monks; and that as for those who were already ordain'd, they were not allow'd to serve their Fathers Parishes in that Quality, lest they should find means to succeed them: And lastly, That very strict Prohibitions were made that Benefices should be transmitted, as it were by Succession. He entreats the Pope to confirm what they had done, more especially the Resignation that the Prince had made of his Right to the Shipwracks. Pope *Honorius II.* grants him this Confirmation in the Letter which immediately follows that of which we have but now made mention.

In the Sixty seventh, he complains to that Pope, that the King of *France* had confiscated the Revenues belonging to his Church, and would not suffer him to enter the Territories of his Kingdom, because he refus'd to dispose of the Benefices according to the pleasure of that Prince. He likewise wrote to him about the Contests that happen'd in the Church of *Tours*, between the Dean and some of the Canons, which was carry'd on to that height, that one of the Canons was maimed, by one of the Collegues and by the Dean's Friends. The latter was accus'd of being accessory to the Fact, but he deny'd it, and no Proof being brought against him, he clear'd himself by his own Oath, and by that of seven other Priests.

In the Sixty eighth, he tells the Pope, that he had done what his Holiness requir'd of him, having restor'd *Bracerius* to his Prebend, which he deserv'd to lose, by reason of the enormity of his Crimes, and in sending to him *Radulphus* Dean of *St. Maurice*, of whom mention is made

made in the preceding Letter. He justifies the Innocence of that Dean, and acquaints the Pope with the Judgment pass'd in his favour.

In the Sixty ninth, he entreats the Pope to confirm a Donation, that the King of England made to the Church of *Fentevaux*.

In the Seventieth, he comforts the Queen of England for her Barrenness, and gives her to understand, that she ought not to look upon it as a disgrace, but as the means of procuring her Salvation, by adopting the Poor for her Children.

In the Seventy first, he exhorts to perseverance, a Countess, who had quitted worldly Affairs to embrace the Monastick Life.

The Seventy fourth, is a Reprimand given to a Clergy-man, who did not lead a regular Course of Life.

In the Seventy fifth, he complains that none of his Friends undertook to maintain the Interests of his Church, in the Court of the King of France.

In the Seventy ninth, he detrimines, That Nuns who live in a Monastery, ought not to go out of it alone, but accompanied with one of their Matrons: He reproves those who act otherwise on Holy-days; and observes, that about thirty Years were pass'd since he wrote a Treatise of Virginity. Lastly, he declaims against some Nuns, who dwell in private Houses, to lead a more dissolute Course of Life.

The Eightieth, is a Letter by *Marbodius* Bishop of *Remes*, which we shall mention in its proper place.

The Eighty second is an excellent Letter directed to Pope *Honorius*, in which he expresses himself with Submission and Freedom, against the Appeals made to the See of *Rome*, which were so frequent in that Age. He entreats him at first not to be offended at his Letter, nor to attribute that to Presumption, which he was oblig'd to do by necessity, and left the Church should be oppress'd by force of Arms; the effects of which he himself knew by Experience. He adds, that he has reason to hope that his Remonstrance will not be unacceptable to him, because it is written for the sake of Justice. Afterwards he declares, That that Custom was never approv'd on the hither side of the *Alpes*, and that it is not an Article ground'd on the Ecclesiastical Laws that all sorts of Appeals should be receiv'd at *Rome*: That if that Innovation prevail, the Authority of the Popes will be disannull'd, and the whole vigour of Church-Discipline will be subverted: "For (says he) where is the Oppressor that does not enter an Appeal, as soon as he is threaten'd with an *Anathema*? Where is the Clerk who will not continue in his exorbitant Courses, defending himself by a declinatory Appeal? Or by what means can the Bishops inflict any Punishment for the least Act of Disobedience? An Appeal will certainly put a stop to his Censure; weaken his Constancy, baffle his Resoluteness, impose Silence upon him, and cause all manner of Crimes to go unpunished. However, *Hildebert* owns, that the Church on the hither side of the *Alpes* has acknowledg'd some Appeals, and 'tis but reasonable that those who have lawful Grievances, should get them redress'd by that means, as also that these Persons, whose Judges are their Enemies, or suspected, or who fear the Outragiousness of the People, should have the same liberty to secure themselves: But he maintains, that Appeals which are only enter'd on purpose to put a stop to the Course of Justice, and to procrastinate Affairs, ought not to be authoriz'd; and therefore he entreats the Pope no longer to admit any of that Nature.

The Eighty third Letter, which is the last of this Collection, does not belong to *Hildebert*, but is part of the Preface written by *Ives of Chartres* on his Decree. Therefore that Piece was only inserted amongst *Hildebert's* Letters by a Mistake.

Father *Dacbery* publish'd in the Fourth Tome of his *Spicilegium*, Nine Letters of *Hildebert*, among which are Three very eloquent ones about the Imprisonment of Pope *Paschal II.* and afterwards the same Author set forth Fifteen others, which are annexed in the end of the Thirteenth Tome. There are some amongst these last, that relate to the Persecution which *Hildebert* suffer'd by reason of the displeasure of the King of France, and the Quarrel that arose between the Dean of *Tours* and his Canons. In the Ninth, he entreats the Pope not to grant the Pall to the Bishop of *Dol*.

Hildebert's other Pieces, are two Hymns on our Saviour's Nativity; A Paraphrase on the Canon of the Mass in Verse; A Sermon on these Words of *Isaiah*, Chap. 35. *Then the Eyes of the Blind shall be opened*; Another on these Words of *Jesus Christ* in *St. Luke*, Chap. 12. *Unto whomsoever much is given, of him shall be much requir'd*; A Synodical Discourse to his Curates. All these Works and Letters are extant in the Collections call'd *Bibliotheca Patrum*.

There are also to be seen in different places, some other Works attributed to *Hildebert*, viz. The Life of *St. Hugh* Abbot of *Cluny*, in the *Bibliotheca Cluniacensis*, publish'd by *Du Chesne*; The Epitaph of *Beveger*, refer'd to by *William of Malmesbury*; A Letter written to *Reginald* the Monk, and the Preface to the Life of *St. Radegonda*, set forth by Father *Mabilon* in the First Tome of his *Analecta*, with the beginning of that Life, of which that Father has a Manuscript Copy in his Possession. *Rosweida* makes mention of the Life of *St. Mary the Egyptian*, in Verse by *Hildebert*, which (as they say) is kept in the Library of *Lipsick*. There are also in the Libraries, several Tracts ascribed to *Hildebert*, but we have lost his Treas-

life of Virginitie. Besides these Works, Father *Hamney* has likewise published some in his Collection, which he attributes to *Hildebert*, but it is not probable, that they belong to that Author.

The other Works of *Hildebert*, fall very much short of the Elegancy and Politeness of his Letters. His Poetical pieces are gross; neither has he observ'd the Rules of Quantity. His Sermons are written in like manner, in a weak and very mean Style. However he was a noted Prelate, who shew'd a great deal of Prudence, Discretion and Constancy in the Management of Affairs, during the whole Course of his Life.

G U I B E R T *Abbot of Nogent.*

Guibert
Abbot of
Nogent.

GUIBERT Abbot of *Nogent sous Coucy*, was born in a Village belonging to the Diocess of *Beauvais*, of a rich and noble Family. He lost his Father *Evard* in his Youth, and was brought up by his Mother, who took a particular care of his Education; but having afterwards retir'd to a Monastery, and being inform'd, that her Son did not follow the Instructions she had given him, she oblig'd him to take Lodgings in the Abby of *St. German* in the Diocess of *Beauvais*, to live under the conduct of his old Tutor, who became a Monk in that Abbey. *Guibert* did not continue long there, before he had an inclination to assume the Monastick Habit, and actually put that Design in execution, contrary to the Advice of his Mother and Tutor. After having turn'd Monk, he was afflicted with many Temptations, but at last was deliver'd from them, by the means of Prayer and Study, and was chosen Abbot of *Nogent sous Coucy* in the most remote part of the Diocess of *Laon*, where he died in 1124.

A certain small Tract about Preaching, is usually prefix'd to *Guibert's* Works, being the Preface to his Moral Commentaries on the Holy Scripture, which is full of Instructions, and very methodical. He begins with observing, that it is very dangerous for a Person obliged to Preach by the Duty of his Function, to neglect the performance of that Duty, by reason that as it is a matter of pernicious Consequence to shew bad Examples; so it is a very great Offence, not to endeavour to contribute somewhat to the reclaiming of Sinners by wholesome Instructions. He adds, That Men have different Motives to abstain from Preaching; that some are induc'd to do it by Pride, for fear of passing for Preachers, a Quality commonly reputed contemptible in the World; others by Envy, not to communicate their Knowledge to others, and others by Disguist or Slothfulness, in regard that they do not think themselves to lie under any Obligation, because they have no cure of Souls. He maintains, that all Christians, who have attain'd to any Knowledge of the Holy Scriptures, are oblig'd to Preach the Word of God, and that they ought to propose no other end of their Preaching, but God himself, who is the Subject of it: That Bishops, Abbots, Curates and all Christians in general, are not only oblig'd to abstain from doing Evil, and from giving bad Examples, but are also under an obligation to do all manner of Good that lies in their power, both by their Example and Doctrine. He concludes from that Principle, that the practice of Virtues and the Instruction of others ought to be join'd together: Thus a Preacher ought to lead an innocent Life, and he who lives well, ought to apply himself to the instructing of others.

This Author advices that Preaching be preceded by Prayer, to the end that the Soul inspir'd with the Love of God, may ardently express the Sentiments it has of God, to inflame the Hearts of the Auditors with the same Zeal, with which it is transported it self. "For" (says he) a Discourse pronounced in a luke-warm and languid manner, not being agreeable even to him that pronounces it, cannot give satisfaction to the Hearers; and it would be wonderful, that a Discourse deliver'd by a Person who is not animated himself, should be capable of animating others. Care ought also to be taken (continues he) since the Word "is spread abroad according to the effusion of the Heart, that the Discourse be not too tedious by reason of its length, and do not clog the Auditors: Therefore how fervent soever the Zeal of the Preacher may be, how copious soever his Subject, how strong soever his Memory, and how extraordinary soever his fluency of Discourse, yet he ought to have regard to the weakness of his Auditors, and to consider, that 'tis more commendable to lay down a few Truths, which will be receiv'd attentively, than to deliver an infinite number of Things, that cannot be retain'd; and that 'tis expedient to leave off before his Auditors be tir'd, to the end that when there shall be an occasion to Preach to them at another time, they may be dispos'd to hearken to his Doctrine. He likewise admonishes Preachers, that they ought to render their Sermons profitable both to the Ignorant and to the Learned, and to explain the Matters they handle in such a manner, as may be intelligible to all sorts of Capacities; and that it is requisite, to intermix some Sentences taken out of the *Old Testament* in their Discourses, because they appear new, and serve to stir up the Affections of their Auditors.

Afterwards he treats of the Subjects that ought to be chosen by Preachers, and refers them to the Four senses of Scripture, viz. the Literal, the Allegorical, the Tropological and Analogical.

gogical. He observes, that altho' Allegories mingled in the connection of a Discourse be agreeable, and it be sometimes convenient to explain the literal sense of some Passages of Scripture; nevertheless the principal aim of a Preacher ought to be, to discover the inward disposition of the Man; that is to say, his Thoughts, Affections and Passions, and to make so natural representations of them, that every one may acknowledge therein the secret impulses of his own Mind. " Furthermore, (says he) Admonitions ought not only to be given " concerning the practice of Vertues, but also with reference to the connection of Vices, and " the means of shunning them. Sometimes a Discourse on the Nature of Vice is no less profitable than one on Virtue: For how can a Man take delight in the beauty of Vertue, if he be not sensible of the deformity of Vice? Or how can he avoid the latter, if he have no knowledge of the former? Therefore 'tis requisite to make known both, to cause a Man to be acquainted with himself, and to represent to him the inward disposition of his Mind.

This inward Disposition of a Man is perfectly describ'd according to *Guibert* in *St. Gregory's* Treatises of Morality and in *Cassian's* Conferences, but it cannot be well learnt, but by Experience and the exercises of a Spiritual Life. He would not advise those that are not accustomed to the practice of it, to venture upon new Allegories, and he gives Rules to those who have attain'd to perfection in spiritual Exercises, to walk safely in a Path, from whence without due circumspection they may easily go astray.

He admonishes Preachers, to deliver their Sermons after such a manner, as it may appear that they have no other intention, but to instruct, and to promote the Salvation of their Auditors, and that they do not seek for vain Glory by their Eloquence: " For nothing (says he) " gives greater offence to an Auditor, than when he is persuaded that the Preacher is only " induc'd to speak, by Ostentation or private Interest; so that a Preacher, that has such a Character, exasperates rather than instructs, and by how much the more his Discourses abound " with Rhetorical Ornaments, he renders himself so much the more contemptible to his " Auditors.

Lastly, he treats of the principal Matters, that ought to serve as a Subject for Preachers, and advises them not only to represent to Sinners the everlasting Punishments that they shall undergo hereafter in the future State, but also the Troubles, Torments, Vexations and other Calamities, to which they are obnoxious in this Life. This is the Subject of the Preface, which he apparently made to serve in stead of an Apology against the Opinion of his Abbot, who was unwilling to permit him either to Preach or to Write. It is followed by ten Books of Moral Commentaries upon *Genesis*, written in imitation of those of *St. Gregory* on *Job*, and by Ten other Books of Commentaries of the same Nature on the Prophecies of *Hosea* and *Amos*, and on the Lamentations of *Jeremiah*, on which he impos'd the Title of *Tropologiae*.

Guibert's Treatise against the *Jews* is a Confutation of a certain Piece full of Blasphemies against *Jesus Christ*. He Discourses particularly of our Saviour's Conception in the Womb of a Virgin, and upon occasion of that Question, proceeds to Treat of Original Sin and Concupiscence. There is a remarkable Passage about Images, in which he says, " That we " honour the Invisible Things in the visible Signs; or rather, that we fix our wandering Mind " on the Contemplation of spiritual Things, by looking upon Pictures, which serve as it " were to admonish us of our Duty.

In his Treatise of the reality of the Body of *Jesus Christ*, he debates two Questions, viz. one on the Sop that was given by him to *Judas*, and the other about the reality of our Saviour's Body in the Eucharist. As to the First, he determines, that *Judas* receiv'd the Sacrament with the other Apostles, but that the Sop which our Lord gave him, was not a Sacrament, or sacred Sign, but the Sign of his Treason. In discussing the second Question, he confutes the Opinion of those, that deny the real Presence, and who believe, that the Body of *Jesus Christ* is only a Figure in the Eucharist.

The Treatise of the Praises of the Virgin *Mary*, contains many *Encomium's* on the Blessed Mother of our Lord, and the History of some Miracles wrought by her Intercession. He concludes with a Prose or Hymn in her Honour.

In the Tract about Virginity, he does not only Treat of its Excellency, but also of the means of preserving it; of the Vertues that ought to accompany it, and of the Vices that are destructive of it.

In the Treatise of the Pledges or Relicks of the Saints, *Guibert* after having justified himself in the Preface, as to the Expression utter'd by him that the Eucharist supplies the Place of *Jesus Christ*, he proceeds to treat of the Honour due to Saints, of their Relicks, and of the Abuses committed upon that account; alledging, 1. That the Customs of Churches may be different, as to matters of Discipline, as about Fasts, the manner of Singing, &c. 2. That it is necessary to receive the Sacrament of Baptism and of the Lord's Supper; in such manner nevertheless, that one cannot be Sav'd without being Baptiz'd, and yet one may attain to Salvation without actually receiving the Body and Blood of *Jesus Christ*, as it appears by the Examples of some Martyrs, who never receiv'd the Communion, and of some Hermits, who receiv'd it very seldom. 3. That there are some Customs, which are not necessary for Salvation, and yet are observ'd in the Churches, as the Relicks of Saints, and certain Things that serv'd

serv'd for their use, which we respect and honour to follow their Example, and to obtain their Protection. 4. That they only ought to be taken for Saints, who are acknowledged as such either by an ancient Tradition, or by authentick Records, and not those to whom that quality is attributed by Fancy or in some fabulous Relations. 5. He censures those who invent false Tales, and requires that the Histories of the Lives and Actions of the Saints be carefully examined, and that those only be Honour'd of whose Holiness we have a certain Account, and who undoubtedly died the Death of the Righteous. 6. He distinguishes several sorts of Persons, by whom God thinks fit to work Miracles; some of them being as it were the Canals or Instruments that he makes use of in the performing of preternatural Operations, which tend to the advantage of others, and are unprofitable to themselves: God bestows special Graces on others, which they never deserv'd, and makes them worthy by his meer Mercy: Sometimes he affords them the Faithful, as a recompence for their Faith and Uprightness. 7. He insists, that severe Punishments ought to be inflicted on those who Forge false Miracles. 8. He enquires who they are that ought to be Honour'd as Saints; of these the Martyrs are the First, but it ought to be certainly prov'd, that they suffer'd for the Christian Faith. As for Confessors, he determines, that they only are to be respected in that Quality, who were eminent for their extraordinary Sanctity, and of whose Salvation we are morally certain: For when there are grounds to doubt of it, he would by no means have them invoc'd. Upon that occasion, he proposes the Example of the Church, which would not avouch that the Body of the Virgin Mary was rais'd from the Dead and Glorified, altho' there are many Reasons that induce us to believe it. 9. He observes, in reference to the acknowledged and avouch'd Saints, that there are many Errors concerning their Relicks; in regard that the Body, Head and other Members of the same Saint are to be found in different Places, and every one pretends to have the true Relick. 10. He maintains, That forasmuch as the Bodies of the Saints are made of Earth, as those of other Men; it were more expedient to leave them in their Tombs, than to set them in Shrines of Gold and Silver, to carry them about; and to divide them, as it is usually done. "Indeed (says he) if the Bodies of the Saints had continu'd in the Places where they were, according to the order of Nature, that is to say, in their Tombs; there would have been no mistake nor contest about the reality of their Relicks: For that happens, only because they are taken out of their Tombs; cut in Pieces; and carried about from one place to another. 'Tis true, that Piety gave occasion to the removing of them, but Curiosity, in process of time, corrupted that which was done at first with simplicity.—Let others judge as they shall think fit; for my part, I make no scruple to assert, that they have not done a thing acceptable to God or his Saints, in opening their Tombs, or in dividing their Members after such a manner; since the Heathens themselves had a respect for the Sepulchres of the Dead. St. Gregory return'd for Answer to an Empress who importun'd him upon the like occasion, that he durst not send her St. Peter's Head, and the Saints have often shewn notable marks of their indignation against those, who have presum'd thus to dismember their Bodies. 11. He acknowledges nevertheless, that those, who honour false Relicks without knowing them to be so, and supposing them to belong to some Saint, do not Sin, and that he that invokes a Person, who is no Saint, believing him to be really so, may be heard of God, who knows his good Intention. Lastly, he condemns the filthy Lucre that is made of those Relicks, by selling them, or by exacting Money for shewing them; carrying them in Procession; exposing them, &c. These are the principal Points decided by Guibert in his first Book of the Pledges of the Saints, and they are accompany'd with great variety of Examples of real and counterfeit Miracles, of true and false Saints, and of genuine and supposititious Relicks, which are capable of affording much satisfaction and delight to the Reader.

In the second Book, to confute those, who set a great value on certain Relicks, which they asserted to belong to our Saviour, as his Teeth, Fore-skin, &c. our Author treats of the Mystery in which he has really left us his Body: He maintains, That Jesus Christ left no Relicks of his Body, but that he has given it us entire in the Eucharist: That that Body is not divided and distributed to the Faithful by Parcels, but that it is given altogether entire under every Host: That this Sacrament is receiv'd by the Unworthy, as well as by the Worthy, altho' the former do not receive the Grace of the Sacrament: That it may perhaps be devour'd by Rats and other Animals and pass thro' their Belly, yet nothing unworthy can befall the Body of Jesus Christ; so that the corruption and other alterations that appear to our Senses happen only to the Species, and not to the real Body of our Saviour: Lastly, That that Body is not in the Eucharist in the state of a dead or crucified Person, but in that of a living and glorified Redeemer. He starts another Question by the way, viz. Whether the Bread that remain'd in the Pyx on the Altar, during the Consecration, unknown to the Priest, were Consecrated; He determines in the negative, and that if an Host were put under the † Palle, or a Drop of Wine in the Chalice, without the knowledge of the Priest; they would not be consecrated.

After having discours'd of the true Relick of Jesus Christ in the second Book, Guibert proceeds in the Third, to confute the false ones, which some Persons pretended to have in their possession. He begins with this fine Maxim, " 'Tis requisite to approve the Devotion and Respect that People have for God and the Saints, but only as far as that Devotion does not deviate.

† A square
Pall-board
cover'd
with white
Linen
which is
usually laid
upon the
Altar in
possession.
Popish
Churches,

“deviate from the bounds of true Religion; otherwise it happens, that the devout Person, instead of receiving the recompence of his Action, becomes culpable by his Error: For when any thing is said of God, or a Worship is render'd to him, contrary to the testimonies of Truth, the Party sins so much the more dangerously, in regard that Piety is made use of for a Pretence; since nothing is more pernicious, than to do Evil, and at the same time to imagine it to be a good Action: For how can any Man correct a Fault, if he do not only not believe it to be an Error, but is also periwaded, that it is an action which deserves to be well rewarded? Afterwards he vigorously opposes the Opinion of the Monks of St. Medard, who boasted, that they had a Tooth of *Jesus Christ*, and grounds his assertions chiefly on this Argument, that our Saviour being raised from the Dead, all his Members and Parts ought to be re-united to his glorified Body. 'Tis true indeed, that those Monks might object, that it may reasonably be suppos'd, that our Saviour's first Teeth were shed, as those of other Children, and that which they had was one of those. *Guibert* in like manner proposes this very Objection in their Name, and eludes it, by averring, that there are many other Reasons to disprove their Argument, and that they had none to establish it. The principal that he alledges is, that 'tis not probable, that the Hair, Teeth, Fore-skin and other Things that fell from the Body of the Child *Jesus*, were kept at that time, and that there are no grounds to believe that they were preserved by the Virgin *Mary*. He likewise derides the pretended Milk of the Blessed Virgin, which was kept in the Church of *Laon*, and in some other Places. The Monks of St. Medard having alledged divers Miracles in vindication of their Relick, *Guibert* replies, that that Tooth perhaps might be the Tooth of some Saint, or that those Miracles were wrought, upon account of the Faith of those Persons, who came thither to honour a Relick, which they suppos'd to belong to *Jesus Christ*.

In the last Book that bears this Title, *Of the Internal World*, he Treats of Visions and of the Apparitions of Demons or Souls, and shews that the Visions of the Prophets, were Visions of Corporal Things: He acknowledges that Demons are disper'd in several places, and that they are present in this Visible World. He maintains, That the Happiness of the Elect, and the punishments of the Reprobates, are not Corporeal, for the present, but Spiritual, and is of Opinion that Hell-fire, with which the Devils are Tormented, is not a Material and Corporeal Fire, but the extreme anguish they have, to see themselves depriv'd for ever of the blissful State, and of the Beatific Vision; as the Happiness of the Blessed Spirits consists, in the delight they take in beholding the Glory of God. Lastly, he proves that Souls are of a Spiritual Nature; That they have no Figure; That they are only capable of Spiritual Sympathies, and that Bodies cannot act on them.

His Piece call'd, *Gesta Dei per Francos*, or an Account of the Actions that God perform'd by the French, is divided into Eight Books, and Dedicated to *Lisard* Bishop of *Soissons*. It contains a large and accurate History of the first Crusade undertaken by the French, and of the Conquests they made in the *Levant*, and in the *Holy-Land*, more especially under the Conduct of *Boemond* Duke of *Apulia*, and of *Godfrey of Bouillon* King of *Jerusalem*. This Work is written in a swelling Style, some Verses being intermix'd with the Prose; but the Author has every where acted as a very faithful Historian, and has ever inclin'd to insert such Narratives, as had no other Grounds but popular Reports.

The Life of *Guibert* written by himself, is not a simple Relation of what befel him, but a Work partly Moral in imitation of St. *Augustin's* Confessions, and partly Historical. He makes long Digressions on different Subjects, relating the History of the Abbeyes of St. *German*, and *Nogent sous Concy*, with that of the Churches of *Laon*, *Soissons*, &c. There are also divers Narrations, as a great number of Miracles, Visions and Apparitions, and of other Historical Matters of Fact that happen'd in his time.

Among the Works, of St. *Bernard* is likewise to be found a Sermon on these words of the last Verse of the XI. Chapter of the Wisdom of *Solomon*. *Vice shall not prevail against Wisdom; she reacheth from one end to another mightily, and sweetly doth she order all things*, which is attributed to *Guibert of Nogent*; because he intimates in the XVI. Chapter of the first Book of his Life, that he made a Sermon on that Text.

Besides these Works *Guibert* wrote a Treatise on the Sentences taken out of the Gospels, and the Books of the Prophets, of which he makes mention in the XVI. Chapter of the first Book of his Life; but this Work was not brought to Light and perhaps was never Completed. Father *Oudin* informs us, that he found in the Library of the Abbeyes of *Vauclair* and *Igny*, certain Commentaries written by *Guibert* in the Prophecies of *Obadiah*, *Jonah*, *Micah*, *Zachariah*, *Joel*, *Nabum*, *Habbakuk* and *Zephaniah*.

This Author having spent much time in the Study of Grammar and Poetry, wrote in a very clear Style, and Compos'd indifferent good Verses. He argues with a great deal of Judgment in his Dogmatical Treatises, and handles the Matters Methodically. He gives a very Natural Description of the inward Dispositions and Passions of Men, in his Treatises of Morality, but is too florid and prolix in the Historical.

His Works were publish'd by Father *Luke Dachery*, in Folio, by *Billaine* at *Paris*, A. D. 1651. He has Illustrated them with Learned Notes and large Observations, in which he refers to a great number of Ancient Monuments, and produces the History of divers Abbeyes.

He has likewise infer'd in the same Volume to render it of a Competent largeness, the Lives of *St. Germane*, *St. Simon*, Count of *Ciepy*, and *St. Salberga* the first Abbess of *St. John at Laon*, who Founded that Monastery, *A. C.* 640. as also three Books of *Hugh* Arch-bishop of *Rouen* against the Hereticks of his Time, and the Continuation of *Sigebert's* Chronicle by *Robert* of *Touigny* Abbot of *St. Michael's Mount*, with a Treatise of the same Author about the Reformation of divers Abbeys, and several Lists of the Deans of the Cathedral Church of *Laon*, and of the Abbots of *St. John* and *St. Martins* in the same City. *Guibert's* History of the Crusade was already set forth by *Jacobus Bongarsius* in his Collection of Historians, printed in 1611. under the same Title that *Guibert* impos'd on his Work, viz. *Gesta Dei per Francos*.

SIGEBERT A Monk of Gemblours.

Sigebert
Monk of
Gem-
blours.

SIGEBERT a Monk of *Gemblours*, after having been publick Professor of Divinity in the Monastery of *St. Vincent* at *Mets* return'd to his own Convent, where he apply'd himself entirely to Study, and to the Composing of Books. He vigorously maintain'd the Interest of the Emperors *Henry IV.* and *Henry V.* against the Popes, and died *A. D.* 1113. The following Catalogue of his Works was made by himself.

He Compos'd during his abode at *St. Vincent* at *Mets*, the Life of *St. Thierry* Bishop, of the same City, and Founder of the Abbey, with an *Encomium* on that Saint in *Heroick Verse*. The Passion of *St. Lucia* in *Alcaick Verse*: An Answer to those, who censur'd the Prophecy of that Saint, in which (as it is reported) she foretold that the Persecution would cease within a little while, upon the Expulsion of *Dioclesian* and the Death of *Maximilian*: A Sermon in commendation of the same Saint, in which he relates the History of the several translations of her Body from *Sicily* to *Corfu*, and from thence to *Mets*: And the Life of *St. Sigebert* King of *France*, who founded the Church and Abbey of *St. Martin* near *Mets*.

Sigebert after his return to the Monastery of *Gemblours*, compos'd the following Works, viz. The History of the Passion of the *Theban* Martyrs in *Heroick Verse*, and the Life of *St. Guibert* Founder of the Church of *Gemblours*: He likewise corrected the old Relation of the Life of *St. Lambert*, and made a new one illustrated with Comparisons taken out of the ancient Writers, as also an Answer to a Letter that *Pope Gregory VII.* wrote to *Herman* Bishop of *Mets*. To these Pieces are to be added, an Apology for the Emperor *Henry*, against those who inveigh against Masses said by married Priests: A Letter written in the Name of the Churches of *Liege* and *Cambray*, against *Paschal II's* Letter, in which that Pope excites the Count of *Flanders* to make War with the People of those Territories: An Answer to the Inhabitants of *Trier* concerning the Fast of the *Ember-Weeks*. The Book of *Ecclesiastes* in *Heroick Verse*, according to the literal, allegorical and mythological Senses: The continuation of *Eusebius's* Chronicle after *St. Jerome* to the Year 1111. A Treatise about the Reformation of the Cycles, and another of Illustrious Personages in imitation of *St. Jerome* and *Gennadius*.

Of all these Works there only remain in our Possession, the continuation of *St. Jerome's* Chronicle from *A. C.* 381. to 1112. The Treatise of Ecclesiastical Writers: The Letter written in the Name of the Clergy of *Liege* and *Cambray*: And the Lives of *St. Sigebert*, *St. Guibert* and *St. Maclou*, refer'd to by *Surium*.

This Author is very accurate in his Writing, and attain'd to considerable proficiency in the Study of the Liberal Sciences, and in all sorts of Humane Learning.

HONORIUS SOLITARIUS

A Scholastick Divine of the Church of Autun.

Honorius
Solitarius,
a Schola-
stic Di-
vine of
Autun.

HONORIUS, a Priest and Scholastick Divine of the Church of *Autun* finish'd the Solitary, flourish'd under the Emperor *Henry V.* *A. D.* 1120. We have little account of his Life, but many of his Works are still extant.

The most considerable, is his Treatise of the Lights of the Church, or of the Ecclesiastical Writers, first published by *Suffridus*, and afterwards by *Aubertus Miram* in their Collections of Authors, who wrote those that treated of Ecclesiastical Affairs. *Honorius* has divided this Work into four Books, the Three first of which are only an Abridgment of the Treatises on the Ecclesiastical Writers by *St. Jerome*, *Gennadius* and *Isidorus*. He gives an account, in the last, of some Authors since Venerable *Bede* to his time. This Treatise contains almost nothing else but the Names and Characters of the Authors, and the Titles of their Works: It is follow'd by another Treatise of the same Nature, containing the Names of the ancient Hereticks and their principal Doctrines Printed at *Basil* in 1544. To these two Treatises may be

be added a Chronological Table of the Popes, from St. Peter to Innocent II. which is extant among the other Works of this Author.

The Treatise call'd, *The Pearl of the Soul*; or, *Of the Divine Offices*, is divided into four Books. In the First, he treats of the Sacrifice of the Mass; Of its Ceremonies and Prayers; Of the Church; Of its Parts and Ornaments; Of the Ministers of the Altar and their Habits, &c. In the Second, he discourses of the Canonical Hours, and of the Ecclesiastical Offices for the Day and Night. In the Third, of the principal Festivals of the Year; And in the Fourth, of the Concord or Agreement of the Offices of the whole Year, with the particular Days and Times on which they are celebrated. These Books are full of a great number of Arguments and mystical Explications that have no other Grounds but the Author's Imagination. They were printed at *Lipfick*, A. D. 1514. and in the Collections of the Writers who have treated of Ecclesiastical Offices.

The Treatise of the Image of the World is divided into three Books: In the First of these, he treats of the World and of its Parts: In the Second, of Time and its Parts; and the Third is a Chronological Series of Emperors, Kings and other Sovereign Princes, from the Creation of the World to the Emperor *Frederick Barberossa*.

The Piece that bears the Title of *The Philosophy of the World*, divided into four Books, is a Treatise of the System of the World, and of its principal Parts: It is follow'd by another Tract of the same Nature, touching the Motion of the Sun and Planets.

The Treatise of Predestination and of Free-will, is written in form of a Dialogue, and has for its Subject the Explication of that common Question, How can Free-will be reconciled with the Certainty of Predestination? He defines Predestination to be an eternal preparation to Happiness, or Misery of those that have done Good or Evil: He affirms, That it imposes no necessity of doing either; because God does not predestinate to Happiness or Misery, but with respect to the Merits of the Person: He rejects the Opinion of those who assert, That Free-will consists in the Power of doing Good or Evil, and defines it to be a Capacity of performing Righteousness voluntarily and without constraint: He maintains, That Man by his Nature, is endued with a Power to act according to the Rule of Righteousness, although he stands in need of Grace to do it, and is capable of resisting that Grace: He says, That God made all reasonable Creatures for his Glory, but that he left them free to do either Good or Evil by their own Will, and that he would have all Men to be sav'd, but that 'tis their free Will, which is the cause of their Damnation. Afterwards he explains, why God made Creatures, when he foreknew that they would sin against him, and that they would be damned: Why the Word was incarnate: Upon what account, Mankind having deserved nothing but Punishment, after the committing of Sin, God leaves some in the Mass of Perdition, who are damned by their free Will, and saves others by his special Grace, which they by no means deserv'd: And how Salvation ought rather to be attributed to Grace than to free Will, although free Will co-operates with Grace. He observes, That Children, that incur Damnation, are justly condemn'd to that Punishment; and that those who attain to Salvation, are sav'd by Grace, which they never merited: And as for adult Persons, that they are sav'd by Grace and free Will, and that those who are damned, are doom'd to that Sentence by Justice, and by their free Will: That Predestination neither saves nor damns any Person by force; although all the Elect are infallibly sav'd, and the Reprobates infallibly damned: But so far as 'tis not known, whether one be of the number of the Elect or of the Reprobates, that 'tis requisite to use all possible endeavours for the attaining to Salvation: And that the number of the Elect is certainly determined, because God from all Eternity, knew those who would die in that State. He adds, That Man since Adam's Transgression, may fall by his free Will, but that he cannot rise again but by Grace; and that God sometimes denies that Grace, to those who are too Presumptuous: That every Thing which happens in the World, ought to be referr'd to God; either because he does it, or because he permits it, or in regard that he does not prevent it; that he causes all things to tend to the promoting of his own Glory; that he shews Mercy on whomsoever he thinks fit, by affording them his Grace; that he hardens others at his Pleasure, by leaving them in their Wickedness and in the State of Reprobation. Lastly, after having made some Moral Reflections, our Author concludes this Work, with a Recapitulation of the Principles that he had already establish'd.

In the Catalogue of the Works of *Honorius of Autun*, no mention is made of certain Questions relating to the Books of *Proverbs* and *Ecclesiastes*, but they come very near his particular Style and Genius.

His Commentary on the Canticles is preceded by a Preface, concerning the different senses of Holy Scripture, the Division of the Sacred Books, and the general Questions which relate to that Book in particular. He explains the Text of it according to the four Senses express'd in his Preface, viz. the Historical, the Allegorical, the Tropological and the Anagogical.

This Treatise is follow'd by another call'd, *The Seal of the blessed Virgin Mary*; in which he applies to *Jesus Christ* and to the blessed Virgin, what is express'd in the Book of *Canticles*, concerning the Bridegroom and the Spouse.

All these Works were collected by *Andreas Schottus* and *Joan. Covenius*, and printed in the Twelfth Tome of the *Bibliotheca Patrum* of the *Colen* Edition, and in the Twentieth of that of *Lyon*.

The following Works compos'd by the same Author are lost, *viz.* An Illustration divided into three Books, the first of which treats of *Jesus Christ*; the second of the Church, and the third of Eternal Life. It cannot be that which is attributed to *St. Anselm*, and which is extant amongst his Works, because the Subject of the three Books written by the latter, is altogether different: The Mirror of the Church consisting of Moral Discourses: A Treatise call'd, *The Scandal raised by the Incontinency of Priests*: An Historical Abridgment: A Treatise of the Eucharist: The Knowledge of Life; or a Treatise of God, and of Eternal Life: The Ladder of Heaven, or the Degrees of Vision: Some Extracts out of *St. Augustin*, in form of a Dialogue between God and the Soul: A Treatise of the Pope and the Emperor: A Commentary on the Books of Psalms and Canticles: Certain Homilies on those Gospels that were not explain'd by *St. Gregory*: The Key of natural Philosophy, concerning the Nature of Things: The spiritual Nutriment, about the Festivals of our Saviour and the Saints, and some Letters. Mention is made of these Works; and of those that are still extant, in the end of his Treatise of Ecclesiastical Writers, and in *Trithemius*.

In the end of the Works of *Honorius* of Autun, is annexed a certain Commentary on the Canticles, that is more Moral than Mystical, and which some attribute to him; but it is not his genuine Commentary. This Author is not of good esteem, upon account of his Style or Accuracy, but for his Industry, and the Pains he has taken in making Enquiries.

ERNULPHUS or ARNULPHUS

Bishop of Rochester.

Ernul-
phus or
Arnul-
phus Bi-
shop of
Rochester.

ERNULPHUS or ARNULPHUS, a Monk of *St. Lucian* at *Beauvais*, left his Monastery by reason of the Disorders that happen'd therein, and made Application to *Laufank* Arch-bishop of *Canterbury*, under whom he had study'd in the Abbey of *Bec*. He continu'd for a long time in the Quality of a simple Monk in his Monastery at *Canterbury*, was made Prior of it by *St. Anselm*, and afterwards Abbot of *Burck*. At last he was ordain'd Bishop of *Rochester* in 1115, and govern'd that Church during nine Years and some Days. He died, A. D. 1124. in the 84th Year of his Age.

Father *Dachery* publish'd two Letters written by this Prelate in the second Tome of his *Spicilegium*, which are two small Tracts. The first is directed to *Waguelin* Bishop of *Windsor*, as an Answer to a Question, which that Bishop propos'd to him in a Conference they had together at *Canterbury*; *viz.* Whether a Woman, who has committed Adultery with her Husband's Son, whom he had by another Wife, ought to be divorced from her Husband? He maintain'd the Affirmative, and the Bishop to whom he wrote, asserted the Negative. In this Treatise *Ernulphus* answers the Objections of that Prelate; shewing, that all the Passages of Holy Scripture, in which 'tis forbidden to part Man and Wife, ought only to be understood of a voluntary Separation, between Persons who are not guilty of Adultery, and afterwards confirms his Opinion, by making it appear, that the Bishops, to prevent Disorders, have often condemn'd Adulterers, to obtain for ever from the use of Marriage; that it is the usual Custom of the Church; that this Punishment is ordain'd in the Penitential Books; and that a Divorce is justly allow'd upon account of Spiritual Alliance, although it be not express'd in the Scripture as Adultery. He adds, that 'tis not unjust, that a Husband should be divorced from his Wife although he be innocent of the Crime committed by her, and that there are many other Causes, for which a Husband is obliged to put away his Wife.

The second Letter of the same Author, is directed to a certain Person nam'd *Lambert*, who had propos'd five Questions, although he was unknown to him. The first is to know why the Eucharist is administer'd at present after a different and almost contrary manner, to that which was observ'd by *Jesus Christ*; because it was customary at that time, to distribute an Host steep in Wine to the Communicants; whereas *Jesus Christ* gave his Body and Blood separately? *Ernulphus* replies to that Question, That our Saviour, being come into the World, for the Salvation of Men, prescrib'd to them what was necessary to be done in order to obtain it, without expressing the manner in particular; That therefore, he did not tell them, Baptize in this or that manner; let the Baptized Person be plunged three several times in the Water; do not permit the Catechumens to be consecrated at first with Holy Chrism, &c. but only said simply, Baptize them: That by this means, the Things which are absolutely necessary may be easily known, and those that may be sometimes omitted or alter'd: That upon that very account, some Customs, which were in use in the Primitive Church, were not long observ'd: That it is certain, for Example, That the Apostles receiv'd the Communion after Supper, although it be now receiv'd Fast: That they celebrated it on a wooden Table, although at present it is offer'd on a Stone-Altar; that the Bread they made

use

use of was ordinary Bread, and that that which is now us'd is finer and more loose : That therefore 'tis not to be admir'd, if this Bread be given steep; although there was no such Custom heretofore, that the Priest should mingle some part of the *Species* of Bread with the Wine : That this manner of Administration is observ'd, lest any ill Accidents should happen in the distribution of the Wine alone, and lest it should stick on the Hairs of the Beard or Whiskers, or should be spilt by the Minister.

The second Question is, Why a fourth part of the Host is put into the Chalice? He answers, That it is not customary to divide the Host into four Parts, but only into three; yet that third part, which is put into the Chalice, is as large as the fourth part of the Host; although care be taken in some Churches, to make it exactly of the bigness of the third part. He affirms that this Custom was introduc'd, because the Priest or Bishop who Officiates, ought to communicate with that part which is put into the Chalice, and to distribute the two others to the Deacon and Sub-deacon, who are Assistants. He produces another myltical Reason of the same Custom, viz. That the Body of *Jesus Christ* which is offer'd upon the Altar, is the Sacrament or the Figure of his Myltical Body, which is the Church, compos'd of three Orders; that is to say, Superiours, Virgins and married Persons; or else that it is done to be a Figure of the Mystery of the Trinity, or to denote the three States of *Jesus Christ*, viz. the Mortal, the Dead and the Raised.

The Third Question is, Why the Blood of *Jesus Christ* is receiv'd separately from his Body, and why it is receiv'd in his Body? He returns for Answer, That they who receive the two *Species* separately, do it in imitation of *Jesus Christ*; and although his Body be receiv'd entire, under each *Species*, nevertheless each *Species* is receiv'd separately, because our Saviour has distinguish'd those two Things; designing to express to us by his Body, his Flesh and Members, such as they appear'd, solid and entire, and by his Blood, that which was shed by him on the Cross.

The Fourth, is to know, Whether the Body of *Jesus Christ* be received with, or without a Soul? He answers at first, That these sorts of Questions are usually started by Persons who affect to seem learned, and who endeavour to lay Snares for the Faith of weak Christians, who humbly believe what the Holy Ghost teaches them: That 'tis most expedient not to enter upon the debate of such Questions: That although one cannot comprehend how the Bread and Wine are made the Body and Blood of *Jesus Christ*; nevertheless it cannot be doubted, since our Saviour said, *This is my Body, this is my Blood*: That it argues Foolishness to endeavour to penetrate into the incomprehensible Secrets of the Mysteries of Christianity, and into that in particular, which is a Mystery of Faith: That it is certain, that the Substance of the Bread and Wine is chang'd into the Body and Blood of *Jesus Christ*; although it still appear to the Senses to be Bread and Wine, and that it retains all the Qualities of them: Lastly, that as the Qualities of the Bread and Wine are to be found, although the Substance does not appear; so it may be said after the same manner, That the Qualities of the Body, are not to be found therein, although its Substance remains: And that therefore 'tis impertinent, to ask whether the Body of *Jesus Christ*, in the Eucharist, be dead or immortal, or whether it be endu'd with a Soul or not.

The last Question is about the Sense of these Words of the Prophet *Isaiah*, Chap. 2. vers. 14. *Who knoweth if God will turn and repent, and leave a Blessing behind them?* He says that the turning of God consists in the remission of Sins, which he grants to those who are converted; and that when it is said, That he leaves a Blessing behind him, the meaning is, to those who follow him.

St. BRUNO and GUIGUE, Priors of the Carthusian Monastery at Grenoble.

ST. BRUNO, Founder of the *Carthusian* Order, was born in the City of *Colen*, and his St. *Bruno*. Parents, tho' of mean Condition, took care that he should apply himself to study; in which he soon made a Considerable Progress, and attained to much skill both in Divinity and Humane Learning: After having officiated for some time in Quality of Canon of *St. Cunebert* at *Colen*, he was invited to *Rheims*, made Canon and Scholastick Divine or Prebend of that Church, and nominated publick Professor of Divinity. He had some Contests with *Manasses* his Metropolitan, whose Irregularities he could not endure, and was one of his Accusers. Whereupon he was oblig'd to leave the City of *Rheims*, and took a resolution to retire entirely from Worldly Business. He had for his Assistants in carrying on that Design, *Lauduin*, two Canons of *St. Rufus*, both nam'd *Stephen*, one of *Burgos* and the other of *Die*; *Hugh* whom they call'd their Chaplain, because he was the only Priest among them, and two Lay-men nam'd *Andrew* and *Guarin*. These seven Persons, who were excited by an earnest desire to promote their own Salvation, seeking for a place convenient to lead a solitary Life, separated from all manner of Commerce with other Men, went to *Grenoble*, and made Application

tion to *Hugh* Bishop of that City, a Prelate of great Sanctity, who receiv'd them with all the Marks of Charity, that they could wish for, and appointed the solitude of *La Chartreuse* for their Habitation, where they settled, *A. D.* 1086. *St. Bruno*, who was the most able Divine among them, was chosen their first Prior; but he was sent for to *Italy*, in 1090. by Pope *Urban II.* and retir'd with his Permission to a solitude of *Calabria*, call'd *La Torre*, where he died *October 6.* 1101. *Lauduin* succeeded him in the Priory of *La Grand Chartreuse*, and one *Peter* supplied his Place; after-whom *Jehn* was promoted to that Dignity, whose successor was *Guigue de Cestre* a Native of *Valence* in *Dauphine* the fifth Prior of that famous Monastery, who committed the Statutes of the Order to Writing, and govern'd it during 27 Years, that is to say, from *A. D.* 1110 to 1137.

The Works of *Bruno* Bishop of *Segni*, are commonly attributed to this *St. Bruno*, and among those that bear his Name, printed at *Colen* in 1611. and publish'd by *Theodore de Camp* a *Carthusian* Monk of that City; there are only two Letters that really belong to *St. Bruno*, which were written concerning his solitude in *Calabria*; one of them being directed to *Radulphe le Verd*, Provost of the Church of *Rheims*, whom he exhorts to retire from the World, and the other to his Monks of *La Chartreuse*.

Guigue
Prior of
La Gran-
de Char-
treuse.

GUIGUE in like manner compos'd divers Works, besides the Statutes of his Order, lately printed in the first Tome of the Annals of the *Carthusian* Monks, viz. the Life of *St. Hugh* Bishop of *Grenoble*, refer'd to by *Surius* in *April 1.* Certain Meditations, or rather Moral Notions, printed in the *Bibliotheca Patrum*: A Treatise of the Contemplative Life, or the Ladder of the Cloister; or of the four Exercises of the Monastick Cell, which are annexed to *St. Bernard's* Works: A Treatise of Truth and Peace, a Manuscript Copy of which is kept in the Library of the *Carthusians* at *Colen*; And divers Letters, four of which are still extant, and were set forth by *Father Mabillon*, in the second Tome of *St. Bernard's* Works.

The First is directed to *Haimeric* Chancellor of the Church of *Rome*; in which he inveighs against the Pride and Luxury of the Clergy-men of his time, especially those of the Church of *Rome*; and asserts, that recourse ought not to be had to Arms or to the Secular Power, to maintain the Interest of the Church, or to augment its Grandeur.

In the Second, written to *Hugh* Prior of the Knights Templars, he declares, That he does not exhort him to make War with the visible Enemies of the Church, but to oppose its invisible Enemies, and that he would advise him to subdue Vice, rather than to attack the Infidels.

In the Third, he comforts Pope *Innocent II.* and exhorts him, not to be surpriz'd at the Efforts made against him by the Schismatics; avouching at the same time, that there can be but one Pope, and that the whole World ought, in a manner, to be look'd upon as his Diocels.

In the last, he writes to the Monks of the *Carthusian* Convent at *Durbon* near *Marseilles*, That he had caus'd a Collection to be made of *St. Jerom's* Letters, and had corrected a great number of Faults which had crept into them; declaring also, That he renrench'd from that Collection those Letters, which the meannells of the Style, or the difference of the Conceptions, made it appear to be unworthy of that great Man. He likewise makes a Catalogue of the latter, and passes a very judicious Censure upon them; which shews that Solitude and the practice of Piety, do not hinder a Man from applying himself to Study, and that the Art of *Critique* is not incompatible, with Morality and Spiritual Exercises.

ST. NORBERT.

St. Nor-
bert.

ST. NORBERT, a Native of *Santen*, a Village of the Country of *Cleves*; the Son of *Herbert* and *Hawiga*, was educated in the Palace of *Frederick* Arch-bishop of *Colen*, and afterwards brought to the Court of the Emperor *Henry V.* He was admitted among the Clergy, and receiv'd the Orders of a Deacon and Priest on the same day. He was made a Canon in his native Country, and enjoy'd divers other Spiritual Livings: But being afterwards transported with an extraordinary Zeal, he addict'd himself to Preaching, with the Permission of Pope *Gelasius II.* and having quitted his Benefices, and distributed his whole Estate to the Poor, he embrac'd a more regular Life. He converted by his Preaching, many Hereticks and a great number of Sinners. Upon his arrival at *Laon*, being entreated by *Bartholomew* Bishop of that City, not to leave his Diocels, he was prevail'd upon, by the request of that Prelate, and chose for the place of his abode, a dismal solitude call'd *Premontre*, where he retir'd *A. D.* 1120. and there founded the Order of Regular Canons which bears that Name, and which was confirm'd five Years after, by Pope *Honorius II.* in 1126. Some time after, *St. Norbert* was sent for to *Antwerp* to confute *Tanchelin* or *Tanchelm*, accus'd of Heresie, and was constrain'd the next Year to accept of the Arch-bishoprick of *Magdeburg*. He assist'd in the Council held at *Rheims*, *A. D.* 1131. in favour of *Innocent II.* took a Journey to *Rome*, when that Pope was re-established by the Emperor *Lotharius*, and died in 1134.

There

There is only extant a small moral Discourse written by him in form of an Exhortation, and directed to the Monks of his Order.

STEPHEN HARDING *Abbot of Cîteaux.*

ROBERT, Abbot of *Molefine*, who first founded the Monastery of *Cîteaux*, A.D. 1098. with 21 Monks of his Abbey, whom he brought into that Solitude, had not long the Government of it; for the next Year, he was oblig'd by the Pope's special Order, to return to his own Monastery. *Alberic*, who succeeded him, and govern'd *Cîteaux* during nine Years and a half, gave no other Rule to his Monks but his Example. Afterwards **STEPHEN HARDING** descended of a noble Family in *England*, one of the 21 Monks who came from *Molefine* with *Robert*, being chose Abbot of *Cîteaux*, apply'd himself to the completing of that Order, and may justly be reputed the Founder of it: For he was the first that held general Chapters of the Convents of the *Cistercian* Monks and made a kind of Rule, which was common to all those Monasteries. He call'd it the *Charter of Charity*, and publish'd it in 1119. It was approv'd by Pope *Calixtus II.* It is divided into Thirty Chapters, which contain the particular Rules to be observ'd by those Monks, and is compriz'd in the *Monologia Ordinis Cisterciensis*, printed at *Antwerp* in 1635. and in the *Annals* of the same Order, printed at *Lyons* in 1642. There are also extant in the *Bibliotheca Cisterciensis*, a Treatise call'd, *The small beginning of the Cistercian Order*: A Sermon on the Death of *Alberic*: And a Discourse made to *St. Bernard*, when he receiv'd the Monastick Habit, which bear the name of that Abbot of *Cîteaux*.

BRUNO *Bishop of Segni.*

BRUNO of *Asi*, Canon of the Cathedral Church of that City, and afterwards of that of *Sienna*, went to *Rome* in the time of Pope *Gregory VII.* in whose presence he disputed against *Berengarius*, and by way of recompence, was made Bishop of *Segni*: He retir'd to *Mount Cassin* under *Paschal II.* who was offended at his retreat, and drew him out of that Monastery, to send him in Quality of his Legate into *France* and *Sicily*. He govern'd the Abbey of *Mount Cassin* for some time, but afterwards return'd to his Bishoprick, and died there A.D. 1123.

The Works of this Author were publish'd by *Maurus Marchesius*, a Monk of *Mount Cassin*, who caus'd them to be printed in two Tomes at *Venice* in 1651.

The First contains his Commentaries on the Pentateuch, on the Books of *Job*, *Psalms* and *Canticles*, and on the Revelation of *St. John*; in which he adheres more to the Moral, than to the other Senses of the Text.

In the Second, are compris'd Forty five Sermons on the Gospels of the whole Year, the greatest part of which were printed under the Name of *Eusebius of Emisa* and *St. Eucherius*: A Treatise on the Song of *Zachariah*: Another of the Incarnation and Burial of *Jesus Christ*, in which he enquires how long our Saviour continued in the Sepulchre: A Tract to prove the use of Unleaven'd Bread against the *Greeks*: An Explication of certain Ceremonies of the Church: The Life of Pope *Leo IX.* A Treatise about the Corruption of the Age, proceeding (as he says) from Simoniacal Practices; in which he discourses of the Invalidity of Ordinations made by Simonists, and of those of Persons guilty of that Crime: The Life of *St. Peter of Anagnia*: Two Letters, viz. One directed to the Bishop of *Porto*, and the Other to Pope *Paschal*: Six Books of Sentences or Moral Discourses on divers Subjects, which some have attributed to *St. Bruno* Founder of the *Carthusian* Order, and which *Marchesius* restor'd to *Bruno* of *Segni* upon the Credit of *Petrus Diaconus*, by reason of the conformity of the Style, and in regard that the Author of these Discourses makes it appear, that he observ'd *St. Benedict's* Rule, and that he wrote on the *Apocalypse*.

To these Works are annexed a Commentary on the Book of *Psalms*, by *ODO* a Benedictin Monk of *Asi*, dedicated to *Bruno* of *Segni*.

The Treatise of the Sacraments or Rights of the Church, by *Bruno* Bishop of *Segni*, were published by Father *Luke Dachery*, in the Twelfth Tome of the *Spicilegium*, as a new Piece, although it was printed in the *Venice* Edition.

M A R-

MARBODUS *Bishop of Rennes.*

Marbodus
Bishop of
Rennes.

MARBODUS, flourish'd at *Angers* in the end of the preceding Century in quality of Canon, Arch-deacon and principal Master of the Schools of that Church. Afterwards he was nominated for the Bishoprick of *Rennes* by Pope *Urban II.* was ordain'd in the Council of *Tours*, A.D. 1096. and govern'd that Church during twenty eight Years. When he perceiv'd himself to draw near his end, he left his Bishoprick, and retir'd to the Monastery of *St. Aubin* at *Angers*, where he assum'd the Habit of *St. Benedict*, and died in the beginning of the Month of *September*, A.D. 1123. *Siebert* assures us that he wrote a Commentary on the Book of *Canticles*, but it is no longer extant.

Marbodus compos'd divers Poetical Works Printed at *Rennes*, in 1524. in which Edition are to be found certain Hymns on *Mary Magdalen*: Three Prayers to God: One to the Virgin *Mary*: Several Epigrams and Letters in Verse: Divers moral Poems: A Piece on the casting away of *Jenas*: Another on the Martyrdom of the *Maccabees*: The Passions of divers Martyrs in Verse: The Life of *St. Maurillus* of *Angers* in Verse: Sixty Poetical Pieces on the precious Stones, and on other Subjects: Ten other Poetical Pieces on the following Subjects, viz. on the manner of Writing; on Time; on Eternity; against lewd Women; in commendation of virtuous Women; on Old Age; against those who imagine that the Stars have any influence over the Bodies of Men; against Voluptuousness; on true Friendship, and on the Advantages of Death and of the Resurrection.

These Poems are follow'd by six Letters, in the First of which directed to *Renaud* Bishop of *Angers*, *Marbodus* complains, That that Prelate after having persecuted and traduc'd him, publicly condemn'd him, for writing to the Pope, that the disturbances rais'd by the Bishop of *Angers* hinder'd him from going to *Rome*. He upbraids him with the Services he did him, in causing him to be chosen Bishop, and the assistance he gave him in expediting his Journey to *Rome*, to get his Election confirm'd; that in stead of a graceful acknowledgment of that Kindness, he was no sooner return'd from *Rome*, but he depriv'd him of those Favours and Privileges, which were granted to him by his Predecessors, without so much as allowing him six Months Respite, to make an honourable retreat; and, that after having made complaint of his being treated so unworthily, the Bishop of *Angers* cited him to *Rome*, knowing that he was not in a condition to go thither; obtain'd power to condemn him, and actually pronounc'd Sentence against him under colour, that he had receiv'd Induction into two Churches. After having thus smartly reprehended *Renaud*, he advises him to moderate his Anger; not to be too far transported with the heat of his Youth; to have a greater respect for his Elders; and to take care lest his irregular Conduct should verifie the report given out by some Persons, viz. that Prosperity and the high Station to which he aspir'd, had sufficiently discover'd the corruption of his Manners. *Marbodus* adds, that he does not give him this Admonition to the end that he might be more favourable to him, but lest he should abuse his Authority in treating others after the same manner.

The second Letter is directed to *Robert d' Arbrisselles*, whom he reproves, as *Geffrey* of *Vendeme* had done, for keeping too familiar a correspondence with Women, and for suffering Men and Women to cohabit together. He represents to him the danger of that intimate Converse, and the Scandal that it might occasion. He likewise blames him for wearing a torn Garment, as not being suitable to the Profession of a Regular Canon, which he embrac'd at first, or to the Sacerdotal Dignity, to which he was afterwards advanced. He accuses him of affecting singularity in that particular, and advises him to resume the Habit of a Regular Canon, and to return to his former course of Life. But he is much more offended at him for taking upon him to reprove the Vices of absent Clergy-men in his Sermons, and for inveighing against certain Orders and Persons of great Eminency: He affirms, that that serves only to bring Superiors into contempt, to subvert the order of the Church, and even to induce many to believe, that his design in declaiming against others, was only to gain popular Applause. He declares at the same time, that altho' he had a better Opinion of him, yet it cannot be deny'd that his Preaching has the same effect, and that many of his Hearers abandon their Cures and refuse to receive the Sacraments from them, or to pay them Tithes; whereas they run after him incessantly, be'ng excited by Curiosity and an inclination to Novelty rather than a true principle of Piety; since it does not appear, that there is any manner of reformation in their Lives and Conversations: Lastly, he rebukes him, for giving the Monastick Habit, to all those who being mov'd by his Sermons, were desirous to receive it, without making any trial of their integrity and constancy, as also in regard that he took no care, that they should be thoroughly converted, provided the number of his Followers were increas'd: That after they had once given in their Names, he took no farther cognizance of their Affairs, but left them at liberty to act as they thought fit: That some of them met together, and ran about the Towns and Countries, clothed with Habits of several Colours, wearing long Beards, and walking bare-footed: And that when they were ask'd who they were, they made Answer,

That

That they belong'd to their Master. Our Author is unwilling, to impute to him the Extravagance committed by those People, but observes it to be a matter of dangerous Consequence, that they should thus make use of his Authority for a cloak to their Folly, and call themselves his Disciples.

As for the Nuns which *Robert d' Arbrisselles* in like manner caus'd to be shut up in Cells; without any Probation, he says, that some of them broke thro' the Passages to make their Escape, and that others were brought to Bed in their Apartments, which would not have happen'd (continues he) if the prudence of the Governor, had made a trial of their Strength. He concludes with remonstrating to him, that he was censur'd for quitting the Canonical Life which he had embrac'd, and for leaving the Monastery, where he had made a Vow of Constancy, and where he was continu'd Superiour of his Collegues, to lead an extraordinary kind of Life, and to take upon him the Government of a Nunnery. Therefore *Marbodus* demands of him a satisfactory Answer, as to those particular Articles, otherwile he declares that he should have very good reason to doubt of his Salvation. 'Tis probable, that *Robert d' Arbrisselles* clear'd himself from these Imputations that were laid upon him, even to our Author's satisfaction; but there is no likelihood, that his Letter was Forged, as *Father Mabillon* has asserted. In a certain Manuscript of the Abbey of *St. Victor*, it is attributed to *Hildebert* Arch-bishop of *Tours*, neverthelefs the Style comes nearer to *Marbodus's* manner of Expression than to that of the former.

In the third Letter, he reproves a certain Hermit nam'd *Ingilquier*, and those of his Congregation for their indiscreet Zeal against unworthy Priests, with which they were transported too far; insomuch that they not only refus'd to assist at their Oblations, but also forb'd the Laicks to receive the Sacraments from their Hands. He shews by many Passages of *St. Augustin*, that the Sacraments may be duly administer'd by unworthy Priests, and that they ought not to be despis'd by reason of the unworthiness of those who administer them. The Hermit having return'd for Answer, that he did by no means recede from the Doctrine of the Church relating to the validity of the Sacraments administer'd by unworthy Priests, but that he was perswaded that Hereticks ought to be shunn'd, and that Priests guilty of Fornication ought to be depos'd; *Marbodus* replies in his fourth Letter, that he is of his Opinion, but that he conceives that it does not belong to every one to try or Condemn them, and that it ought only to be done according to the Rules of the Church. Therefore he advises those Hermits, to reprehend such Offenders with gentleness; to pray for them; and to accuse them (if they shall think fit) before competent Judges who have a right to bring them to their Trial; to the end that they may be depos'd if they be convicted, or confess their Crime.

The Fifth is a request that he makes to *Vitalis*, the Founder of a Nunnery to receive a certain poor Orphan, who altho' she was well instructed in matters of Religion, yet could have no hopes of being admitt'd into the old Monasteries, where, by an ill Custom, that was then too common, Money was prefer'd before Learning and Piety.

The last Letter is directed to a Nun nam'd *Agnesida*, to whom he gives a great deal of wholesome Advice, for her instruction in the Christian course of Life and religious Exercises.

These are all the Works that are contain'd in the old Edition of *Marbodus*, which is become very scarce. His Copies of Verses are not very elegant, nor of a very Poetical strain, but comprise many judicious and solid Notions. His Letters are accurately written, and full of good Maxims and Passages of the Holy Scripture and the Fathers, admirably well apply'd. The Monks of *St. Aubin* at *Angers*, wrote a Circular Letter, to give notice of his Death, according to the Custom of the Order of *St. Benedict*, in which they celebrate his Praise, and *Ulger* Bishop of *Angers* likewise wrote a Copy of Verses in his Commendation: These two Monuments are prefix'd to *Marbodus's* Works.

ARNULPHUS Bishop of Lisieux.

Arnulphus Bishop of Lisieux.

ARNOUL or ARNULPHUS, Bishop of *Lisieux*, Arch-deacon of *Sees*, was install'd in the Bishoprick of *Lisieux* A.D. 1141. and in 1147. accompany'd *Lewes* first nam'd the Young King of *France* in his Expedition to the Holy Land. In 1160. he was sent into *England* by Pope *Alexander III.* in quality of his Legate, and afterwards employ'd in the Negotiations between King *Henry II.* and *Thomas Becket* Arch-bishop of *Canterbury*; but having too obstinately taken part with the latter, he incur'd the King's displeasure, and was oblig'd to retire in 1180. to the Monastery of *St. Victor* near *Paris*, where he died August 11. A.D. 1182.

This *Arnulphus* made a Collection of his own Letters at the request of *Gilles* Arch-bishop of *Roan*, to whom he Dedicates them by his first Letter. These are written in a fine Style, being full of ingenious Notions and moral Sentences, which render them both useful and delightful. There are many that contain only Compliments, or relate to certain private Concerns; but there are others about Ecclesiastical Affairs, comprehending divers Points of Discipline, particularly those directed to Pope *Adrian IV.* in the first of which, this Bishop recommends to him the doing Justice to a certain Person, who had recourse to the See of *Rome*, to get satisfaction for the ill treatment he had receiv'd in his own Country, where he could not obtain any relief of his Diocesan. *Arnulphus* observes in that Letter, that People began

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not to have the same Respect for the Holy See as formerly, and that those who appeal'd to it, were so far from getting their Grievances redress'd, that they were more injuriously treated than before, which beset him in whole favour he wrote, who had no sooner enter'd an Appeal, but he was put in Prison; neither could he procure his liberty, but by paying a Sum of Money to his Persecutor, and by submitting to the Bishop's Sentence. Therefore he exhorts the Pope to revenge the Indignity, by reason that if they were suffer'd thus to elude the Decisions of the Holy See, its Protection would become altogether unprofitable.

In another Letter directed to the same Pope, he entreats him to send back the Bishop of *Baieux*, whose presence was much wanted in his Diocesis, where he had done a great deal of good.

He wrote again to that Pope, about the Contest that arose between the Abbot and the Monks of *Jumièges*. Those Monks had accus'd their Abbot of many Crimes, and more especially of Incontinency, and divers Witnesses had made Depositions against him, but they gave their Testimony about different matters of Fact, so that there was not any compleat positive Proof against him, because every Fact was prov'd only by one single Witness. Whereupon *Arnulphus* admitted him to clear himself by his own Oath, and by that of three Abbots and three Monks of known Probity. The Monks appeal'd from his Court to the See of *Rome*, and demanded Letters of Reference, which he calls *Apostoles* (this is the first time I met with this Term in that Signification.) He acquaints Pope *Adrian*, that he had granted their Request, and that in the mean while, he order'd both Parties to do nothing, that might tend to the prejudice of the Appeal.

He likewise wrote to the Abbot of *St. Evrou*, that he was oblig'd to discharge the Debts that were actually contracted by his Predecessors, and threatens to suspend him, unless he gives satisfaction to his Creditors before *Whitsontide*. He enjoins that Abbot by another Letter, under pain of Suspension, to re-admit a certain Monk, whom he had turn'd out of his Monastery, without hearing what he alleg'd in his own Defence.

In another Letter to *William* Bishop of *Mini*, he desires him to appoint another Place in stead of *Poitiers*, for the Trial of the Treasurer of *Rozen*; because he would be oblig'd to take a much longer Journey thither, than his Adversary, who was nearer that City.

Arnulphus being at variance with a certain Lord, who refus'd to acknowledge his Jurisdiction, it was order'd by the Legates of the See of *Rome*, That the said Lord should restore what he had taken from him; that he should cause satisfaction to be made by those of his Vassals, who were excommunicated; that he should make a due presentation of a Priest to govern that Church and People, under his Authority, as belonging to his Diocesis. The Nobleman offer'd *Arnulphus* to present a Priest to him by the Hands of *Hugh* Arch-bishop of *Rozen*; but *Arnulphus* reply'd to that Arch-bishop, who made him the Proposal, That if matters were so order'd, it might be taken for granted, that the possession of that Place was not adjudg'd to him, but only resign'd by way of sequestration, which would be prejudicial to his Right, when the Claim should come to be debated: Besides that 'twas not sufficient to present a Priest to him, but that 'twas requisite that every thing which was ordain'd, should be effectually put in Execution: Lastly, as for the rest, that if they were willing to come to such an Agreement, as would entirely put an end to the Difference, he would readily take such Measures, as should be judg'd most expedient; but that 'twas not reasonable, for him to supply his Adversary with Arms, who was preparing with all his might for the Encounter.

The Schism that happen'd in the Church of *Rome* after the Death of Pope *Adrian* IV. between *Alexander* III. and *Octavian*, gave occasion to *Arnulphus* to write many Letters; the First of which is directed to *Alexander* III. to congratulate his Election. He assures him in that Letter, That God, who never abandons his Church, altho' he suffers it to be sometimes Persecuted; would give him the Victory over his Enemies, and put him in the peaceable possession of the Holy See, as he had done Pope *Innocent*, altho' he had a more formidable and a more potent Antagonist than *Octavian*: He expresses the great Joy he had at his Promotion, and gives him to understand, that he had taken care to prepossess the King his Master (meaning *Henry* II. King of *England*) with respect to that Affair, and to make him sensible of the validity of his Election, and of the Deficiency of that of his Adversary; That upon his Testimony that Prince had declar'd for him, and had promis'd with a great deal of satisfaction, that he would not acknowledge any other Pope; That having afterwards receiv'd a Letter from the Emperor, who entreated him to defer the declaring in his favour, he had superseded the publishing of his Declaration; but that he still persisted in his former Resolution, and that whatever course the Emperor might take, he would not follow him, if he did not find it expedient.

Pope *Alexander* reply'd to *Arnulphus*, That he was very sensible of the Affection that he express'd towards him in his Letter; that he had caus'd it to be read publicly as a proof of the sincerity of his Intentions and of his Eloquence; that he was not ignorant by what means an end was put to the Schism which arose in the time of Pope *Innocent*; that he hop'd that thro' the divine Assistance, the Storm which at present disturb'd the tranquillity of the Church of *Rome*, would ere long be dispers'd; that he gave Thanks to God, that King *Henry* continu'd strenuously to maintain the Unity of the Church; that he entreated him to use his best Interests with his Majesty to hinder the frequent solicitations of the Emperor from obliging him to alter his Mind; and that to that purpose he thought fit to nominate him his *Nuncio* in the Court

Court of that Prince, with Authority over the Bishops of his Dominions. He acquaints him, That the Emperor *Frederic* never ceas'd, since his accession to the Imperial Crown, to persecute and oppress the Church of *Rome*; that in *Adrian's* Life-time he caus'd the Prelates, who were returning from *Rome*, to be taken Prisoners; that he misus'd the Legates of the Holy See; that he seiz'd on the Revenues belonging to the Church of *Rome*; and that he us'd his utmost efforts to expel *Adrian*, and to cause *Ottavian* to be made Pope in his stead: That what he was not able to put in execution, whilst that Pope was yet living, he endeavour'd to compass, after his death, by favouring the intrusion of that Man, who attempted to get possession of the Holy See, and whose usurpation was abett'd only by three Prelates, to the prejudice of the Canonical Election of himself, which was carry'd on by the others in due Form: That to maintain it, he call'd an Assembly of the Prelates at *Pavia*, and that *Ottavian* resign'd the Marks of the Papal Dignity in his Presence: That the Emperor afterwards restor'd 'em to him, invest'd him with the Pontifical Habits and Ornaments, particularly with the Ring and Crozier-staff, and by force contrain'd the Bishops of that Council to own him as Pope. Lastly, he further informs *Arnulphus*, that he had actually excommunicated *Frederic* and his Adherents.

Arnulphus having receiv'd this Letter, wrote one to the Arch-bishops and Bishops of *England*, to make 'em sensible of the Justice of *Alexander's* Cause. He says, That if the Persons of the two Competitors be compar'd, it will appear, that *Alexander* is endu'd with all the accomplishments of Learning and Virtue, that can be wish'd for in a Prelate; whereas his Adversary has no other personal Merits to recommend him but his Quality; and if the two Elections be duly examin'd, one may be soon convinc'd, that that of *Alexander*, is regular, solemn and reasonable, and that that of the other, on the contrary, is rash and altogether unreasonable. "For can it be affirm'd (says he) that an Election manag'd by a single Bishop and two Cardinals, ought to be set up in opposition to the Authority of the whole Church? Or that a precarious Consecration made by a few private Persons, ought to be prefer'd to that which was perform'd with the requisite Solemnities, and with the general approbation of all the People? Can *Ottavian's* Proceedings be justifi'd, who assum'd the Pontifical Habits, who by an unheard of rashness plac'd himself in *St. Peter's* Chair, and seiz'd on the Palace; whilst *Alexander* chosen with an unanimous Consent refus'd, thro' Humility and Modesty, to accept of that Dignity? Or can the violence that *Ottavian* afterwards offer'd, in besieging *Alexander* and his Electors with armed Men give him any manner of Right or Title? Or could he under that pretence avow, that he was in possession of the Holy See nine Days before *Alexander*? Indeed the latter was chosen by the Senate, and conducted to the Ward-robe, where the Pontifical Habits were kept: He was also ordain'd by the Bishop of *Osia*, to whom the Right of consecrating the Popes legally belongs; he was acknowledged by the Legates, who resided in different Countries; and the whole Church would have continu'd in Peace; if his Adversary had not fled for refuge to the Emperor, whom he knew to be ready to afford him his Assistance. He adds; That that Prince was glad to meet with so fair an opportunity, which he sought for after the example of his Predecessors, who had long ago form'd a Design to bring the Church of *Rome* under subjection to their Dominion, and upon that account favour'd the Schismatics, and excited Divisions in that City: That *Ottavian* had absolutely made him the Master of his Fortune; that he laid the Marks of the Pontifical Dignity at his Feet; and that he afterwards receiv'd from him the Investiture of the Church of *Rome*, by the Ring and Staff, causing the Imperial secular Power to triumph over the Priesthood: That the Emperor call'd a Council to confirm that Choice, and compell'd the Bishops by force to sign a Writing, by which they own'd *Ottavian* as lawful Pope: That that Writing was full of manifest Untruths, and that the Bishops could not by their definitive Sentence render an Election valid, that was null in its Original. Besides that the *Gallican* Church which always had the good fortune to maintain Justice and Truth, and to afford a Sanctuary to the Popes when persecuted by the *German* Princes, after having examin'd the Elections of *Alexander* and *Ottavian* in a Council call'd by the King's Order, for that purpose, had determin'd in favour of the former; but that the King had prudently defer'd the Publication of that Resolution, by reason of the union between him and the King of *England*, to the end that they might act jointly together: That the latter had in like manner sufficiently declar'd on *Alexander's* behalf, in regard that he receiv'd his Letters, and more especially protested, that he would not own any other Pope, having also reject'd those of *Ottavian*. In the mean while, he admonish'd them to take care that Injustice might not prevail over the Truth, through the sinister practices of some *English* Noble-men, who gave it out, that they were related to *Ottavian*, and exhorted them, when ever they met together, strenuously to maintain the Truth without fear of offending those Opponents.

In another Letter written to the Cardinals, he gives a particular account of divers remarkable Circumstances of the Elections of *Alexander* and *Ottavian*, viz. That the Bishop of *Fascati*, who was the first of the three Electors of the latter, being a voluptuous Man, took great delight in Feasting, and soon retir'd from the Conclave because Dinner-time drew near: That one of the two others took it ill, that he was deny'd the Office of Chancellor, and that the third was *Ottavian's* Kinsman: That as soon as those three had given their Votes

for him, he himself took the Cope, and threw it over his Shoulders with so great Precipitation, that that part which ought to lie on the Neck, fell to the Ground; that he got upon the Papal Throne in that Equipage; and that having caus'd the Doors of the Church to be set open, it was immediately fill'd with his Guards, who conducted him to the Palace: That the King of *France* call'd an Assembly of the Estates of the Realm, as well of the Clergy as of the Nobility, to determine which of the two Elections ought to be ratify'd: That some were of Opinion, that nothing should be done in a hurry about an Affair of that importance, and that it ought to be deferr'd for some time longer, because it was dangerous to excite a mis-understanding between the King and the Emperor upon that account: That they also added, that the Church of *Rome* was always burdensome to Princes; that 'twas requisite to shake off the Yoke, since so fair an Occasion offer'd it self to that purpose; that the Death of the two Competitors would put an end to the Contest; and that the Government of the Bishops might be sufficient, till God should more clearly make known his Will: Lastly, that the Respect due to the Emperor's Ambassadors, who were present, and to the King of *England*, whose Sentiments the King of *France* declar'd himself ready to follow, caus'd those Measures to be taken in the Assembly. *Arnulphus*, in the end of this Letter, advis'd the Cardinals not to exasperate the King of *England* by their Threats, but to pacifie him, since the Obedience of the Kingdoms of *England*, *France*, *Spain*, *Ireland* and *Norway* depended on his Declaration.

Although *Arnulphus* had done such notable Services to *Alexander III.* nevertheless that Pope, upon the Accusations brought against him by *Sylvester*, Treasurer of his Church, and by *John*, Nephew to the Bishop of *Seez*, did not forbear to nominate the Bishops of *Mans* and *Avanches* Commissioners, to take cognizance of that Cause. *Arnulphus* appear'd before them, and *William* Bishop of *Paris* and Cardinal, was present at the Tryal. The Treasurer own'd before the Judges, the Falshood of the Complaints that he had made against his Diocesan, and promis'd that he would not renew them for the future. *John* still maintain'd what he had averr'd, but the Sentence not being favourable to him, he appeal'd from that Court to the See of *Rome*, although the Pope gave Commission to the two Bishops to pass Judgment without any Appeal. However *Arnulphus*, who upon that account might have exempted himself from going to *Rome*, and might have refus'd to suffer his Cause to be tried again there; after having inform'd the Pope of the manner of the Proceedings, assur'd his Holiness, that he would repair to *Rome*, as soon as it was possible, and entreated him to detain *John* till he arriv'd, to shew how that Person and the Bishop of *Seez* his Uncle, have committed a Trespass against the Church and the Holy See.

He explains this in the following Letter directed to *Alexander*. One of his Relations was sometime Bishop of *Seez*, who substituted Regular Canons in that Church in the room of Secular. This Reformation was approv'd by the Popes *Honorius II.* *Eugenius III.* and *Adrian III.* and by *Henry II.* King of *England*, who made them a Donation. These Canons were to have all their Goods in Common, according to their Original Institution, and the Bishops his Successors were likewise oblig'd, before they were install'd, to maintain that Settlement. The Bishop then incumbent, design'd to ruine it, or at least to obtain a License of the Pope, to confer the Arch-deaconries on Lay-men, that he might have wherewithal to bestow on his Nephews and Relations. *Arnulphus* sent word to the Pope, That that Bishop palliated his Carnal Affections with the pretence of Piety; giving it out, That there was not any Person in that Diocess, capable of performing those Functions; as if the Simplicity of the Canons were not to be preferr'd to the worldly Wisdom of others; or in case there were none to be found at *Seez*, worthy of possessing those Benefices, some might not be taken out of the Church of *St. Victor* and *St. Rufus*. He adds, that having been Arch-deacon of *Seez*, and educated in that Church, he thought himself oblig'd to maintain its Rights and Privileges, and that for that reason, he judg'd it expedient to certifie his Holiness thereof by a Letter.

Notwithstanding this Information, the Pope granted to the Bishop of *Seez* a License to Secularize his Arch-deaconry; but *Arnulphus* wrote a very smart Letter to him on that Subject, in which he remonstrates, That he had no Authority thus to abolish an Institution made by his Predecessors, under colour that they could not impose Laws on their Successors: He maintains, That that Maxim is false, and that it tends to the ruin of all the Establishments of the Saints: That the Privileges of the Popes of *Rome*, are as it were Testaments, which are not made void, but rather confirm'd by the death of the Testators: That 'tis true indeed, that the Errors of Predecessors may be corrected by their Successors, and that the latter may make some alteration for the better in the Sanctions of the others, when 'tis requisite for the publick Advantage, and when it may be done without any detriment to Religion: That for that very reason, Secular Canons may be chang'd into Regular, because the Order of the latter is more perfect; but a more strict Institution cannot be chang'd into one less perfect; by which means Remissness in Discipline would be authoriz'd: And lastly, that there are some Persons so prodigal of Dispensations, that they retain nothing as an unalterable Law, and Sacrifice every thing to the Interests and inordinate Passions of private Men. He reproves the Pope for not shewing sufficient Constancy in maintaining the Rights of the Church; and gives him to understand, that he had scandaliz'd it by

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revoking the Sentence of Excommunication, dencund'd by his Predecessors against Laicks who shall attempt to get themselves admitted into the Chapter of *Srex*; by adjudging to a Layman all the Revenues of the Arch-deaconry that the Regular Canons enjoy'd in Common, and part of which they distributed to the Poor; and by permitting a Man, adorn'd with gorgeous Apparel to take place amongst the Canons cloath'd in Sack-cloth. He adds, That 'tis further to be fear'd, lest the Arch-deaconry should be left vacant, by reason that it is already appointed for another young Nephew, when he shall be of Age: That in the mean while, the Bishop has turn'd out the Prior of the Canons, and substituted a Person of no Reputation in his Place, to the end that he might make himself Master of the Church-Revenues. Therefore he exhorts the Pope to revoke what was extorted from him by surprise, in order to re-establish the Rule in that Chapter, and to put an end to the Complaints and Murmurs occasion'd by that Innovation.

The four following Letters are directed to the same Pope, and contain an account of particular Affairs. In the last he acquaints him, That the King of England was dissatisfied with his Holiness, because he deny'd him those Favours he su'd for at Rome.

He congratulates in another, *Gilbert* Bishop of London, in regard that the Pope had ordain'd, that his Cause should be decided without an Appeal, and observes that Appeals to Rome often put false Accusers in a Capacity to oppress innocent Persons, and give them an opportunity to avoid the Punishment due to their Crimes.

In another Letter, he reproves a certain Abbot for leaving his Monastery to solicit Law-suits at Court, and enjoys him to return thither.

In a Letter that he wrote to *Henry* Cardinal Bishop of Pisa, sending him the Works of *Ennodius*; he passes a very disadvantageous Judgment on that Author.

In his Letter to the Bishop of *Angouleme*, he determines that the Engagements that a certain Child was under, whom his Uncle had bound to a Clerk, upon Payment of a Sum of Money, ought not to be ratify'd, and that that Bishop cannot suffer the said Child to be detain'd by him.

In a Letter written to *Arnold* Abbot of *Bonneval*, he treats of the Usefulness of the Sacrifice of the Mass. "Nothing (says he) can be offer'd up more precious than JESUS CHRIST; nothing more efficacious than this Sacrifice; nothing more advantageous both to him who offers it, and to him for whom 'tis offer'd, if the unworthiness of the Persons doth not render it unprofitable: 'Tis requisite that he who offers it have pure Hands, and that he, for whom it is offer'd, should know the Value of it by Faith; that he should earnestly desire it; and that he should embrace it with a perfect Charity. Oh, how great is this Benefit, which is sufficient for the Person who receives it, and for him that administers it! For how extensive soever the Priest's Charity may be towards certain Persons, this Sacrifice remains altogether entire for every one in particular. It is communicated to many, so as its Efficacy is not diminish'd, with respect to every Individual; and altho' different Persons partake of it, yet it does not suffer any Division. *Quosunque enim Sacerdos effusa caritatis latitudine complectatur, totum simul omnium, totum unicuiqueque est Significatum, nec integritatem dividit communicatio plurium, nec soliditatem minuit participatio diversorum.*

He has also inserted amongst his Letters, a Discourse that he made in the Council of *Tours*, A. D. 1163. in the presence, and by the Order of Pope *Alexander III.* In the beginning of it he says, that there are three Qualities requisite in a Preacher, viz. Sanctity of Life, to procure respect for what he delivers; a perfect Knowledge, to be capable of teaching the necessary Truths; and Eloquence to cause them to be approv'd, to the end that his Sermons may be Holy, Learned and Sublime. In the Body of this Sermon, he treats of the Unity and Liberty of the Church, shewing that those two Qualities are necessary therein, and that the Ministers ought to use their utmost endeavours to maintain them, more especially at a time when both are attack'd; that is to say, the former by the Ambition of Schismatics, and the other by the Oppression of Tyrants: That nevertheless, 'tis impossible that either should compass their Design: For although the former separate themselves from the Communion of the Church, yet it is not divided by that means, but the Chaff is only separated from the Wheat; and although the latter seizes on the Temporal Revenues of the Church, nevertheless it does not cease to be free, and to exercise its Power with Spiritual Authority. However, that the Bishops ought to make use of all possible means to re-unite the former to the Communion of the Church, and to oblige the others to quit their unjust Claim to the Ecclesiastical Revenues. This is the Subject of a long and very patherical Exhortation made by him to the Bishops of the Council; and in the sequel of the same Discourse, he wishes that the Emperor would humble himself under the Almighty Hand of God; that he would acknowledge that the Dominion of the Church is above his, and that he would submit to the See of Rome, which conferr'd the Empire on his Predecessors. He observes that Bishops may possess large Revenues, provided they do not take themselves to be the Proprietors, but only the Dispensers of them, and are persuaded that the Patrimony of JESUS CHRIST is the Inheritance of the Poor, which ought to be distributed to them, and that they who put it to another use are to be look'd upon as Robbers.

This Discourse is follow'd by another, pronounc'd in a Synod held for the Ordination of a Bishop. He begins with the Commendation of the Church, and afterwards rejects the Person of *Girard*, who was propos'd, alledging, That although there was a form of Election in his favour, nevertheless he ought not to be ordain'd, by reason that it is not to be endur'd that the Liberty of Elections, which was introduc'd for the Benefit of the Churches, should be made prejudicial to them, and therefore that the Election of *Girard* was null as having been carry'd on only by some few Persons devoted to his Interest.

He acquaints that Pope in another Letter, That he had pass'd Sentence in favour of *Hugh* Abbot of *Senlis*, in a Cause that was depending between that Abbot and *Garnier* a Priest, concerning the Church of *Marine*, for the Tryal of which he was nominated a Commissioner with *Henry* Bishop of *Senlis*. He likewise gave him notice in the following Letter, that the King of *England* had favourably receiv'd his Letters and Nuncio's, and that he had re-instituted the Arch-bishop of *Canterbury*; but he complains that the Nuncio's did not promote the making of Peace, and entreats the Pope to do it.

In another Letter, he informs the same Pope, That he had put an end to the Contest between the Abbot of *La Coudre* and *Hermier* the Priest, about the Church of *Breule*.

In one of the Letters directed to the Pope's Legates, *Alister* and *Theodin*, he determines, That it is not expedient to bestow Altars, that is to say, Benefices on the Sons of Priests, lest it should occasion disorders.

Afterwards he writes to Pope *Alexander* against those Monks, who refuse to obey their Bishop, and claim a right to retain Cures and Tithes.

He complains in particular of the Abbot of *St. Evrou*, who presum'd to celebrate Divine Service; notwithstanding the Sentence of Suspension he had pronounc'd against him.

The Poems of this Author are not very considerable as to the Subjects, but they are exact in reference to the Rules of Poetry, and the Verses are very fine. The first is on the Nativity of Jesus Christ, the second is an *Encomium* of the Bishop of *Windsor*; and the rest on the alteration of the Seasons, and on some other profane Subjects. There are also two Epitaphs of Queen *Mahilda*, one of *Algarus* Bishop of *Contances*, and another of *Hugh* Arch-bishop of *Roan*.

Father *Dachery* has publish'd in the second Tome of his *Spicilegium*, an excellent Discourse dedicated to *Geffrey* Bishop of *Chartres*, and compos'd by *Arnulphus*, when as yet Arch-deacon of *Seex*, against *Peter de Leon* the Antipope, and *Gerard* Bishop of *Angouleme* his Legat. It is written with a great deal of earnestness and energy, so that the Author gives us a very lively description of the Irregularities and Vices of that Antipope and of his Legate; maintains the Election and Proceedings of *Innocent II.* and makes it appear that the latter is the true Pope.

Father *Dachery* has likewise set forth in the end of the Thirteenth Tome of the *Spicilegium*, a Sermon upon the Annunciation of the Virgin *Mary*, and five Letters by the same Author.

The other Works of *Arnulphus*, Bishop of *Lisieux*, were printed at *Paris*, from a Manuscript of *Adrian Turnebus's* Library, A. D. 1535. and afterwards in the *Bibliotheca Patrum*.

PETER de CELLES Bishop of Chartres.

Peter de
Celles Bi-
shop of
Chartres.

PETER, surnam'd de *Celles*, from the Name of his first Abbey, commonly call'd *Monstier-la-Celle*, in the Suburbs of the City of *Troyes*, was descend'd of an honourable Family of *Champagne*. He apply'd himself to Study at *Paris*, and was apparently a Novice in the Monastery of *St. Martin des Champs*. He was chosen Abbot of *Celles*, A. D. 1150. translated from thence to the Abbey of *St. Remy at Rheims* in 1162. and at last made Bishop of *Chartres* in 1182. in the place of *John of Salisbury*. After having govern'd that Church during five Years, he died Feb. 17. 1187.

The following Works of this Author, were collected and publish'd by Father *Ambrosius Januarius*, of the Congregation of *St. Maur*, and printed by *Lewis Billaine* in 1671. But the first of his Works is a Course of Sermons on all the Festivals of the Year, which were never as yet printed. However, notwithstanding the Reputation they might have in his time, Father *Januarius* observes, that they are weak, and that *Peter de Celles* is not very solicitous to prove a Truth thoroughly, but passes lightly over from one Subject to another; although his Writings are full of pious Conceptions, Flowers of Scripture and very useful Instructions. He might also take notice, that they are full of Puns, affected *Antitheses*, sorry Allusions, mean Descriptions and Notions, which have not all the Gravity that is requisite in Discourses of that Nature. In his Eighth Sermon on the Lord's Supper, we find the Term of *Transubstantiation*, which is also in *Stephen* Bishop of *Autun*, who liv'd in the same Century: And indeed, those two Authors are the first that made use of it. The three Books of Bread, dedicated to *John of Salisbury*, contain a great number of mystical Refle-

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tions on all the sorts of Bread mention'd in the Holy Scripture. The Mystical and Moral Exposition of the Tabernacle is a Work almost of the same Nature. The Treatise of Conscience, dedicated to *Aliber* the Monk, relates altogether to Piety, and that of the Discipline of the Cloister, comprehends many Moral Instructions in the Exercises of the Monastick Life, which he follow'd above Thirty Years. This Piece was set forth by *Father Duchery*, in the third Tome of his *Spicilegium*.

The last Work in this Edition, is a Collection of the Letters of *Peter de Celles*, which were already publish'd with Notes by *Father Sirmondus*, A. D. 1613. They are divid'd into nine Books, and relate either to pious Subjects or to certain particular Affairs, or are merely Complimental. Indeed, they are written with greater Accuracy than his other Works, being of a more natural and less affected Style; nevertheless they are full of verbal Quibbles and Puns. In this Collection are three Letters on the Festival of the Conception of the Virgin Mary, in which *Peter de Celles* strenuously maintains *St. Bernard's* Sentiments on that Subject. *NICOLAS*, a Monk of *St. Alban*, was of a contrary Opinion, and averr'd, That *Nicolas* the blessed Virgin was never obnoxious to Sin. This is the Subject of the Twenty third Letter of the Sixth Book; but the Monk vindicates his Opinion in the Ninth Letter of the last Book, and confutes that of *St. Bernard*, yet not without expressing a great deal of Respect for the Person of that Saint. However, he does not treat *Peter de Celles* with the same Moderation, who being nettled, returns him a somewhat sharp Answer in the Tenth Letter of the same Book. *Peter* was then Bishop of *Chartres*.

JOHN of SALISBURY Bishop of Chartres.

JOHN of *Salisbury* the intimate Friend of *Thomas Becket* Arch-bishop of *Canterbury*, and his Companion during his Exile, was at last made Bishop of *Chartres*, A. D. 1179. and died three Years after. He was one of the most ingenious, most polite and most learned Men of that Age, as is evident from his Book call'd *Policraticon*; or, *A Discovery of the Foppesies of the Lords of the Court*. *Justus Lipsius* assures us, that many considerable pieces of Purple and Fragments of a better Age, are to be found in that Work: *Peter of Blois* in like manner declares that he was even charm'd with it, having discover'd therein a well regulated sort of Learning and abundance of Things, the Variety of which renders them extremely delightful. And indeed, 'tis an excellent Work, treating of the Employments, Occupations, Functions, Virtues and Vices of the Men of the World, but more especially of Princes, Potentates and great Lords; in which is contain'd a vast Treasure of Moral Notions, Sentences, fine Passages of Authors, Examples, Apologues, Extracts of History, common Places, &c. 'Tis divid'd into Eight Books, and compos'd in a plain and concise Style.

But this Style is more proper for the numerous Letters which the same Author wrote to the Popes *Adrian* and *Alexander*; to the Kings of *England* and divers other Princes; to *Thomas Becket* Arch-bishop of *Canterbury*; to several English Bishops; and to many other Persons; either about general Occurrences and Transactions, as the Schism of *Osavian* the Antipope, and the Election of *Alexander III.* the contest between the Pope and the Emperor *Frederick*; and that between the King of *England* and the Arch-bishop of *Canterbury*; or relating to particular Affairs of the Churches of *England*; or to certain Points of Doctrine and Discipline: As the 172d Letter concerning the Number of Writers of the Canonical Books of the Old and New Testament; the 67th about the nullity of a second Marriage which a certain Woman had contracted after she was divorc'd from her former Husband who was a Priest; the 68th about the cohabitation of Women with Clerks; and the 69th about the Sums of Money that were exacted of the Vicars of Churches. In these Letters he appears to be much addicted to the Interest of *Thomas of Canterbury*, whose conduct nevertheless he sometimes censures, and seems likewise to be much devoted to the Pope's Service, although he does not always approve every thing that is done at *Rome*, and condemns the Vices of the Cardinals on certain Occasions. He openly approves the deposing of the Emperor *Frederick*, and the Proceedings of Pope *Alexander* against him. His Letters are full of Allusions to the Sacred History, and of Examples taken out of Holy Scripture; in which he also intermixes many Passages of Profane Authors. The number of these Letters amounts to 301. and they were printed at *Paris*, A. D. 1611. with the Life of *Thomas Becket* Arch-bishop of *Canterbury*, by the same Author; to whom are likewise attributed certain Commentaries on the Epistles of *St. Paul*, printed at *Amsterdam* in 1646.

PETER

PETER of BLOIS Arch-Deacon of Bath.

Peter of
Blois Arch-
deacon of
Bath.

PETER, surnam'd of *Blois*, from the Place of his Nativty, deriving his extraction from *Bretagne*, study'd the Liberal Sciences at *Paris*; the Civil and Canon Law at *Bononia*, and after having attain'd to a profound skill in all sorts of Humane Learning, apply'd himself entirely to the Study of Divinity, under the Tuition of *John of Salisbury* Bishop of *Chartres*. It is also probable that *Peter of Blois* was Canon of that City; however, having pass'd into *Sicily*, A. D. 1167. with *Stephen* the Son of the Count of *Perche*, and the Cousin of the Queen of *Sicily*, he was chosen Tutor and afterwards Secretary to *William II.* King of *Sicily*, but he was soon oblig'd to leave that Country, when *Stephen* Count of *Perche*, who was made Chancellor of the Kingdom and Arch-bishop of *Palermo*, was banish'd from thence. Upon his return to *France*, he was invited over into *England* by King *Henry II.* and after having spent some time at Court, he retir'd to the Palace of *Richard* Arch-bishop of *Canterbury*, and became his Chancellor. He was sent by that Arch-bishop to King *Henry II.* and to the Popes *Alexander III.* and *Urban III.* to negotiate Affairs relating to the Church of *Canterbury*, and after the Death of King *Henry*, he continued for some time in the Court of Queen *Elconora*. In the end of his Life, he was depriv'd of the Arch-Deaconry of *Bath*, which was conferr'd on him at his arrival in *England*, but some time after, he obtain'd that of *London*; in the discharging of which Duty, he took a great deal of pains, and enjoy'd only a small Revenue. He died in *England* A. D. 1200.

Peter de Blois himself made a Collection of his Letters, by the Order of *Henry II.* King of *England*, as he intimates in his first Letter directed to that Prince, in which he observes, That they are not all alike; that sometimes the great number of urgent Affairs oblig'd him to write with less accuracy; that sometimes the Subject did not allow him to enlarge; and that sometimes the meanness of the Capacity of those Persons to whom he wrote, constrain'd him to make use of a more plain Style. He excuses himself for citing profane Authors, as also, for speaking freely, and even for presuming to prove his Prince. He protests, that to the best of his remembrance, he never wrote any thing with a Design to Flatter, but that Integrity and an unfeigned Zeal for maintaining the Truth, always excited him to set Pen to Paper.

The Second is a Letter of Consolation directed to the same King on the Death of his Son *Henry III.* in which he induces him to hope for the Salvation of that young Prince, who died in a course of Repentance.

In the Third, he severely reprehends a certain great Lord, who had reproach'd his Chaplain with the meanness of his Birth, and gives him to understand, that none ought to be puff'd up, either upon account of Nobility or Riches.

In the Fourth, he congratulates the Prior of *Cisteaux* upon the Tranquillity he enjoy'd in his Solitude, protesting that he even envy'd his Condition, and entreats the same Prior to remember him in his Prayers and Oblations.

In the Fifth, he reproves *Richard* the Successor of *Thomas Becket* in the Arch bishoprick of *Canterbury*, for applying himself with greater earnestness to the maintenance of the Temporal Interests of his Church, than to the Spiritual Government of his Diocese; remonstrating, that his Diocesans and Prince are very much scandaliz'd at those Proceedings.

In the Sixth, to wipe off the reproaches that a certain School-Master who undertook to teach the Liberal Sciences, had put upon the Clerks, who live in the Palaces of Bishops; he asserts, That his Profession was more contrary to the Ecclesiastical Function, than the conduct of those Clergy-men.

In the Seventh, he rebukes a Professor, who was addicted to Drunkenness.

In the Eighth, he vindicates the comparison he made of the different States of the Church, to the various Phases or Apparitions of the Moon, and maintains, that Terms and Maxims of Philosophy and of the Civil Law may be us'd in treating of matters of Religion, when it can be done conveniently.

In the Ninth, he reproves one of his Pupils, who after having compleated his Philological Studies, determin'd to rest for two Years, before he apply'd himself to that of Divinity; and shews, that that negligence would be extremely prejudicial to him.

In the Tenth, written to one of the Chaplains of the King of *Sicily*, against the Design which that Prince had, to cause to be install'd in the Bishoprick of *Agrigento*, a certain young Lord, who was by no means capable of performing the Functions of the Episcopal Dignity, he admonishes the said Chaplain, that his Office obliges him to continue to make Remonstrances to the King, to hinder him from disposing of the Bishoprick after such a manner.

In the Eleventh, he exhorts a Clergy-man, who had solemnly engag'd to embrace the Monastick Life, to perform his Vow.

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The Twelfth is a consolatory Letter directed to one of his Nephews, afflicted with the Death of his Uncle, the burning of his House, and a Wound he receiv'd in his Foot.

In the Thirteenth, he reprehends a Young Monk, who endeavour'd to get a Priory, under pretence, that he should thereby have an opportunity of converting more Souls, and makes it appear, That a Monk ought not to covet Secular Employments, nor to aspire to Dignities, nor to affect to instruct others.

In the Fourteenth, directed to the Chaplains of the King of England, he communicates to them certain Reflections that a Fit of Sickness caus'd him to make on the miserable condition of those Clergy-men, who are oblig'd to reside in the Courts of Princes; of which he gives a very lively Description, and exhorts them to follow his Example in quitting that course of Life.

The Fifteenth is an Instruction to Rainaud newly chosen Bishop of Chartres, concerning the Episcopal Qualities and Functions. He says, That the first thing that is sometimes done, is to make enquiry into the Revenues belonging to the Bishoprick, and not into the present condition of it: He censures the Luxury and Magnificence of some Bishops of his time, the pains that they took to heap up Riches and to gratifie Princes, and the Secular Course of Life that they lead.

In the Sixteenth, he exhorts a certain Bishop immers'd in the management of many Affairs to make choice of a more quiet manner of Living, in order to promote his own Salvation.

In the Seventeenth, he shews, That a Clerk who drives a Trade, is no less culpable than one that follows Usury, and that all manner of inordinate endeavours to get and heap up Riches are unworthy of a Clergy-man.

In the Eighteenth, he gives us a lively description of the Irregularities of a certain Bishop, who was addicted to that Vice.

In the Nineteenth, he resolves two Questions, which were propos'd to him by one of his Friends who studied the Law at Paris, viz. 1. Whether a Woman, who turn'd Nun, upon a supposition that her Husband was dead, be oblig'd to leave the Convent, if he return? And 2. In case she be oblig'd to follow her Husband, whether she ought to assume the Veil again after his Death? He answers, That the Vow of Chastity made by her, being in the Husband's Power, is not obligatory; and that she ought to return with her Husband, and may marry again after his Decease. In that Letter, there is a remark very advantageous to the Schools of Paris, of which he saies, that as there was formerly a Proverbial saying, that those who had any Question to propose ought to repair to Avila; so in like manner at present it pass'd into a Proverb, that those who were desirous to have any Question decided need only go to Paris, where the greatest Difficulties are fairly resolv'd.

In the Twentieth he complains, That the Domestick Servants of Rainaud Bishop of Chartres remov'd him from the Palace of that Prelate, whom he blames for his too great Liberality.

In the Twenty first, he reprehends the haughtiness and arrogance of a Canon, who was formerly one of his particular Friends.

In the Twenty second, directed to John of Salisbury, he commends his Constancy, and that of Thomas Arch-bishop of Canterbury, and advises them to persevere, and not to suffer themselves to be mov'd by any manner of Adversity or Persecutions.

In the Twenty third, written to Octavian the Pope's Legate, he declaims against the Abuse that was then predominant, to fill up the vacant Bishopricks with unworthy and incapable Persons, who obtain'd them by the means of sinister practices or purchas'd them with Money.

In the Twenty fourth, he entreats the Friends of Thomas Arch-bishop of Canterbury to prevail upon that Prelate, to forgive the Arch-Deacon of Salisbury, who was desirous to be reconcil'd with him.

In the Twenty fifth, he exhorts an Official to quit that Employment, which he looks upon as very dangerous. "I am apt to believe (says he) that the Officials were so call'd, not from the name of their Office, but from the Verb *Officio*, which signifies to be hurtful, or to do Mischief: For the whole Function of an Official is to shear and flea at the pleasure of the Bishop the poor Sheep that are under his Jurisdiction: They are the Bishop's Horse-leeches, that cast up the Blood they have suck'd out, and which as it were so many Sponges, that being squeeze'd restore the Water wherein they were soak'd, pour into their Masters Bosom the Treasure that they have extorted; in somuch that of all those execrable Purchases they have only left the stain of Sin: For that which is thus hoarded up by oppressing the Poor, serves to gratify the unruly Appetite of the Bishops, and draws Punishments on the Officials; who may be well compar'd to those private Doors, thro' which the Priests of Bel were wont secretly to convey the Sacrifices that were laid on the Altar of that False God; since the Bishops make use of their Hands to pillage the Estates of other Men, casting upon them all the marks of Infamy and the whole guilt of those Crimes, of which they make the sole advantage,-----The Office of the Officials at present, is to confound Right, to create Law-suits, to disannul Agreements, to prolong Trials, to suppress the Truth, to maintain Falshood, to seek for nothing but filthy Lucre, to sell Justice,

"Justice, to commit all manner of unjust Actions, and to devise Cheats and Artifices to deceive the People. These are the Men, who over-load their Landlords with a numerous Retinue of Attendants and costly Equipages; who hunt after dainty Dishes; being very prodigal of the Estates of other Persons, and as covetous of their own: They are very critical in searching out the etymology and signification of Words, and make Glosses upon all manner of Syllables, on purpose to lay Snares for others, in order to drain their Purles: They take upon them to interpret the Laws according to their own capricious Humour, admitting some, and rejecting others at their Pleasure; they corrupt that which is found, over-rule just Allegations, foment Divisions, conceal Crimes, make void lawful Marriages, penetrate into the Secrets of Families, defame innocent Persons, absolve the Guilty, and in a Word, leave no Stone unturn'd to get Money. This is the Character that *Peter of Blois* gives us of the Officials of his time, very different (as 'tis to be hop'd) from that of those Gentle-men, who now discharge those Functions in our Churches.

In the Twenty sixth, he advises a Friend of his to enter upon a Course of Divinity at *Paris*, after having left the study of the Civil-Law, to which he apply'd himself at *Bononia*; because a Clergy-man ought not to be entirely immers'd therein. He censures, by the way, the sinister Practices of the Advocates of his Time, who made it their whole business to get Money and to enrich themselves.

In the Twenty seventh, he acquaints the Canons of *Beauvoir* with the Death of *Thomas Becket* Arch-bishop of *Canterbury*, and tells them that there was reason to be so far from bewailing his Death, that they ought to rejoice at his Happiness. He likewise makes mention of the Diffensions that happen'd in his Church, about the Election of a Successor.

The Twenty eighth, is written in the Name of *Rotrou* Arch-bishop of *Reuen*, to *William* Arch-bishop of *Sens* and the Pope's Legate, whom he exhorts to use his utmost endeavours to divert those Calamities, which were ready to break forth in the Territories belonging to the Church of *Roan* by reason of the War that was carry'd on by the two Kings.

In the Twenty ninth directed to the Abbot and Monks of *St. Alban*, he complains that one of their Priors had refus'd to entertain him at his Table, and shews how much Hospitality is recommendable, more especially in Monks.

In the Thirtieth, he communicates to his Friend *Rainsaud* chosen Bishop of *Bath*, the Dream that he had upon his promotion to the Episcopal Dignity.

The Thirty first is written to the Abbot of *Fountains*, concerning a Distemper with which *Peter of Blois* was afflicted.

The Thirty second is a recommendatory Letter directed to the Prior of *Canterbury*.

The Thirty third is written in the Name of *Rotrou* Arch-bishop of *Roan* to *Henry III.* the Son of *Henry II.* King of *England*, who was preparing to make War with his Father, to entreat him to take into his Protection, *Andely* and the other Territories of the Church of *Roan*.

In the Thirty fourth, he excuses himself to the Bishop of *Perigueux*, who had offer'd him his House; for not accepting of his Proposal, because he was detain'd by the Promises of his old Patron.

The Thirty fifth and Thirty sixth, are Exhortations to a certain Nun.

The Thirty seventh, is a Letter of Excuse to the Prior of *Jumieges* for neglecting to send back a Book that he had borrow'd of him.

The Thirty eighth, is an Apology directed to *Albert* Cardinal of the Church of *Rome*, for the Conduct of the Arch-bishop of *Canterbury*, who was accused of being ignorant of the Laws, covetous and too much inclin'd to raise his Family.

The Thirty ninth, is a Letter written by way of a secret Trust to one of his Friends, in which he sends him word, That the Court of *Rome*, according to the usual Custom had charged him with many Debts, and that if he could once find means to discharge them, he would take care not to fall into that Abyss for the future.

In the Fortieth, he condemns the Deportment of a certain Bishop who spoke ill of his Prince.

In the Forty first, he entreats *Henry II.* King of *England* to give him notice of the Place where he was, to the end that he might wait on him, and acquaints him that his Majesties Envoys are return'd from *Rome*, clear'd of their Silver and loaded with Lead, without being honour'd with any considerable Presents, and that the Ambassadors of the King of *Spain* were come to meet him to constitute him Mediator of the Peace between them.

The Forty second, is written to *Robert* Provost of *Aire* in *Flanders* elected Bishop of *Cambray*, to whom he gives a smart Reprimand for contending himself to enjoy the Revenues of his Bishoprick, without taking care to perform the Episcopal Functions, and for leading a Secular and Scandalous course of Life.

The Forty third, is a very apposite Consolation compos'd by him upon occasion of the Sickness of a certain Person, in which he sufficiently makes it appear that he had study'd the Art of Physick.

In the Forty fourth, he advises *Arnulphus* Bishop of *Lisieux* not to leave his Bishoprick, by reason of any opposition that might be made by his Prince, his Chapter or the People of his Diocess; but he would persuade him to resign it, in case he aspir'd to that Dignity by un-der-hand dealings.

In the Forty fifth, he vindicates *Rainaud* Bishop of *Bath*, from the imputation of having persecuted or occasion'd the Death of *St. Thomas* of *Canterbury*, and observes, that if he made somewhat too severe a Reflection upon him, at the time when that Arch-bishop excommunicat-ed the Bishop of *Salisbury*, it ought to be forgiven him, as well as what he might have done against him thro' Ignorance, and so much the rather, in regard that he had expiated that fault by a very rigorous Penance.

In the Forty sixth, directed to *Richard* Bishop of *Syracuse*, after having excus'd himself or returning to *Sicily*, he enlarges on the Commendation of *Thomas Becket* Arch-bishop of *Canterbury*.

The Forty seventh is written in the Name of *Richard* Arch-bishop of *Canterbury*, who exhorts *Henry* the Son of *Henry II.* King of *England* to desist from making War with his Fa-ther, and threatens to excommunicate him, unless he submit to his Remonstrances.

In the Forty eighth, he congratulates *William* Cardinal Bishop of *Pavia*, upon account that it last an end was put to the Quarrel between Pope *Alexander* and the Emperor *Frederick*, by his mediation, and declaims against *Ostavian* and his Electors.

In the Forty ninth, he complains, That some of the Canons of *Chartres*, whom he took for his Friends, had brought an Information against him in a Trial depending between him and *Robert* of *Salisbury*, for a Prebend of *Chartres*, and that not being able to fully his Re-putation, they had slanderously traduc'd the Memory of his Father.

In the Fiftieth, he entreates the Bishop of *Bayeux* to absolve a certain Person, who had com-mitted Man-slaughter in his own defence, and who being afflicted with a very sensible Grief for that unfortunate Accident, had done Penance in due Form.

In the Fifty first, he admonishes *Joelin* Bishop of *Salisbury* to pay his Debts, and not to bestow too great Favours upon his Nephews.

In the Fifty second, he acquaints the Arch-bishop of *Canterbury*, who had sent him to the King of *England*, That he met with a furious Storm, during his passage into *Normandy*, and assures him, that he was ready to undertake every thing, and to endure all manner of hard-ship in his Service.

The Fifty third, is a Circular Letter to all the Bishops of *England*, written in the Name of *Richard* Arch-bishop of *Canterbury* and Primate of the Kingdom, in which he enjoyns them, not to suffer Persons, whose Ordination is not valid, to exercise the Episcopal Functions in their Diocesses, and to denounce a Sentence of Excommunication against those who forge the Pope's Bulls or counterfeit the Seals of the Bishops.

In the Fifty fourth, he advises the Arch-deacon of *Poitiers*, not to compel *Adelicia* his Niece, to become a Nun; because the Monastick State, ought not to be embrac'd with less freedom than that of Marriage.

In the Fifty fifth, he congratulates *Adelicia*, upon the desire she express'd to take the Veil, and in regard that she had actually made a Vow to that purpose, and exhorts her to put so laudable a Design in execution with all convenient speed.

In the Fifty sixth, he endeavours to divert *Walter* Bishop of *Recheester* from the strong Inclination he had to Hunting.

In the Fifty seventh Letter, directed to one of his Friends a Monk of the Abbey of *Aul-may* in *Normandy*, who expected to be deliver'd from Temptations immediately after his admittance into a Religious Order; he treats of the continual Conflict between the Flesh and the Spirit, and sends him a *Prose* or Sermon on that Subject.

In the Fifty eighth, he complains to *Renaud* Bishop of *Bath*, by reason that the latter had suspended his Vice-Arch-deacon, without dispatching any Canonical Monitions before-hand, and to the prejudice of a Privilege that was granted him in the Council of *Lateran*, that he should not be excommunicated nor any Person that belong'd to him by any Bishop, and declares that he had so much the greater reason to take it ill, in regard that that which gave occasion to those rigorous Proceedings, was only a small sum of Money that was due to the Bi-shop, and that he had already given Orders for the payment of it.

In the Fifty ninth, he exhorts that Bishop to be reconciled with a certain Person nam'd *Henry*, and to turn one *Simon* out of his Company, who was a dangerous Flatterer and a Sy-cophant.

In the Sixtieth, he approves the Complaints made by one of his Friends, who was much offended that the Bishops should enrich their Nephews with the Church-Revenues, instead of maintaining the Poor. He observes that that was no new Disorder, and that Poverty ought to be prefer'd before Riches.

In the Sixty first, he dissuades an Arch-Deacon from the exercise of Hunting.

In the Sixty second, he writes in the Name of *Geffrey* Bishop of *Lincoln* to one *Le Blond*, whom he reproves for his Disobedience in leaving that Bishop to follow divers Employments, and forbids him to oppose the Interest of the Arch-bishop of *Canterbury*.

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The Sixty third, is a Letter of Thanks to *Peter* Bishop of *Arras*.

The Sixty fourth, is written in the Name of *Gautier* Arch-bishop of *Ream* and of the Bishops of *Normandy*, to *Pope Celestin III.* to entreat his Holiness to use his utmost endeavors to procure the deliverance of *Richard* King of *England*, who was taken Prisoner at his return from the Holy Land by the Duke of *Austria*.

The Sixty fifth, is written against the Superstitions of those, who pretend to fore-tell future Events by Dreams, or by other means of the like nature.

In the Sixty sixth, he congratulates *Gautier* Arch-bishop of *Palermo* upon his promotion to that Dignity: He gives that Prelate a Character of *Henry II.* King of *England*, and clears him from the Murder of *Thomas Becket* Arch-bishop of *Canterbury*.

In the Sixty seventh, he proves by many Reasons to King *Henry II.* that he ought to cause his Son to apply himself to Study.

The Sixty eighth, is written in the Name of *Richard* Arch-bishop of *Canterbury* to *Pope Alexander III.* against the Abbot of *Malmesbury*, who endeavour'd to withdraw himself from the Jurisdiction of his Bishop. He declaims in that Letter, against the Privileges that are granted at *Rome* to the Abbots for *Morrey*, which gives them occasion to insult over their Priests and Diocesans, to lose the Respect they ought to have for them, and by degrees to shake off the Yoke of Obedience, which was formerly the only means to reclaim them, and to restrain their Ambition. "The Abbots (says he) cannot endure to have a Superior set over them, to reform the Abuses committed by them; They would willingly have an absolute power to do every thing with impunity, and neglect the Monastical Discipline to gratify their unruly Passions. Upon which account it is, that almost all the Revenues of the Monasteries are left at Rack and Manger, and are liable to be pillag'd by every Invader: For on the one side, the Abbots mind nothing else but following their Pleasures, and are intent only on making good Cheer; and on the other side, the Monks being as it were destitute of a Head, spend their Life in Idleness and continual Quarrels. The mischief (adds he) requires a speedy remedy; for if it be not timely apply'd, 'tis to be fear'd lest as the Abbots shake off the Yoke of the Bishops, so the latter should throw off that of the Arch-bishops, and the Deans and Arch-Deacons should likewise find means to exempt themselves from the Jurisdiction of their Diocesans. Alas! what form of Justice is this? or rather, what manner of deformity of the Law! to hinder Pupils from hearkening to their Tutors; Children from obeying their Parents; Soldiers from serving their Prince; and Servants from submitting to their Masters! What is it to free Abbots from the Jurisdiction of their Bishop, unless it be to authorize Disobedience and Rebellion, and to arm Children against their Father? 'Tis their Office, who sit as supreme Judges, to determine this Case, and to take care lest unjust Actions should take their rise from the Courts of Judicature, where application is made for the redressing of Grievances.

In the Sixty ninth Letter, directed to *Radulphus* Bishop of *Angers*, he laments the Failings of the Inhabitants of that City, who had abandon'd King *Henry II.* in the War that he maintain'd against his Son.

In the Seventieth, he advises *John* Bishop of *Chartres*, rather to bestow Benefices on his Nephews, who were upright and poor Men, than on Foreigners, who are not so worthy of them.

The Two following Letters contain nothing remarkable.

The Seventy third, written in the Name of *Richard* Arch-bishop of *Canterbury* to all the Bishops of *England*, is against a Custom that prevail'd in that Kingdom, only to punish with Excommunication, those who assassinated Bishops and other Clergy-men, whereas capital Punishments were inflicted on other Murderers.

The following Letters to the Eighty second comprehend nothing very remarkable relating to Church-Discipline.

In the Eighty second, directed under the Name of *Richard* Arch-bishop of *Canterbury* to the *Cistercian* Monks, after having commended that Order, he takes notice of one Fault committed by them, which is their refusing to pay Tithes to Clerks and Monks: He gives them to understand, that it is an Act of Injustice; that altho' they might enjoy that Immunity, whilst they were Poor, yet they had no right to it at present, since they were become Rich; and that what Privileges forever they might obtain from *Rome*, they could not in Conscience make use of them to usurp the Estates of others: Lastly, he threatens to excommunicate them if they continue to retain those Tithes.

In the Eighty third, written in the Name of *Walter* Arch-Deacon of *Oxford* to *Bartholomew* Bishop of *Exeter*, he advises him to declare the Marriage null, that was contracted between *Robert* and *Isfmenia* his Kinswoman; according to the express Order he had receiv'd from the Pope.

The Eighty fourth is directed to *Pope Alexander III.* under the Name of *Richard* Arch-bishop of *Canterbury* to vindicate the Conduct of the Bishops, who reside in the King's Court, in order to maintain the Interest and Rights of the Church. "For (says he) if there were no Bishops in the Council, nor in favour with the Prince; the Wicked would soon find means to harass the Church, and the Presumption of Laicks would oppress the Clergy after

" after an intolerable manner: But at present, if any thing be attempted to the prejudice
 " of the Church, the Bishops are ready to oppose it; and if the King should be exasperat-
 " ed against innocent Persons, his Anger is appeas'd by their Enreaties. By this means, the
 " rigour of Justice is moderated; the Cries of the Poor reach the Prince's Ear; the Dignity
 " of the Church is maintain'd; the Indigence of distressed People is reliev'd; the Devotion
 " of Lay-men is encreas'd; Religion is protected; the Sentences in Courts of Judicature
 " are directed; the Laws are submitted to; the Decrees of *Rome* are receiv'd; and
 " the Revenues of the Churches are augmented: He adds, That the Arch-bishops and Bishops
 " of *Sicily* were wont in like manner to reside in the Court of their Prince, and that
 " there was a Design on foot in *England* to abrogate that Custom, but that divers prudent
 " and judicious Persons had determin'd that it was absolutely necessary for them to continue
 " there, and that if they were hinder'd from having access to the Prince; at the same time
 " the Monasteries would be depriv'd of their Tranquility, the Afflicted of Consolation, and
 " the Church of its Liberty. Therefore our Author concludes, That although the Bishops
 " were very desirous to leave the Court, by reason of the Inconveniences they suffer in that
 " Station, nevertheless they are detain'd, as it were by force, upon account of the Publick
 " Advantage.

The Eighty fifth Letter, contains a sharp Reprimand made to *Robert* Bishop of *Salisbury*, for taking too great delight in Feasting, and for laying out so vast Expences in furnishing his Table, that he let the Buildings of his Church fall to ruin.

In the Eighty sixth, he divers a *Carthusian* Monk nam'd *Alexander*, from the Design he had to quit his Order, under pretence that Mass was not said every day in the Monastery; and shews, That *St. Benedict* never was a Priest, and that he spent a great deal of time without hearing Mass, even not knowing one *Easter-day*, that it was that great Festival: That *St. Paul* and *St. Antony*, the first Hermits, pass'd many days without hearing Mass, and that we do not read that some great Saints offer'd up the Holy Sacrifice daily: That such a frequent Administration of the Sacraments might render them contemptible, and that the selfishness of it, encreases the Respect due to them: That indeed we sin incessantly, and that a continual Remedy is requisite for the expiation of our Guilt; but that nevertheless this Host, of an infinite Value, ought not to be offer'd up, but with a Spirit of Humility and a contrite Heart. To that purpose, he quotes many Passages of the Fathers, and at last affirms, That the secret Motive which induc'd that Monk to think of quitting his Order, was to lead a less austere, and a more free Course of Life.

In the Eighty seventh Letter, he comforts *William* Bishop of *Ely*, who was discharg'd from the management of the Affairs of State in *England*, by the treachery of certain Noblemen, who had misrepresented him to King *Richard*; which gave an occasion to *Peter of Blois* to declaim against those Counsellors who give bad Advice to Princes. The Eighty ninth is written on the same Subject to a Bishop, who had contributed to the said *William's* disgrace at Court.

In the Eighty eighth, he entreats an Abbot to receive a certain Monk, who was desirous to return to his Monastery.

In the Ninetieth, he gives an account to his Brother *William* Abbot of *Mani*, of the reasons of his departure from *Sicily*, and takes notice at the same time of the News that was spread abroad, That that Abbot had obtain'd a Licence of the Pope, to wear the Mitre, Ring and Sandals. He maintains, That the use of those Ornaments in any other Person but a Bishop, is an arrogant Vanity, and a presumptuous Ostentation; That they ought only to be us'd on some extraordinary Occasions; such as the Dedication of Churches, the Consecration of Virgins, and the Ordination of Clerks, and that therefore they can be of no use to an Abbot, who has no right to perform those Functions; That they are actually more chargeable to him than profitable, and that they do him a greater dishonour than credit; That that Abuse has no Grounds neither in the Gospel, nor in *St. Benedict's* Rule; That it foment the Refractoriness of the Abbots and the Contests they have with the Bishops, and that no Man ought to flatter himself, that the Privilege of *Rome* can be a sufficient excuse for such Acts of Disobedience before God. Therefore he conjures him by the Salvation of their common Father, and by the Breasts of their Mother, to lay aside those Pontifical Ornaments, or if it cannot be done without Scandal, to choose rather to quit his Dignity. *William* being mov'd with this Remonstrance, resign'd his Abbey into the Pope's Hands, as it appears by the 93d Letter, in which *Peter of Blois* congratulates him; That he prefer'd the Humility of a simple Monk to the Dignity of an Abbot, and a place of abode in *France* to one in *Sicily*.

In the Ninety first, he taxes *Radulphus* Bishop of *Lisieux* with Covetousness, and the practice of Usury, more especially in regard that he did not open his Granaries in a time of scarcity and dearth of Provisions.

The following Letters contain nothing very remarkable.

In the Ninety seventh, directed to the Abbot of *Evesham*, he shews that the diversity of Monastick Orders is advantageous to the Church, but that none ought to pass lightly from one Order to another. He observes in the end, that singing of Psalms for a considerable time,

is very useful, if it could be continu'd with Devotion, and that although it be accompany'd with wearisomness, yet it does not cease to be a good Employment. As for Handy-work, he neither blames, nor commends it in a Monk, *Labores autem manuales in Monacho nec arguere, nec laudare præsumo.*

The Ninety eighth and the Ninety ninth, are written in the Name of *Richard* Arch-bishop of *Canterbury*; viz. the former to his Suffragans about the necessity of relieving the Holy Land, and the second to Pope *Urban III.* to congratulate his promotion to the Pontifical Dignity, and to thank his Holiness for the Pall, which he had sent to him.

In the Hundredth Letter, he vindicates an Arch-bishop who was accus'd of being too meek and moderate.

The Hundred and first, directed to *Robert* Arch-deacon of *Nantes*, is a Judgment that he passes on the Disposition of two of his Nephews, whom he had put under his Tuition.

The Hundred and second, contains a long Complaint made by the Abbot of *Redding* who was desirous to renounce his Dignity, with *Peter* of *Blois*'s Answer, in which he advises him not to do it.

The following Letters contain nothing of any great moment as to Ecclesiastical Discipline.

In the Hundred and twelfth, sent to the Bishop of *Orleans*, he maintains the Immunities of the Church, and asserts that the King of *France* ought to exact no other Supplies of the Clergy, than their Prayers to carry on the War, that he was preparing to manage against the *Saracens* in the Holy Land.

In the Hundred and thirteenth, he exhorts *Geffrey* Arch-bishop of *York*, to oppose the new Hereticks who appear'd in his Diocess, and to publish so strict an Ordinance against them, that the others might be terrify'd with the Severity of their Punishment.

In the Hundred and fourteenth, he congratulates *John* of *Salisbury* upon his Instalment in the Bishoprick of *Chartres*, and commends the Relation that he wrote of the Life of *Thomas Becket* Arch-bishop of *Canterbury*.

In the Hundred and fifteenth, after having shewn in what degrees of Consanguinity *Robert* and *Adeleia* were related one to another, he produces the several Impediments of their Marriage, and comprehends them in six Verses.

The Hundred and sixteenth, is written to *Hugh* Abbot of *St. Denis*, to whom he sends one of his Books to be examin'd, and comforts him for the Indignity that was put upon him by the King of *France*.

In the Hundred and seventeenth, he reprehends *Geffrey* Abbot of *Marmoutier*, by reason that he had caus'd an Action to be commenc'd against the Prior of *St. Come*, for certain Lands which he claim'd, as belonging to his Jurisdiction.

There is nothing remarkable in the following Letters to the 123d, in which he refuses to accept of the Sacerdotal Dignity, not through contempt, but an extraordinary respect for that Function.

In the Hundred twenty fourth, he comforts *Gauzier* Arch-bishop of *Roan*, banish'd from his Church, and justifies his retreat.

In the Hundred twenty fifth, he admonishes the same Prelate, to avoid slothfulness during his Exile, and to apply himself to the reading of the Holy Scriptures.

In the Hundred twenty sixth, directed to the Abbot of *Glocester*, he gives an *Encomium* of *Odo* Chanter of *Bourges* chosen Bishop of *Paris*; to whom he writes the Hundred twenty seventh, to renew their old Friendship and the Correspondence that formerly pass'd between them.

In the Hundred twenty eighth, *Peter* of *Blois* complains to *William* Arch-bishop of *Sens*, that he had not as yet perform'd the Promise that he made to entertain him in his House, and to confer a Benefice upon him.

In the Hundred twenty ninth, he writes against the Arch-deacon of *Orleans*, who had introduc'd Simoniack Practices into his Church.

In the Hundred and thirtieth, directed to *John* Bishop of *Chartres*, he clears himself from the Charge brought against him, that he made use of the Recommendation of the King of *England*, of divers Lords, and of the Pope, to procure a Prebend in the Church of *Chartres*.

In the Hundred thirty first, he reproves one of his Nephews, the Prior of a Monastery, by reason that neglecting the study of the Liberal Sciences and abandoning his Solitude, he frequented publick Places, and endeavour'd to curry favour with Noble-men.

The Hundred thirty second and the Hundred thirty fourth, directed to Persons newly made Abbots, contain very useful Instructions for the conduct of Superiours.

In the Hundred thirty third, written to the Dean and Chapter of *Salisbury*, he maintains that he is not oblig'd to reside in his Prebend in that City, in regard of the smallness of the Revenue, which was not sufficient for defraying the Charge of a Journey thither.

The Hundred thirty fifth, is a Dispensation for Non-residence granted by the Arch-bishop of *Canterbury* to a Canon of *Salisbury*.

The Hundred thirty sixth, is a Letter from *Henry II. King of England to Alexander III.* in which he complains of the Rebellion of his Childzen, and implores the assistance of that Pope.

In the Hundred thirty seventh, he congratulates a Novice Monk, and gives him wholesome Advice.

In the Hundred thirty eighth, he expresses to *Gautier Arch-bishop of Roan*, the Joy that he had upon his return from his Exile.

In the Hundred thirty ninth, he entreats the Abbot and Monks of *Cisteaux* to put up their Prayers to God, that he would vouchsafe to grant him his Grace, to enable him worthily to perform the Functions of the Priesthood, to which Dignity he was lately rais'd, and explains the reasons why he deferr'd the receiving of that Order till that time.

In the Hundred and fortieth, he exhorts *Petrus Diaconus* to quit the study of the Law, and to apply himself altogether to that of the Holy Scriptures and of Divinity. In this Letter, he makes use of the Term of *Transubstantiation* in treating of the Eucharist. "Thus you see (says he) in one single Sacrament a deep Abyss impennetrable to Humane Reason; I mean, in the Bread and Wine *transubstantiated* by Vertue of the Heavenly Words, into the Body and Blood of JESUS CHRIST, the Accidents that were therein, remaining without a Subject; and although the Body of JESUS CHRIST be Flesh and not Spirit, nevertheless it Nourishes the Soul rather than the Body. The same Body is to be found in several Places and on divers Altars, against the nature of Bodies, without ceasing to be in Heaven: For although by its Nature it can only be in one Place after a circumscripible Manner, yet it is in many Places by its omnipotent Vertue and Energy, and after a spiritual Manner.

In the Hundred forty first, he complains to *Gautier Arch-bishop of Roan*, that a certain private Person had detain'd the Revenues of a Prebend that belong'd to him, and entreats that Prelate to cause Restitution to be made.

In the Hundred forty second, he comforts the Prior and Monks of *Evesham*, who were in great Trouble, and exhorts them to bear it with Patience.

The four following Letters relate to the Confinement of *Richard I. King of England*, and were written to procure his Liberty.

In the Hundred forty seventh, he reproves *Robert Bishop of Bangor*, who determin'd to retain a certain Benefice, which he had conferr'd on another Clerk.

In the Hundred forty eighth, he exhorts *Savaric Bishop of Bath* to return to his Diocess, and not to leave his Church with a design to travel.

In the Hundred forty ninth, he complains, that they were about to deprive him of his Arch-deaconry in the end of his Life.

In the Hundred and fiftieth, he mollifies what he had said in the fourteenth Letter, against those Clergy-men, who reside in the Courts of Princes.

In the Hundred fifty first, he entreats Pope *Innocent III.* to augment the Revenues of the Arch-deaconry of *London*, which was lately conferr'd upon him. He gives his Holiness to understand, that there were about Forty thousand Men within the Jurisdiction of his Arch-deaconry, and above One hundred and twenty Churches; nevertheless that he was not able to collect any of the Duties that are customably paid to the Arch-deacons.

In the Hundred fifty second, he entreats that Pope, to change a Chapter of which he was Dean, into a Monastery of the *Cistercian* Order.

The Hundred fifty third, is written in the Name of *Rotrou Arch-bishop of Roan*, and of *Arnulphus Bishop of Lisieux*, to *Henry II. King of England*; in which they give him an account of the Negotiations in the Court of the King of *France*, where they were sent by that Prince.

The Hundred fifty fourth, is likewise written in the Name of the same Arch-bishop, who entreats *Eleonora*, Queen of *England*, and her Sons, to be reconcil'd with King *Henry II.*

In the Hundred fifty fifth Letter, that Arch-bishop excuses himself to the Prior and Monks of *La Charite*, for not retiring to their Convent, by reason that he could not leave his Flock during the War.

The following Letters to the Hundred eighty third and last, contain nothing very remarkable as to Ecclesiastical Affairs, and many of them are Consolatory.

There is no Author, who has fill'd his Letters with a greater number of Quotations, out of the Holy Scriptures and Ecclesiastical and Profane Writings, than *Peter of Blöis*; inasmuch, that they are scarce any thing else but a Contexture of such Passages. That which is properly his own Matter, is full of *Antitheses* and Puns: However, he discourses with much freedom, sharply reproves Vices, and maintains Church Discipline and the Ecclesiastical Constitutions.

His Sermons are written almost after the same manner as his Letters, in a concise and sententious Style, to the number of Sixty five; neither does he explain therein the Points of Morality in their utmost extent, but he fills them with divers Maxims and Notions, which are accompanied with no other Ornaments, but *Antitheses* and nice Comparisons of Words:

But

But he handles Matters more at large in his Tracts, which are Seventeen in Number.

The First is a Moral Discourse on the Transfiguration of JESUS CHRIST.

The Second, is another Discourse of the same Nature on St. Paul's Conversion.

The Third, is a compendious Chronicle on the beginning and the end of the Book of Job.

The Fourth, is a very pathetic Exhortation to induce the Christian Princes to send succours to the Holy Land.

The Fifth, is an Instruction written in the Name of Pope Alexander III. to the Sultan of Iconium.

The Sixth, is a Treatise of Sacramental Confession and Penance.

The Seventh, is a Tract concerning the Functions and Qualities of a Confessor, and the manner how he ought to demean himself in the Administration of the Sacrament of Penance.

The Eighth piece, call'd the Episcopal Canon, contains Instructions for Bishops.

The Ninth, is an Inveictive against one who pass'd a Censure on his Works, and charg'd him with being a Flatterer of Princes, and a false Accuser of Clergy-men and Monks: He clears himself from both Imputations, by producing a Catalogue of his Writings; in which he asserts, there is nothing to be found that can convict him of what was laid to his charge, and several particulars to the contrary. He enlarges in Commendation of the Monastick Life, and explains some Passages of his Works, that were objected against him; and amongst others, what he had laid down concerning Free Will, which he was accus'd of having confounded with Grace: He maintains, That the former is supported by, and depends on the latter, after such a manner, that the Mercy of God is not prejudicial to Merit, nor Grace to Free Will.

The Tenth, is a Treatise against the Jews, in which he has accurately collected all the Prophecies that relate to JESUS CHRIST.

The Eleventh, is a large Treatise of Christian Friendship, of the Love of God, and Charity to our Neighbour; in which he insists on the Causes, Duties, Parts and Effects of those Verrues.

The Twelfth, is of the Usefulness of Afflictions, of which he shews the several Advantages.

The Thirteenth, call'd, *What are they, quales sunt?* is a Satyr against unworthy Pastors. He justifies at first, what he is about to write against them, and declares that 'tis not his design to attack the Worthy Pastors, but only the Unworthy, who have no Faith; who have not enter'd the Sheep-fold through the Gate; who do not deserve the Names of Pastor, Pope, Bishop or Prelate; because they have not any of the Qualities signified by those Terms; who enrich their Relations with the Church-Revenues; who confer Canonicies and other Spiritual Livings upon them; or who being of mean Extraction, and of an unknown Family, are endu'd with no generous Principles, but with a great deal of sordid Baseness without Humility, whose Dignity soon corrupts their Manners. He shews, that these sorts of Bishops ought not to be flatter'd, but that their Faults ought to be expos'd, to the end that those Persons who present themselves to be admitted into Holy Orders, may be duely examin'd, and that a considerable time may be taken, to be well assur'd of their demeanour, and of their Course of Life.

The Fourteenth, is a Fragment of a Letter, that he wrote about Silence.

The Fifteenth, is a Fragment of his Book of the Changes of Fortune.

The Sixteenth, is a Tract concerning the Sacred Books and Writers of the Old and New Testament.

The Seventeenth, is a Poetical Piece on the Eucharist.

The first Edition of Peter of Blois's Works, was printed at Mentz; the second at Paris, A. D. 1519; the third at Mentz in 1600. by Buseus, who annex'd an Addition of some Tracts in 1605. This Edition was copied out in the *Bibliotheca Patrum*, printed at Colon; but in all these Editions, the Sermons of Peter Comestor, were inserted instead of those of Peter of Blois: At last M. de Goussainville, publish'd a new Edition of all Peter of Blois's Works, in which are to be found the Genuine Sermons of that Author, printed at Paris in 1667. This was follow'd in the last *Bibliotheca Patrum*, set forth at Lyons.

STEPHEN Bishop of Tournay.

Stephen
Bishop of
Tournay.

STEPHEN, Abbot of St. Genevieve, and afterwards Bishop of Tournay, was born at Orleans, A. D. 1135. and completed his Studies in the Schools of the Cathedral Churches of that City and of Chartres: He apply'd himself more especially to that of the Canon-Law, and became a Regular Canon in 1165. in the Monastery of St. Evreux, where St. Victor's Rule was establish'd in 1158. by Roger, who was the first Abbot since the Reformation.

Stephen

Stephen succeeded him in that Office, but the Abbey of *Genevieve* being vacant in 1177. by the Death of the Abbot *Aubert*, he was chosen in his Place. He was promoted to the Bishoprick of *Tourmay* in 1192. and govern'd it to the Year, 1203. which was that of his Death.

This Author wrote a Commentary on *Gratian's* Decretal, with divers Sermons and Letters. All his Works are extant in Manuscript; but Father *du Moulinet* did not judge, that the Commentary on the Decretal, and the Sermons were worthy to be brought to light, and therefore he only publish'd the Preface to that Commentary, the first Sermon and the Texts of Scripture, on which the Thirty others were compos'd, with his Letters, which he divided into three Parts; the First of which contain the Letters which he wrote being as yet Abbot of *St. Evre*, from *A. D.* 1163. to 1177.

The First, is a very pathetic Complaint, which he recited in the Synod of the Bishops of the Province held at *Sens*, concerning the Murder committed on the Person of *John* Dean of *Orleans*, by a certain Lord, out of whose Hands, he endeavour'd to wrest some Revenues belonging to the Chapter of *Orleans*, which he had usurp'd.

He was enjoy'd by the same Assembly, to write to the King, to demand Justice for that execrable Fact. He did it after such a manner, as was capable of exciting him to take vengeance for so heinous a Crime. However, the King did not approve that Letter, and conceiv'd much Displeasure against *Stephen* upon that account; which gave occasion to his Enemies to persecute him, and to threaten to pillage his Estate, and to cause him to be put to Death, unless he desisted from the prosecution of that Suit. Whereupon he had recourse to *William* Bishop of *Chartres*, the Son of *Thibaud* or *Theobald* Count of *Champagne*, who appeas'd the King's Anger, and restor'd *Stephen* to his Favour, as the latter had entreated him to do in his second Letter.

The Third is a Letter written by *Ponce* Bishop of *Clermont*, in which he desires *Maurice* Bishop of *Paris*, and *Stephen* Abbot of *St. Evre* to give a resolution of a Case of Conscience touching the validity of the Baptism of Infants that are dip't in the Water, these Words being recited, viz. *In the Name of the Father, of the Son, and of the Holy Ghost*, without expressing the Action by these Terms, *I baptize thee*. A certain Father had Baptiz'd his Child after that Manner, and it was customary to do so, in case of Necessity.

Maurice returns an Answer in the fourth Letter that that Baptism is null, and determines the matter with a great deal of assurance, in a few Words. *Stephen* replies on the contrary, in the fifth Letter, that that Baptism is valid, provided the three Persons of the Trinity be invoc'd, and that tis not absolutely necessary to add these Words, *I Baptize thee*; because it is not said in the Gospel, *Go and Baptize the Nations saying, I Baptize you in the Name of the Father, &c.* but only, *Baptize them in the Name of the Father, &c.* He confirms his Opinion by divers Passages of the Fathers, which only require the Invocation of the Holy Trinity, for the validity of Baptism. He affirms, that these Terms *I Baptize thee*, are added by the Church, that they only have regard to the solemnity of the Action, and do not belong to the substance of the Sacrament: *de solemnitate Ministerii, non de substantia Sacramenti*. He adds, that if a different Opinion were admitted, an infinite number of Children must unavoidably be Damned, who were Baptiz'd by Laicks in case of Necessity; by reason that the greatest part of those ignorant People, were wont to Baptize only saying, *En nome Pares & Filles, & Esprits Santes*. However he declares, that those Priests ought to be censur'd and put to Penance, who thro' negligence or ignorance omit any thing that relates to the solemnity of the administration of Baptism. But he maintains, that a Child which was once Baptiz'd in the Name of the Trinity, ought not to be Baptiz'd again, altho' the Father did not express the Action by these Words, *I Baptize thee*. Lastly, he says that he who Baptizes a Child, contracts a spiritual Affinity with the Mother, which renders him incapable of Marrying her; or of co-habiting with her as his Wife, if they were Marry'd before.

The other Letters contain'd in this first Part, are either recommendatory in favour of divers Persons, or relate to particular Affairs; as the rebuilding of the Church of *St. Evre* which was burnt by the Normans, to which purpose, he desires supplies of the Chapter of *St. Martin* at *Tours*, and of his Friends: The restoration of a Prior who had wasted the Revenues of his Monastery: The Contest between the Church of *St. Samson*, and the Chapter of *St. Croix*, &c.

In the second Part, are comprehended the Letters written by *Stephen* of *Tourmay* whilst he govern'd the Abbey of *St. Genevieve*, from *A. D.* 1177. to 1192. The greatest part of these Letters are complimentary or recommendatory, and contain nothing very remarkable. There are several written in favour of the Arch-bishop of *Tours*, about the Contest that he had with the Bishop of *Dol*, as the Fortieth, the Hundred and seventh, the Hundred and eighth, the Hundred and tenth and the Hundred and fortieth: Others against the Regular Canons of *St. John des Vignes*, who were desirous to enjoy their private Estates, and who being provided of good Livings, endeavour'd to withdraw themselves from their Obedience to the Abbot, to depend only on the Jurisdiction of the Bishop. He maintains, That they ought always to be subject to the Abbot, and to submit to his Will, according to the Custom, which

which (as he says) was always put in practice; otherwise all manner of Regular Discipline would be entirely abolish'd, and there would be as many Abbots as Curates: See the Sixty first, the Ninety fifth and the Hundred sixty second Letters.

In the Seventy first, he proves, That those who have made a Vow to pass from the Order of *Grandmont* to that of *Cîteaux*, ought to perform that Vow, and in general, that Translations from a remiss Order to a more austerè are lawful and expedient. In the Hundred forty third, he relates a Sentence pass'd by the King, in favour of certain Clerks of the Order of *Grandmont* against the Prior and some Lay-brothers of the same Order, and writes to the Pope in his own Name, in that of the Abbots of *St. Germain des Prez* and of *St. Victor*; and even in that of his Clergy; to confirm that Sentence. In the Hundred forty first, he advises the Dean of the Church of *Rheims* to hinder the Canons of that Cathedral from abrogating what was left of their ancient Rule, viz. to eat always in common in the same Rectory, and to live together in the same Cloister.

The Hundred forty sixth, the Hundred forty seventh, the Hundred forty eighth, the Hundred forty ninth and the Hundred fifty third are written to the King of *Denmark*, and to some Bishops of that Kingdom and of *Sweden* to induce them to procure Lead in *England* to cover the Church of *St. Genevieve*, which was burnt and pillaged by the *Normans*. He makes by the way, a very ingenious *Antithesis*, between the Lead that is purchased at *Rome* for Bulls, and that which is bought in *England*; saying, *That one serves to impoverish the Churches, and the other to cover them: Anglico Plumbo teguntur Ecclesie, nudantur Romano*. He entreats the Pope to grant two Dispensations, viz. one in the eighty second Letter for the Chancellor of *France*, who was denied admittance into Holy Orders, because he was not born in lawful Wedlock, and the other in the Hundred and thirteenth upon the same occasion, in favour of a certain Person who had exercis'd the Office of an Attorney General: He observes in the former, that the Canon of not admitting base born Persons among the Clergy, was not generally receiv'd in all the Churches. He likewise makes a request to the Pope, to confirm the Immunity of the Abbey of *St. Evreux* at *Orleans* in the Fifty eighth and Fifty ninth Letters, and in the Hundred fifty fifth, to maintain the Revenues belonging to the Prebends of the Cathedral of *Paris*, appropriated to the Church of *St. Victor*.

† Procur-
reus Epscl.

The Hundred fifty ninth, is concerning the difficulty of leading a solitary course of Life, and of the means of attaining to it. *Evarard* of *Avoyes* Bishop of *Tournay* dying, A. D. 1191. the Clergy at first chose *Peter* Chanter of the Church of *Paris*, to supply his Place, and *Stephen* wrote the Hundred seventy fifth and last Letter of the second Part, in his behalf, but that Election being adjudged to be null, he himself was install'd in the Bishoprick of *Tournay*, and caus'd his Nephew to be chosen Abbot of *St. Genevieve* in his stead.

The first Letters of the third Part, relate to his promotion to that Dignity. In the Two hundred and second, he determines, That the Marriage of a Novice who has left his Convent for that purpose is valid. In the Two hundred and eighth, he gives a particular account of his Life and Conversation, to justify himself against *Bertier* Arch-Deacon of *Cambray*, who accus'd him of not leading a Life conformable to that of a Bishop. "I very seldom go (says he) out of the City: I assist as often as is possible, at the celebration of all the Divine Offices; I Preach the Word of God to my Diocesans, after the best manner that I can; I declaim against the modern Heresies: I freely administer the Sacraments, which I have freely receiv'd. I detest Simoniack Practices: I do not receive Bribes or unlawful Presents: I give wholsom Advice to all those, who make Confession to me; and impose on them profitable Penances: I comfort the Afflicted as far as it lies in my Power: I spend my spare Hours in reading and meditating on the Holy Scripture: I exercise Hospitality in entertaining my Guests cheerfully, and keeping a good Table, never eating my Bread alone; yet I do not riotously waste the Patrimony of JESUS CHRIST in maintaining Stage-players and Farce-actors. Such is my outward demeanour, and as for the inward disposition of my Mind, it is known to none but God.

The Two hundred twenty fourth, Two hundred twenty fifth and the Two hundred twenty sixth Letters have reference to the Abbot of *St. Martin* at *Tournay*, whom he suspended for leading a disorderly Life, and re-establish'd him at the request of the Bishop of *Arras*, on condition that he should observe the Rules, that were prescribed to him, and which are specify'd in the Two hundred twenty fourth Letter. The Two hundred thirty first and the following are written against the Sentence of Suspension, which *Melior* the Pope's Legate was about to denounce against the Country of *Flanders*: In the Two hundred forty third, and the next, he puts up Complaints against the Inhabitants of *Tournay*, who refus'd to submit to his Authority. In the Two hundred forty eighth and Two Hundred forty ninth, he complains, that the Arch-bishop of *Arras* conferr'd Orders on the Monks of *St. Amand* without his leave. The Two hundred fifty first is a Declaration directed to the Pope, on this Subject, viz. That the Study of the Fathers was then generally neglected to follow that of Scholastick Divinity, and of the Decretals. "The Students (says he) having a relish for nothing but Novelties, and the Tutors endeavouring to enhance their own Reputation, rather than to promote the Instruction of others, compile every Day new Sums or Systems of Divinity, and new Theological Works, on purpose to amuse and deceive their Audi-
tors;

"tors; as if the Writings of the Fathers were not sufficient, who have explain'd the Holy Scriptures, by the same Spirit with which the Prophets and Apostles were inspir'd when they wrote them. But these modern Doctors bring in new, unknown and strange sorts of Mises, when the King's Wedding Feasts are quite made ready, when the Oxen and Fowl are kill'd, and when it only remains that the Guests should sit down at Table to eat: Publick Disputations are set on foot against the Decisions of the Church, touching the incomprehensible Godhead: Flesh and Blood take upon them irreverently to dispute about the Incarnation of the Word: The Holy Indivisible Trinity, is as it were divided and torn in pieces (with reverence be it spoken) in the Publick Places; insomuch, that there are almost as many Errors as Doctors, as many Scandals as Auditories, and as many Blasphemies as Places. If there be occasion to pass from Theological Disputes to the Trial of Causes that are usually decided by the Canon Law, as soon as the Judges delegate are appointed, or when the Ordinaries have taken cognizance of the Matter; a prodigious Labyrinth of Decretal Letters is immediately produc'd, under the Name of *Alexander* of happy Memory, from whence 'tis impossible for any Man to extricate himself; neither is any regard had to the ancient Canons, but on the contrary, they are rejected and condemn'd. During which confusion, it so falls out, that the wholesome Ordinances of the ancient Councils are not follow'd in the Modern, and matters are not debated according to their natural Order, with respect to the true merit of the Cause, by reason that the Decretal Letters have the Pre-eminence, which perhaps are forged under the Name of divers Popes of *Rome* by Modern Canonists. These are collected into an entire Volume, which is read in the Schools, and publickly sold to the great profit of the Writers, who by that means take less pains, and get more Money, by copying out those suspected Works. The third Objection that may be made against the present manner of Studying, is, that the Liberal Arts and Sciences have lost their ancient Liberty, and are brought under so great Subjection, that the Professors Chairs are fill'd with young Persons, and the quality of Tutors is attributed to such as do not deserve to be look'd upon as Pupils, who without adhering to the Rules of Art, employ themselves in setting Words in order and devising Sophisms, with which they surprize ignorant and unthinking People; after the same manner as silly Flies are soon catch'd in a Cobweb, Philosophy may well cry out, that her Garments are snatch'd away and that her Body is torn in Pieces; so that there is no Elder left to comfort her; neither is she any longer capable of administering comfort to any Elder. These Abuses most Holy Father, require your powerful Hand to reform them, and that you should establish by your sovereign Authority an Uniformity of Teaching, Learning and Disputing, lest the most noble Science of Divinity should become contemptible; lest it should be said that JESUS CHRIST is here, or there; or lest Holy Things should be thrown to Dogs, and Pearls cast before Swine.

In the Two hundred fifty fifth Letter, he inveighs against another Abuse, that is to say, Appeals made to the Holy See by Inferiors to avoid the correction of their Superiors, and requires that Prelates and Abbots should be invested with an absolute Power to correct their Inferiors, and to change the Officers that depend on their Jurisdiction, without any manner of obstruction made by the means of Appeals to the Court of *Rome*. In the Two hundred sixty second Letter, he enlarges on the Commendation of Queen *Ingelburga*, the Wife of *Philip* King of *France*, and advises her in the following, not to suffer her Marriage to be dissolv'd. The other Letters do not contain any thing very remarkable. The whole number of them amounts to Two hundred eighty and seven in the last Edition set forth by *Father du Moulinet*, and Printed at *Paris*, A. D. 1639. altho' there were only Two hundred and forty in that of *Maffon* in 1611. The Style of these Letters is concise and close, but the Terms are not always pure, nor well Chosen; nevertheless they afford much satisfaction to the Reader, by reason that the Conceptions are regular and natural.

The Authors who wrote against the Albigeois and Vaudois.

GRETSEER brought to light, A. D. 1614. three Authors who wrote against the *Albigeois* and *Vaudois* in the end of the Twelfth Century: These three Writers are *Ebrard* of *Bethune* in the Province of *Artois*, *Bernard* Abbot of *Fontcaud* and *Ermengard* or *Emengaud*.

Ebrard of
Bethune.

EBRARD OF BETHUNE, confutes in his Work, 1. The Error of the *Manichees*, concerning the Law of *Moses*, and the Prophets; by shewing, That the Law ought not to be rejected; that the Patriarchs and the Prophets were Saved; and that it is the true God, who gave the Law, and created the World. Afterwards he passes to other Errors common to all the Hereticks of that time, about the Sacraments, and the Customs of the Church; and establishes against them the following Doctrines, viz. That Children ought to be baptiz'd; that it is lawful to marry; that the Sacrifice of the Eucharist, contains the Body of JESUS CHRIST; that none but Priests have the Power or Right of offering, and that they ought to do it in the Churches: That the Unction of the Sick is profitable; that Pil-

glimages upon account of Devotion, are commendable; that it is lawful to take a true Oath; that Malefactors may be punished and even put to Death; that we shall rise again in the future State with the same Body that we now have; that Faith ought to be preferred to good Works; that Crosses ought to be honour'd; that Women shall be Saved, and rise again with the distinction of their Sex; that Salvation may be obtain'd by different means, and in different States; and that it is lawful to eat Flesh: Lastly, he shews that those Hereticks are culpable, in regard that they conceal themselves, and that altho' they boast of renouncing the Possessions of this World, yet they endeavour to enrich themselves by other means; that they mistake the meaning of Holy Scripture; and that all the Characters of Hereticks agree with them. He adds, That some of them call themselves *Valois*, and others *Nabazates*; that they are wont to rear off their Shooes, and that they continually expose themselves during the whole Day to the heat of the Sun, till Supper-time, when they appear in the publick Places. He concludes this Treatise with a Catalogue of all the Hereticks taken out of *Isidorus*, and with the Resolution of divers Questions propos'd by him.

Bernard
Abbot of
Fontcaud.

The second Author, who is BERNARD Abbot of *Fontcaud*, dedicated his Book to Pope *Lucius III.* and confutes the *Vaudois*, whom Bernard Arch-bishop of *Narbonne* had twice condemned after having heard their several Pleas. He makes particular mention of the Obedience due to Popes and Prelates; He declaims against the permission that those People allow Lay-men and even Women to Preach; against their Assertion that the Alms, Fastings, Sacrifices and Prayers of the Living do not avail any thing with respect to the Dead; against those who deny Purgatory, and maintain that Humane Souls are neither in Heaven nor Hell till the Day of Judgment; and against their Assertions, that the People ought not to meet in the Churches to pray. Thus this Author positively opposes none but the *Vaudois*.

Ermen-
gard.

The Third nam'd ERMENGARD, at first impugns the Errors of the *Manichees* about the old Law, Marriage, the Incarnation, Passion, Death and Resurrection of JESUS CHRIST, and afterwards passes to other Errors concerning the Sacraments and Church-Discipline. He proves, that it is requisite to have Churches and Altars; That the singing of the praises of God is useful and reasonable: That the Sacrament of the Body and Blood of JESUS CHRIST ought to be celebrated in the Church, and that the Words of its Institution, ought to be understood in a proper and not in a figurative Sense: That Baptism is necessary for Salvation, and that it ought even to be administer'd to young Children: That Repentance is likewise necessary for those who have fallen into Sin, and that it is composed of three Parts, viz. Contrition, Confession and Satisfaction, and that it is requisite to make Confession to a Priest. He refutes in particular the Custom that was in use among those Hereticks in the imposition of Hands, which they call Consolation, and which they administer'd in the following manner:

The Superior amongst those People, after having wash'd his Hands, took the Book of the Gospels, and exhorted those, who came to receive the Consolation, to put their whole trust and hope of their Salvation therein, and afterwards laying the Book of the Gospels on their Head, repeated Seven times, the Lord's Prayer and the beginning of St. John's Gospel from *In principio* to these Words, *Gratia & Veritas per Jesum Christum facta est* i. e. Grace and Truth came by Jesus Christ. Thus ended the Ceremony of their Consolation; but if it should happen that no Superior is present, then one of the Comforted performs the same Ceremony, and even Women do it to sick Persons in the absence of Men: They believe that this Consolation remits Sins, even mortal ones, and that without it 'tis impossible to be Saved: Lastly, they maintain, that those who have actually committed a mortal Sin, are incapable of administering it effectually. Afterwards *Ermen-gard* proves against them, that 'tis lawful to eat Flesh, and to take an Oath, and establishes the Doctrines of the Resurrection of the Dead, the Invocation of Saints, and Prayers for deceased Persons.

These three Authors scarce make use of any other Proofs but Passages of the Holy Scripture to confute the Errors they oppose, and to establish the Truths they maintain; nay they produce a great number of them, amongst which there are some which do not clearly prove, what they assert.

C H A P. XII.

Of the Ecclesiastical Authors of less note, who flourish'd in the Western Countries in the Twelfth Century.

AFTER having treated in the preceding Chapter of the most noted Ecclesiastical Writers, whose Works are more numerous, or more considerable, we shall now give some account in this, of a great number of others less known, who have compos'd divers small Tracts, reserving the particular enumeration of the Historians and Greek Authors, for the following Chapters.

ANSELM, Dean of the Church of *Laon*, flourish'd in the beginning of the Century, and Anselm made publick Divinity-Lectures at *Chalons*, in which he gave Explications of the Holy *Dean of* Scripture. He is also supposed to be in part the Author of the Ordinary Gloss. Some attribute to him the Commentaries on the Book of Canticles, on St. Matthew's Gospel, on St. Paul's Epistles, and on the Revelation of St. John, which were printed under the Name of St. Anselm Arch-bishop of *Canterbury*, but they really belong to *Hervey* a Monk of *Bourg* near *Dol*, whose Name they bear in the Manuscripts.

GISLEBERT or **GILBERT**, surnam'd **CRISPIN**, St. Anselm's Pupil, after having follow'd his Study in the Abbey of *Bec*, took a Journey to *Rome*; and upon his return, had a Conference with a certain Jew of *Menix*. Afterwards he was made Abbot of *Westminster*, Crispin, A. D. 1106. He wrote a Relation of that Conference, and dedicated it to St. Anselm, amongst whose Works it is inserted in the last Edition by Father Gerberon. Dr. Cave assures us, That there are still extant in the Libraries of *England*, divers Manuscript Homilies written by Gilbert Crispin on the Book of Canticles, and several Discourses on St. Jerome's Prefaces to the Bible, with a particular Treatise against the Sins of Thought, Word and Deed. The Relation of the Conference made by this Author, is different from that which is annexed to St. Augustin's Works, under the Title of, *The Contest between the Synagogue and the Church*, and is much more accurate. He died A. D. 1114. as some Writers averr, or according to others in 1115.

PETRUS ALPHONSUS, a Spanish Jew, who formerly bore the name of *Moses*, was Petrus converted A. D. 1106. was baptiz'd at *Huesca*, and had *Alphonfus* King of Portugal for Alphonfus his God-father. He compos'd a Treatise by way of Dialogue between a Jew and a Christian, concerning the Truth of the Christian Religion, divided into Twelve Chapters; in the first of which he shews, That the Jews explain the Writings of the Prophets too carnally, and that they mistake their meaning: In the second, he makes it appear, that the Cause of the Captivity of the Jews, is the putting of the Messiah to death; that it was foretold by the Prophets, and that it will not cease till the end of the World. In the third, he confutes the Opinion of the Jews, who believe, that their dead shall be rais'd again one day to dwell on the Earth, and that they shall multiply therein. In the fourth, he proves that the Jews do no longer observe the principal Articles of the Law of *Moses*, and that what they do observe, is not acceptable to God. In the fifth Chapter, which is written against the Mahometan Superstitions; he shews, that *Mahomet* was a false Prophet, who wrought no Miracles, and was destitute of Learning, Religion and Probity. In the sixth, he proves the Doctrine of the Trinity, by Passages of the old Testament. In the seventh, he demonstrates by the Writings of the Prophets, That the Messiah was to be born of a Virgin, and conceiv'd by the Operation of the Holy Ghost. In the eighth, That the Word of God was made Man, and that CHRIST is God and Man. In the ninth, That JESUS CHRIST came at the time foretold by the Prophets, and that the Prophecies concerning the Messiah are accomplish'd in him. In the Tenth, That he died voluntarily to redeem Mankind, according to the prediction of the Prophets. In the eleventh, That he arose again from the dead, and ascend'd into Heaven. And in the twelfth, That the Law of the Christians is not contrary to that of the Jews. This Treatise is one of the best that we have of that kind, and the Author handles these Matters very methodically, with a great deal of clearness and solidity of Argument.

THIBAUD or **THEOBALD**, Clerk of the Church of *Etampes*, and afterwards Professor Theobald of Divinity in the Schools of *Caen* and *Oxford*, flourish'd in the beginning of the Century. Clerk of and wrote several Letters, which were publish'd by Father *Dacbery* in the Third Tome of *Church of* his *Spicilegium*. *Etampes*.

The First is written to the Bishop of *Lincoln*, about certain Persons who were doubtful of the Mercy of God: He shews, That a Sinner may have recourse to Repentance at all times; That he may obtain the Remission of his Sins, and that a good Disposition is sufficient for an entire Conversion.

A New Ecclesiastical History

In the Second, directed to *Favicius* Abbot of *Abbingdon*; he proves, That Children who die without receiving Baptism are damned.

The Third, is a Complimentary Letter to *Margaret* Queen of *England*.

The Fourth, is a Consolatory Letter to one of his Friends, who was unjustly slandered.

The Last Letter is written against *Rufelin*; in which he shews, That the Sons of Priests are incapable of being admitted into Holy Orders.

RADULPHUS surnam'd **ARDENS**, a Native of *Poitiers* and Chaplain to *William III.* Duke of *Aquitaine*, flourish'd in the beginning of this Century. He compos'd a great number of Sermons on the Sundays and Festivals of the Year, printed at *Paris*, A. D. 1568. & 1583. at *Antwerp* in 1576. and at *Coleu* in 1604.

ODO, Abbot of *St. Martin* at *Tournay*, was ordain'd Bishop of *Cambray*, A. D. 1105. and expell'd for refusing to receive the Investiture from the Emperor *Henry IV.* He retir'd to *Domay* and died there in 1113. He wrote a Commentary upon the Canon of the Mass, in which he explains the Text literally, with a kind of Paraphrase: Three very Scholastick Books concerning Original Sin: A Treatise in form of a Dialogue against a *Jew*, touching the necessity of the Incarnation of the Son of God, and of the Grace of **JESUS CHRIST**: Another of the Sin against the Holy Ghost: A Tract to explain the Harmony of the Evangelists, and a Sermon on the Parable of the unjust Steward. There is a great deal of Philosophy in these Treatises.

GILBERT, Bishop of *Limerick* in *Ireland*, and the Pope's Legate in that Country, held a Council there A. D. 1110. to regulate the Limits of the Bishopricks of that Kingdom, and assisted in 1115. at the Ordination of *Bernard* Bishop of *St. David's*, which was perform'd at *Westminster*. But being no longer able to discharge the Functions of his Legateship, he resign'd it to the Pope in 1139. and died a little while after. He wrote a small Tract about the State of the Church, and two Letters, viz. one to the Bishops and Priests of *Ireland*, and the other to *St. Anselm* Arch bishop of *Canterbury*, which are inserted in the Collection of the Letters of *Ireland*, publish'd by Arch bishop *Usher*.

FRANCO, the second Abbot of the Monastery of *Afflighem* near *Bruxels*, compos'd in the beginning of the Century, Twelve Books concerning the Grace and Mercy of God, which contain an History of the principal Benefices that God has bestow'd on Men from the Creation of the World, to the day of everlasting Happiness: A Letter in which he shews, That a Monk, who has quitted his Habit and Profession cannot be saved: Another Letter directed to certain Nuns, to serve them instead of a Consolation and Exhortation. The Poetical Piece about the Glory of the future State, apparently is not different from certain Copies of Verses on that Subject, which are to be found at the end of his Twelfth Book of the Grace of God: but his Sermons on the Virgin *Mary*, mention'd by *Trithemius*, are no longer extant. This Author was made Abbot, A. D. 1111. and died under Pope *Innocent II.* He began these Works being as yet a simple Monk and compleated them, when advanc'd to the Dignity of an Abbot.

WILLIAM de **CHAMPEAUX**, so call'd from the Name of the Village of *Champeaux* near *Meun* in the Province of *Brie*, after having apply'd himself to study at *Laon* under *Anselm* Dean of the Cathedral Church of that City, was ordain'd Arch-deacon of *Paris*, and appointed to read Lectures of Logick in the Schools of that Church. Some time after, he retir'd with some of his Pupils to a Monastery, in which was *St. Victor's* Chappel near *Paris*, and there founded the Abbey of Regular Canons. He continu'd to teach in that Convent, and (as it is generally believ'd) was the first publick Professor of Scholastick Divinity. He was made Bishop of *Chalons*, A. D. 1113. and died in the end of the Month of *January*, 1121. 'Tis very probable, that being a Person of so great Learning, he wrote some Works, yet we have none of them in our Possession: For the Dialogue between a Christian and a Jew, which was publish'd under his Name in the *Bibliotheca Patrum* of the last Edition at *Lyon*, belongs to *Gilbert* of *Westminster*. However, 'tis reported that he wrote a Book of Sentences before *Peter Lombard*, of which a Manuscript Copy is still kept in the Library of *Notre Dame* at *Paris*.

STEPHEN, ordain'd Bishop of *Autun* in the Year 1113. left that Bishoprick in 1129. to turn Monk in the Abbey of *Cluny*, and spent the rest of his Life there. He is the Author of a Treatise concerning the Prayers and Ceremonies of the Mass, and about the Functions of the Ministers of the Altar, set forth by *John de Montalon*, Canon and Chanter of *Autun*, and inserted in the *Bibliotheca Patrum*.

GAUTIER or **GAUTERIUS**, Bishop of *Maguelone* in *Languedoc* and the Pope's Legate, govern'd that Bishoprick from A. D. 1103. to 1129. He publish'd in the beginning of the Century a Treatise call'd *Flowers on the Psalms*, compos'd by *Liebert* or *Liebert* Abbot of *St. Rufus*, and dedicated it to *Robert* Provoit of *Lisle*, his Kinsman, and to the Chapter of that Church, by an Epistle which *Father Mabillon* has set forth in the first Tome of his *Analec'ta*.

DROGO

DROGO or **DREUX**, Prior of *St. Nicofus* at *Rheims*, was constituted the first Abbot Drogo of *St. John* at *Laon*, by *Burichelmew* Bishop of that City, *A. D.* 1128. and afterwards invited Cardinal to *Rome* in 1136. by Pope *Innocent II.* who made him a Cardinal and Bishop of *Ofizia*. He wrote the following Tracts, viz. a Sermon on the Passion of **JESUS CHRIST**: A *Oitla*. Treatise of the Creation and Redemption of the first Man: Another of the seven Gifts of the Holy Ghost, and a third on the Divine Offices. This Author died in 1138.

PETER the Library keeper of Mount *Cassin*, was put into that Monastery, *A. D.* 1115. Peter being then aged only eleven Years, by his Father nam'd *Giles*, who was descended of a noble Family at *Rome*. After having compleat'd his Studies under the Abbot *Gérard*, of Mount from whom he receiv'd the Monastick Habit, he was made Deacon of the Church of *Ofizia*, *Cassin*. and Library keeper of Mount *Cassin*. He was turn'd out of that Monastery in 1128. through the envy of his Collegues; and afterwards employ'd in several Negotiations by the Emperor *Lotharius*, who gave him good Entertainment in his Court, and constituted him his Chaplain and Secretary of State: He compos'd a Treatise of the Illustrious Personages of Mount *Cassin*, printed at *Rome* in 1635. and inserted in the last *Bibliotheca Patrum*. He is likewise the Author of the Fourth Book of the Chronicle of Mount *Cassin*, and of another Tract about the *Roman* Letters, dedicated to the Emperor *Conrad*, which was printed at *Venice* in 1525. In the last Chapter of his Treatise of Illustrious Personages, he gives us a Catalogue of his Works; in which are reckon'd up, the Lives of divers Saints; several Sermons; the History of the famous Men of Mount *Cassin*; an Exposition of *St. Benedict's* Rule; certain *Schools* or Notes on the Old Testament; and Hymns; divers Books relating to History or Humane Learning, and some Letters.

His Book of the Illustrious Personages of Mount *Cassin*, was continu'd by **RICHARD** Abbot of that Monastery, who died in the following Century. These two Writers (after *St. Jerom's* Example) usually produce a Catalogue of the Works of those Authors who are mention'd by them.

ANSELM, Bishop of *Havelberg*, in the Marquifate of *Brandenburg*, flourish'd under the Emperor *Lotharius II.* who sent him in quality of his Ambassador to the Court of the Greek Emperor at *Constantinople*. He had divers Conferences there, about Matters of Religion, which were afterwards collected by him, and committed to writing in three Books, dedicated to Pope *Eugenius III.* This Work was publish'd by Father *Luke Dachery* in the Thirtieth Tome of his *Spicilegium*. In the first Book, he shews, That Faith was always the same, even from the Creation of the World, although Customs and the particular manner of Living were different. He applies to the seven States of the Church, what is express'd in the Apocalypse, concerning the opening of the seven Seals, and the Horfes that went out as they were open'd. The first is that of the Primitive Church, famous for its Miracles, and the purity of the Faith and Manners of the Believers: The second is that of the Church, persecuted by the *Jews* and *Gentiles*: The third is that of the Church, infested by Heresies: The fourth is that of the Church, full of false Brethren and Hypocrites; to whom he opposes the Orders of Monks and Regular Canons: The fifth is the State of the Souls of the Righteous, who are at rest, waiting for the Resurrection: The sixth is the Persecution rais'd by Antichrist; and the last is the State of everlasting Happiness. In the second Book, compos'd by way of Dialogue, between himself and an Arch-bishop of *Nicomedia*; he confutes the Opinion of the *Greeks*, touching the Procession of the Holy Ghost, and discusses divers Questions relating to the Mystery of the Trinity. The third is likewise written in form of a Conference with the same Arch-bishop, about the other Controversies that were on foot, between the *Greeks* and the *Latins*; more especially as to what concerns the use of Unleaven'd Bread, in the sacred Mysteries, Primacy, and the Authority of the Church of *Rome*, which he vigorously maintains. In like manner, he inveighs against the Custom of the *Greeks*, who were wont to put no Water in the Chalice, till after the Consecration, and censures another Custom that prevail'd among them, viz. to make use of Unction, upon the reception of those *Latins*, who were admitted into their Communion. Lastly, a General Council is propos'd on both sides to procure the Re-union of the two Churches. This Treatise is learned and very accurately written.

HERVÆUS, a *Benedictin* Monk of *Dol*, flourish'd in the Year of our Lord 1130. He wrote a Commentary on *St. Paul's* Epistles, which is annex'd to *St. Anselm's* Works of the *Colen* Edition. Father *Labbe* assures us, that there is also extant a large Manuscript Commentary on the Prophecy of *Isaiah* by this Author, in the Library of the College of *Clermont*. An account of his Life is continu'd in a Circulatory Letter written by the Monks of that Monastery after his death. They also produce a Catalogue of his Works; which are, an Exposition of the Book call'd, *The Hierarchy of the Angels*, attributed to *St. Dionysius the Areopagite*: Certain Commentaries on the Book of *Isaiah*, on the Lamentations of *Jeremiah*, on the end of the Prophecy of *Ezekiel*, on the Books of *Deuteronomy*, *Ecclesiastes*, *Judges*, *Ruth* and *Tobit*; in which he applies himself to illustrate the literal Sense, for the benefit of Persons of a mean Capacity: A large Commentary on *St. Paul's* Epistles: Another on the Twelve lesser Prophets, and on the Book of *Genesis*: Divers Sermons on the Gospels, and on some of the Canticles: A Treatise of the Lessons, that are read in the Churches, in which he shews the different readings of those Lessons from the Sacred Text: A Book of the Miracles

Richard
Abbot of
Mount
Cassin.

Anselm
Bishop of
Havel-
berg.

St. Bene-
dictin
Monk of
Dol.

A New Ecclesiastical History

Miracles of the *Virgin Mary*; and an Explication of the Treatise of the Lord's Supper, attributed to *St. Cyrian*.

Hugh de
Foliet a
Monk of
Corby.

HUGH de FOLIET, a Monk of *Corby*, flourish'd *A. D.* 1130. and compos'd divers Treatises, which are ascrib'd to *Hugh* of *St. Victor*, viz. The four Books of the Cloister of the Soul: That of the Physick of the Soul: The two first Books of Birds, dedicated to *Ruinier*: Two Books of the Carnal and Spiritual Wedding: A Treatise of the summing of Marriage: And a Piece call'd, *The Sinner's Mirrour*, printed among the supposititious Works of *St. Augustin*.

Stephen
Bishop of
Paris.

STEPHEN, Bishop of *Paris*, had a Contest in the Year 1132. with an Arch-deacon of his Diocess, who had unadvisedly suspended the People of his Arch-deaconry from Divine Service, and with *Stephen de Guariande* his Adversary. These Quarrels are the Subject of divers Letters written by this Prelate, by *Henry* Arch-bishop of *Sens*, by *Geffrey* Bishop of *Chartres*, by the Clergy of *Paris*, and by some others, which are insert'd in the Third Tome of *Father Daubery's Spicilegium*, page 153. & sequ.

Hugh
Arch-bishop
of Roan.

HUGH pass'd over from *Amiens*, the place of his Nativiry, into *England*, and was made Abbot of *Redding* in that Kingdom. Afterwards he was chosen Arch-bishop of *Roan*, and consecrated *A. D.* 1130. He was one of the greatest, most pious, and most learned Prelates of his time, and govern'd the Church of *Roan* with a great deal of Reputation, to the Year 1164. which was that of his death. He wrote three Books to serve as an Instruction for the Clergy of his Diocess, against the Hereticks of his time. In the first, after having explain'd in a few Words, what ought to be believ'd concerning the Trinity and the Incarnation; he treats of the Sacraments of Baptism, Confirmation, and the Lord's Supper, and confutes the Errors of those Hereticks, who deny the necessity of Baptism, more especially of that of Infants, and the usefulness and necessity of the Eucharist. In the second, he treats of Holy Orders, and of Ecclesiastical Functions. In the last, he discourses of the Dignity of the Clergy; Of the Manners of Clerks; Of the Celibacy which they are oblig'd to observe; Of the Vow of Chastity; Of Uniry, and of other Marks of the Catholick Church. There are also two Letters written by this Arch-bishop, viz. one dedicated to *Thierry* or *Theodoric* Bishop of *Amiens*, concerning the Absolution that was granted to Penitents, who took care of the building of the Church, provided they made Confession of their Sins, did Penance, and were reconcil'd with their Enemies: The second is a complimentary Letter to the Count of *Toulouse*. These Pieces were publish'd by *Father Luke Daubery*, at the end of the Works of *Guibert of Nogent*.

Hugh Me-
tellus a
Regular
Canon.

HUGO METELLUS, a Regular Canon of the Abbey of *St. Leon* in the Diocess of *Toul*, and the Pupil of *St. Anselm* at *Laon*, flourish'd in the beginning of this Century, and wrote divers Letters which are to be found in Manuscript, in the Library of the Jesuits College at *Clermont*. *Father Mabillon* caus'd one of them to be printed in the Third Tome of his *Analec's*, which was directed to a certain Monk nam'd *Gerard* or *Gerland*; and in which he proves the real Presence of the Body of *JESUS CHRIST* in the Eucharist, and answers the Passages of *St. Augustin*, on which that Monk grounded his Doubts, as to that Article.

Thomas
Abbot of
Maurigny
Bernard
Monk of
Cluny.
Ulger
Bishop of
Angers.

THOMAS, Abbot of *Maurigny*, wrote a Letter to *St. Bernard*, which is contain'd in the Miscellaneous Works by *M. Baluzius*, Tom. 4. p. 459.

Under the Tuition of *Peter*, Abbot of *Cluny*, there was a certain English Monk of that Convent, nam'd *BERNARD*, who dedicated to him three Books on the Contempt of the World, in rhiming Verse. This Work was printed at several times in *Germany*, particularly at *Bremen* in 1597. and at *Lunenburg* in 1640.

ULGER, Bishop of *Angers*, sent a Letter to *Pope Innocent II.* on behalf of the Abbey of *St. Mary* at *Roe*, which was at variance with that of *Vendome*, about the Right they claim'd to a certain Church. This Prelate not only obtain'd his Request of the *Pope*, but also a peculiar Privilege in favour of the Abbey of *Roe*, and another for his own Church at *Angers*. This Letter and a Copy of those two Privileges were set forth by *M. Baluzius* in the second Tome of his Miscellaneous Works. *Ulger* likewise made an *Encomium* in Verse on *Marbodius* Bishop of *Rennes*, which is prefix'd to the Works of that Author.

Rodul-
phus Abbot
of St.
Trudo.

RODULPHUS, a Native of *Munster*, after having follow'd his Studies for some time at *Liege*, travell'd into *Germany*, during which Journey, he took a Resolution to embrace the Monastick Life, and enter'd divers Monasteries: But finding none that were well regulated, he retir'd at last to that of *St. Trudo* or *St. Tron* in the Diocess of *Liege*, which was less irregular than the others, and the Instruction of the young Monks was committed to his Care. *Thierry*, who was then Abbot, chose him for Prior; and they both us'd their utmost endeavours jointly to bring about an entire Reformation of that Monastery. Upon the death of *Thierry*, *Rodolphus* was elected Abbot in his place, *A. D.* 1108. but his Monastery was pillag'd and burnt a little while after. However, he restor'd it to its former State, yet was expell'd from thence, and took two Journeys to *Rome*. He in like manner reform'd the Monastery of *St. Pantaleon* at *Colen*, made *Sibert* one of the Monks of his Abbey, Prior of it, and died after the Year 1136.

Rodolphus

Redulphus Compos'd a Chronicle of the Abbey of *St. Trudo*, from its first Foundation to the Year 1136. which was publish'd by Father *Dachery*, in the Seventh Tome of the *Spicilegium*. It is very large, and divided into Thirteen Books, the Five last of which contain a Relation of the Affairs that were Transacted in his time in that Abbey.

He is likewise the Author of the Life of *St. Lietbert*, Bishop of *Cambray*, which is annexed at the end of the Seventh Tome of the *Spicilegium*. Besides, these Pieces, he compos'd several other Works, more especially a Treatise against Simonists, divided into Seven Books, which Father *Mabilion* found in Manuscript in the Library of *Gembloirs*, with a Letter written by *Sibert*, Prior of *St. Pantaleon*, to *Redulphus*, and the Answer that was made to it by the latter.

We shall here subjoin the Arguments of the Books of *Simony*, as they are related by Father *Mabilion*. *Redulphus* shews in the First Book, that *Simony* is the first and greatest Heresie. In the Second, he complains of an Abuse that was then predominant, viz. that there was nothing that belong'd to the House of God, that was not expos'd to Sale. In the Third, he gives an account, after what manner Spiritual Livings are dispos'd of in the Country: In the Fourth, he describes the manner of Trading for Prebends, and other more considerable Benefices. In the Fifth, he says, that perhaps it might be objected against him, that he endeavour'd to conceal the Simoniacal Practices that were committed by the Monks, and relates the Censures that were pass'd frequently upon them. In the Last, he returns an Answer to the Objections, and clears them from that Imputation.

Father *Mabilion* has publish'd a certain Letter written by *SIBERT*, of whom we have already made mention, and *Redulphus*'s Answer. *Sibert* is desirous to be inform'd by that Prelate, what Answer ought to be made to a certain rich and covetous Person, who design'd to put his Son into the Monastery of *St. Pantaleon*, without giving him his Portion; that is to say, whether the Monks ought to exact any thing of the Party, or to receive him *Gratis*. *Redulphus* does two things in his Reply: On the one side, he condemns the Avarice of that rich Man, and accuses him of a kind of Sacrilege, in regard that having determined to dedicate his Son to God, he denies him that share of his Estate, which belongs to him by right of Inheritance: He observes also, that the Monasteries are not establish'd for the benefit of Opulent Families, but to receive and maintain the Poor, who are devoted to the Service of God. On the other side, *Redulphus* does not allow the Monks to exact any thing for the Reception of Children, and says, That they would do well to admonish their Parents, that 'tis their Duty to offer part of the Hereditary Portion of their Children, but that they ought not to be constrain'd to do it by force: That as the Monastery may either admit or reject a Monk according to Discretion; so the Parents ought to be left at liberty, either to bestow Children in such a manner, or to retain them, and that nothing can be exacted for the Admission of a Monk, without incurring the Guilt of *Simony*. For (says he) every Thing that is exacted, or is demanded, or even every Thing that is done in hopes of getting a Recompence, as for what relates to Ecclesiastical Affairs, is *Simony*, and altho' it does not appear so to the Eyes of Men, nevertheless 'tis look'd upon as such by God. At the end of this Letter, a Discourse is subjoin'd, in which he advises those who take upon them the Monastick Vows, to divide their Estate into three Parts; to the end, that one may be given to the Poor, another to the Monastery where they retire, and the third to be left to their Family. He likewise exhorts Parents who would make their Sons Monks, to allow them some part of their Hereditary Portion to be brought along with them into the Monastery, where they are admitted.

Redulphus wrote in an indifferent good Style, was well vers'd in the Canon Law and Ecclesiastical Constitutions, and had perus'd the Writings of the Latin Fathers.

WASELINUS, surnam'd *MOMALIUS*, Prior of the Monastery of *St. Lawrence*, in the Suburbs of *Liege*, who died *A. D.* 1147. wrote a Letter directed to *Gauselin*, Abbot of *St. Momaluis*, *Florin*, in the same Diocess, in which he Debates this Question, viz. Whether a Man and his Wife, who have coupl'd together Carnally in the Night preceding a Festival, may receive the Communion the next Day? He makes it appear by many Arguments and Authorities cited to that purpose, that Continency is enjoy'd those Persons who are desirous to partake of the Holy Sacraments; nevertheless, he is of Opinion that those, who having fallen in the Night into that inconveniency thro' frailty, may be admitted to the Communion, provided they beg Pardon of God the next day, make Confession of their Offence; and do Penance for it. Lastly, he leaves it to the Discretion of the Priest, either to permit them to Communicate, or to deny them that Privilege. This Letter was Publish'd by Father *Mabilion*, in the first Tome of his *Analeæa*.

AMEDEUS, Abbot of *Haute-Combe*, a Monastery of the *Cistercian* Order, and sometime Bishop of *Laufanna*, viz. from *A. D.* 1144. to 1149. is reputed to be the Author of Eight Bishp of Sermons, in Commendation of the Virgin *Mary*, which were Printed at first at *Basle*, *Laufanna*, in 1537. afterwards Publish'd by *Richard Gibson*, Jesuit, Printed at *Antwerp*, in 1600. and inserted in the Collection of Sermons written by *St. Leo*, and other Fathers, as also in the *Bibliotheca Patrum*.

POTHO, a Monk of *Prom*, flourish'd under the Emperor *Conrad*, and wrote Five very Mystical Books, on the State of the House of God, that is to say, of the Church-Militant and Triumphant, in which he produces a great number of very abstruse Notions, as well as in another Treatise call'd, *The Palace of Wisdom*.

PHILIP, Bishop of *Taranto*, the Favourite of *Leo* the Antipope, was depos'd upon that account in the Council of *Lateran*, held *A. D.* 1139. and retir'd to the Monastery of *Clairvaux*, where he receiv'd the Habit of a Monk from *St. Bernard*. He was made Prior of that Convent in 1150. and Six Years after, Abbot of the Alms-Monastery of the *Cistercian* Order, in the Diocess of *Chartres*. Some time before the end of his Life, he return'd to *Clairvaux*, and died there. *Charles de Wisch*, has annexed at the end of his Collection of the Authors of the *Cistercian* Order, Twenty five Letters, which (as he says) belong to this Philip.

SERLO, a Monk of *Cerisy*, chosen Abbot of *Savigny*, *A. D.* 1146. Compos'd divers Sermons which were Published by Father *Tisser*, in the Sixth Tome of the *Bibliotheca Cisterciensis*. He retir'd to *Cisteaux*, not long before his Death, which happen'd in 1153. There is also to be seen in *M. Colbert's* Library, a certain Manuscript, which contains a Treatise by *Serlo*, on the Lord's Prayer.

GAUTIER, or **GAUTERIUS**, of *MAURITANIA*, Bishop of *Laon*, flourish'd in the Year 1150. and wrote several Letters published by Father *Dachery*, in the Second Tome of his *Spicilegium*.

The First is directed to a certain Monk nam'd *William*, who doubted whether Children Baptized by Hereticks, receiv'd the Spiritual Grace appropriated to that Sacrament: He proves the Affirmative, because it is **JESUS CHRIST**, who effectually Administers Baptism.

In the Second, he explains the Mystery of the Incarnation.

In the Third, he confutes the Opinion of a certain Doctor nam'd *Thierry*, who maintain'd, That God was Omnipresent by his Power, but not by his Essence.

In the Fourth, he opposes the Opinion of another Doctor call'd *Abercius*, who asserted, That **JESUS CHRIST** was not afraid to Die, and was not sensible of any Grief or Trouble before his Passion. *Gauterius* explains, in what Sense Death might be formidable to our Saviour, and of what sort of Fear and Sorrow he was capable.

In the Fifth, he reproves *Peter Abaelard*, for going about to give a Definitive Explanation of the Mystery of the Trinity, and to Demonstrate it by Reason, and opposes in particular, some of the Propositions that he asserted, or which were maintain'd by his Followers.

The last is a Letter directed to *Hugh* of *St. Victor*, and published by Father *Maten*, in his Notes on *Robert Pullus*.

WOLBERO, Abbot of *St. Pantaleon* at *Colen*, Compos'd in the Year 1150. a Commentary on the Book of Canticles, divided into Four Books, and Printed at *Colen* in 1650. This Author died in 1167.

LUKE, Abbot of *St. Cornelius*, of the Order of *Premontre* near *Liege*, in like manner wrote a Commentary on the Song of *Solomon*, which was Extracted out of that of *Aponius*, Abbot of *St.* and Dedicated to *Milo*, Bishop of *Terouane*. This Abbot died in 1157. and his Book was Printed at *Friburg* in 1538. as also in the *Bibliotheca Patrum*.

BARTHOLOMEW DE FOIGNY, Bishop of *Laon*, was suspended, *A. D.* 1142. by *Ives*, Cardinal and Pope *Innocent II's* Legate, for Authorizing the unlawful Divorce of *Radulphus*, Count of *Vernandois* from his Wife. Afterwards he made an entire Resignation of his Bishoprick, and enter'd into a Monastery of the *Cistercian* Order. He wrote a Letter to *Samson*, Arch-bishop of *Rheims*, to clear himself from an Accusation that was brought against him, for wasting the Revenues of the Bishoprick of *Laon*; by shewing, that what he had bestow'd on the Cathedral and on the other Churches of his Diocess, that stood in need of some Supplies, was but a very small Matter, and that his Successor, would be to blame if he depriv'd them of it. This Letter is to be found in the last Collection of the Councils, Tom. 10. p. 1184.

RADULPHUS NIGER, a Monk of *St. Germer*, in the Diocess of *Beauvais*, flourish'd *A. D.* 1157. and Compos'd Twenty Books of Commentaries on that of *Leviticus*, Printed in the Seventeenth Tome of the last *Bibliotheca Patrum*. Another Commentary on the Book of Canticles is likewise attributed to him, which was inserted among *St. Gregory's* Works; and 'tis also reported, that he wrote a Commentary on *St. Paul's* Epistles, an History of *France*, and a Chronicle: but we have no knowledge of these Works.

S. ÆRED, or **S. ETHEIRED**, of the *Cistercian* Order, Abbot of *Reverby*, in the Province of *Tork* in *England*, flourish'd in the middle of the Twelfth Century, and died *A. D.* 1166. He addict'd himself to a Spiritual Life, and affect'd to imitate *St. Bernard* in his manner of writing. The following Works written by him are still Extant, viz. Thirty Sermons on the Thirteenth Chapter of *Isaiah*, concerning the Calamities of *Babylon*, and of the *Philistines*, and *Moabites*: A Treatise call'd, *The Mirror of Charity*, divided into Three Books, with the Abridgment of that Treatise: Three Books of the Spiritual Friendship, and

and a Discourse on these Words of St. Luke, JESUS CHRIST being aged Twelve Years: A Fragment of his History of England, and Twenty five Sermons Printed in the *Bibliotheca Cisterciensis*. His Mirrour of Charity is a very fine Piece, full of solid Maxims on the Love of God, and on other Christian Virtues. In the Treatise of Friendship, which is Compos'd in form of a Dialogue, he shews, That there can be no true Amity, but amongst Christian and Virtuous Persons. *Swius* has publish'd divers Lives of English Saints under the name of this Author, but he wrote them himself in his Style. We have also among the Historians of England the Life of St. Edward, written by St. Ælred, and some other Historical Tracts relating to the Affairs of that Kingdom. His other Works were set forth by *Gilbo* the Jesuit, and printed at Down, A. D. 1631. as also in the *Bibliotheca Cisterciensis*, and in the last *Bibliotheca Patrum*. The Rule for Nuns falsely attributed to St. Augustin, is infered under the Name of St. Ælred, in the Collection of Rules published by *Hollstenius*; and *Gilbert of Holland*, has made an *Encomium* on the same Saint, in the Continuation of St. Augustin's Commentary on the Book of Psalms.

S. HILDEGARDA, born at *Spanheim* in Germany, A. D. 1098. was the Daughter of St. Hilde. *Hildebert* and *Mathilda*; she received the Veil at the Age of Eight Years, and in process of time was chosen Abbess of St. *Rupert's* Mount near *Binghen* on the Rhine. The Fame of her Revelations and Miracles, procur'd her so great Reputation, that when Pope *Eugenius III.* came to *Trier* in 1148. *Henry* Arch-bishop of *Mentz*, and St. *Bernard* took an opportunity to acquaint him with the wonderful Operations that God perform'd by his Servant *Hildegarda*; inasmuch that the Pope being much surpriz'd at the Relation, sent *Albert* Bishop of *Verdun* with some other Persons worthy of Credit, privately to make an Enquiry into the Truth of what was reported concerning that Nun. These Persons having interrogated her, she gave them a plain Account of her Condition, and deliver'd to them several Books, which she avouch'd to have written by Divine Inspiration. The Pope caus'd them to be read publicly in the presence of all the Prelates, and perus'd a considerable part of them himself: Whereupon all the Assistants were surpriz'd, and entreated his Holiness not to suffer so great a Light to be extinguish'd. Then the Pope wrote a Letter to *Hildegarda*, to Congratulate her upon account of those transcendent Graces which God had bestow'd on her, and to exhort her to preserve them; granting her at the same time a permission to reside in the Place that she had chosen, to lead a Regular course of Life with the other Nuns, according to St. *Benedict's* Rule. The Popes who succeeded *Eugenius*, viz. *Anastasius IV.* *Adrian IV.* and *Alexander III.* honour'd her in like manner with their Letters and Admonitions, as well as the Arch-bishops of *Mentz*, *Colen*, *Trier*, *Salzburg*, and many other Prelates of Germany, not to mention the Emperors *Conrad* and *Frederick*: She returned an Answer to their Letters, without deviating from her Character, that is to say, in a Mystical and Prophetical Style. The Collection of all these Letters is still extant, with divers Visions directed to particular Persons; Answers to several Questions about the Holy Scriptures, and certain Explications of St. *Benedict's* Rule, and of St. *Athanasius's* Creed. These Works were printed at *Colen*, A. D. 1566. and in the *Bibliotheca Patrum*. There are also Three Books of Revelations which bear the name of this Saint, printed with those of St. *Thierry*, *Brigit* at *Paris*, in 1533. and at *Colen*, in 1628. St. *Hildegarda* died in 1180. and her Life was written in 1200. by *Thierry* or *Theodoric*, an Abbot of the same Order of St. *Benedict*.

S. ELIZABETH, Abbess of *Schenaw*, in the Diocese of *Trier*, near the Monastery of St. *Florin*, which her Brother *Ecbert* govern'd in Quality of Abbot, was likewise famous for her Revelations. She flourish'd A. D. 1155. and died in 1165. aged 36 Years. There are Three Books of Visions or Revelations, written by this Saint, and a Volume of Letters printed at *Colen*, in 1628. Her Brother *ECBERT* Compos'd, besides the Thirteen Discourses, against the *Cathari*, of which we have already made mention, the Life of his Sister, which is prefix'd to her Revelations: 'Tis also reported that he was the Author of some other *Florin*, Letters.

ODO, a Regular Canon of St. *Augustin*, wrote A. D. 1160. Seven Letters about the Duties and Functions of Regular Canons, which are inserted in the Second Tome of the *Spicilegium*, by Father *Luke Dachery*.

JOHN of CORNWALL, had *Peter Lombard* for his Tutor, but afterwards fell at variance with him upon several occasions. He studied for a long time at *Rome*, and obtained a great share of the Favours of Pope *Alexander III.* We have not any of his Works printed, but Dr. *Cave* mentions two Manuscript Treatises of this Author, viz. one Dedicated to Pope *Alexander*, under the Title of *A Discussion of Humane Philosophy*, and of *Heresies*; and the other call'd *A Summary of the Manner how the Sacrament of the Altar is made by the Virtue of the Cross*, and of the Seven Canons or Orders of the *Mass*.

In the time of Pope *Alexander III.* FOLMAR, Provost of *Trieffenstein*, near *Wurtzburg* in *Franconia*, was accus'd of maintaining the Errors of *Nestorius* and *Elipandus*, concerning the Person and Adoption of JESUS CHRIST, and of spreading them abroad in *Trieffenstein*. Two Monks of that Country, viz. *GEROCHUS*, Provost of the Abbey of *Reichersperg*,

Gerechus, *Reichenberg*, and another who was Dean of the same Monastery, wrote against him; the *Provost* of former in a Treatise of Antichrist, and the other in a Book written on purpose. Their Works are still Extant in the Libraries of *Germany*, according to the report of *Stevens*, who assures us, that they are worthy to be brought to light; altho' those Authors seem to have fallen into an Error directly opposite to that of the *Eutychians*, or *Ubiquitarians*, in maintaining, That the Divine Perfections pass'd into the Humane Nature of JESUS CHRIST, and that the latter is become equal to the Godhead. *Stevens* has produc'd in his Collection the Epistle Dedicatory of the Dean of *Reichenberg's* Treatise, directed to *Henry*, Dean of the Church of *Wurtzburg*, and it is also inserted in the Twenty third Tome of the last Edition of the *Bibliotheca Patrum*.

GILBERT FOLIOT, an *English* Man by Nation, and Abbot of *Liechester*, was translated *A. D.* 1161. from the Bishoprick of *Hereford*, which he obtain'd in 1149. to that of *London*, and was one of the principal Adversaries of *Thomas Becker*, Arch-bishop of *Canterbury*. He wrote a Commentary on the Book of Canticles, which was publish'd by *Junius*, and printed in *Quarto* at *London*, in 1638. There are also Seven of his Letters in the Collection of those of *Thomas Becker*. He died in 1187.

PHILIP of HARVENGE, Abbot of *Bonne Esperance*, of the Order of *Premontre*, flourish'd *A. D.* 1150. and died in 1180. His Works were published by *Nicolas Chamar*, Abbot of *Bonne Esperance*, and printed at *Douay*, in 1621. according to the following Catalogue, viz. Twenty one Letters: A Commentary on the Canticles: Moral Observations on the same Book. Several Discourses on King *Nebuchadnezzar's* Dream, on *Adam's* Fall, and on the Damnation of King *Solomon*: Six Treatises of the Dignity, Learning, Uprightness, Continency, Obedience, and Silence of Clergy-men. A Relation of the Lives of *St. Augustin*, Bishop of *Hippon*, and of *St. Amand*, Abbot of *Tongres*: The Passion of *St. Cyricius*, and *St. Julitta*, with that of *St. Salvius*: The Lives of *St. Faillan*, *St. Giffen*, *St. Landelin*, *St. Ida*, and *St. Valtruda*: The Passion of *St. Agnes* in Elegiack Verse, with divers other Poetical Pieces, and some Epitaphs.

ADAMUS SCOTUS, a Regular Canon of *St. Augustin*, of the Order of *Premontre*, flourish'd *A. D.* 1160. and died in 1180. He Compos'd a Commentary on *St. Augustin's* Rule: A Treatise of the Triple Tabernacle of *Moses*: Another of the three kinds of Contemplation, and Forty seven Sermons. Those Works were printed at *Antwerp* in 1695. and *Father Ouden* says, That he saw Fifty three other Sermons, and a Soliloquy of the Soul, by the same Author, in the Library of the *Celestine* Fathers of *Mantua*.

JOANNES BURGUNDUS, a Magistrate and Citizen of *Pisa*, was sent to *Constantinople*, to negotiate certain Affairs for that Republick at the Court of the Emperor *Manuel Comnenus*, where he met with some Copies of *St. Chrysostom's* Homilies, on *St. John* and *St. Matthew*, and translated them into *Latin*. He likewise translated *St. John Damascenus's* Treatise of the Orthodox Faith, and *Nemesius's* Eight Books of Philosophy. The latter of those Works was printed at *Strasburg*, in 1512. This Author flourish'd in 1150. and died in 1184. His Translations are not very polite, but extremely faithful.

PETER of RIGA, Chanter and Canon of the Church of *Rheims*, flourish'd *A. D.* 1170. He Compos'd Seven Books under the Title of *Aurora*, which contain the Two Books of Kings, and the Four Gospels in Verse, according to the Literal and Allegorical Sense. This Piece is still to be found in the Libraries; and *Father Oudin* assures us, That he had them all ready to be printed. However the Publick may well excuse him from taking that pains, without suffering much detriment; in regard that such sort of Works are of no great usefulness.

HENRY, Arch-bishop of *Rheims*, dispatch'd two Letters, *A. D.* 1170. in favour of *Dreux*, Chancellor of the Church of *Noyon*, whom Pope *Alexander III.* determin'd to condemn, viz. one to the Cardinals, and the other to the Pope himself: They are both written with a great deal of Freedom, and he complains, that notwithstanding the signal Services he had done to the Holy See, so little regard was had to Persons, for whom he had a particular Esteem. However the Pope, return'd a very Civil Answer, without granting his Request, shewing, That if he did not do what was expected, it ought not to be insert'd from thence, that he was not desirous by all means to give him Satisfaction; but that the present Conjunction of Affairs, would not admit of such a Compliance. Both the Letters written by this Arch-bishop, were publish'd by *M. Baluzius*, in the Second Tome of his Miscellaneous Works.

ROBERTUS PAULULUS, a Priest of *Amiens*, Compos'd *A. D.* 1178. Three Books of the Offices of the Church, which were printed leperately, and under the Name of *Hugh* of *St. Victor*, among the Works of that Author. The Treatise call'd the Canon of the Mystical Purification, which is also inserted among the Works of *Hugh* of *St. Victor*, ought in like manner to be restor'd to the same *Robert* of *Amiens*.

MAURICE, surnam'd DE SULLY, from a small Town of that Name, situated on the River *Loire*, (which was the place of his Nativity) was Born of mean Parentage, nevertheless upon account of his singular Merits and extraordinary Learning, he was promoted to the Bishoprick of *Paris*, *A. D.* 1164. after the Death of *Peter Lombard*. *Henricus Gandavensis* assures

assures us, that he compos'd Sermons for all the *Sundays* and *Festivals* of the Year, and certain Instructions for the Priests of his Diocese; the Manuscript Copies of which are kept in the French King's Library, and in that of *St. Victor*. He died *A. D.* 1196. and was bury'd in the Abbey of *St. Victor*.

GERVASE, a Priest of *Chichester*, one of the Favourers of *Thomas Becket* Arch-bishop of *Canterbury*, was in good repute for his Learning, and wrote a Commentary on the Prophet *Malachi*, which (as we are informed by *M. James*) was kept in the *Lomley* Library.

ODO, of the County of *Kent*, Prior of the Monastery of *Canterbury*, and afterwards Abbot of *Bel*, was likewise the Friend and Protector of *Thomas Becket*. He wrote divers Works, but we have none left, except a certain Letter directed to his Brother a Novice in the Abbey of *Jews*, in which he exhorts him speedily to assume the Monastic Habit. This Letter was published by *Father Mabillon* in the first Tome of his *Analecra*.

LABORANTIUS, Cardinal with the Title of *St. Mary*, who flourish'd in the Year 1180. Laborant compos'd a Collection of Canons: A Treatise of Justice and Equity divided into four Parts, thus Cardinal and dedicated to the Governor of *Sicily*: Another to *Hugh* Arch-bishop of *Palermo*: A Letter directed to the same *Hugh* against the *Sabellians*: And another Letter to *Vivian* Cardinal of *St. Stephen* concerning Appeals. All these Pieces are contain'd in a certain Manuscript of *St. Peter's* Church at *Rome*, cited by *Baronius* and *Possessinus*.

ALULPHUS, a Monk of *St. Martin* at *Townay*, compil'd a Collection of Sentences and Maxims, taken out of the Works of *St. Gregory*, and call'd it *The Gregorian*. It is extant in Manuscript in several Libraries, and *Father Mabillon* has produced the Preface to it in the first Tome of his *Analecra*.

BALDWIN, a Native of *Exeter*, in the County of *Devon*; of a School-Master, became an Arch-Deacon, afterwards turn'd Monk, and was made Abbot of *Ferden*: From that Abbey he was translated to the Bishoprick of *Winchester*, *A. D.* 1181. and at last advanc'd to the dignity of Arch-bishop of *Canterbury* in 1185. He accompany'd King *Richard I.* in his Expedition to the Holy Land, and died there in 1191. or 1192. 'Tis reported that Pope *Urban* sent him a Letter, the Superscription of which was to this effect: To Baldwin a most zealous Monk, a fervent Abbot, a lukewarm Bishop, and an effeminate Arch-bishop. The following Works written by this Prelate are contain'd in the fifth Tome of the *Bibliotheca Cisterciensis* set forth by *Father Tissier*, viz. sixteen Treatises of Piety on different Subjects, particularly, on the Love of God, the twofold Resurrection, the efficacy of the Word of God, the Angelical Salutation, &c. A Treatise of the recommendation of Faith: And another of the Sacrament of the Altar dedicated to *Bartholomew* Bishop of *Exeter*.

ISAAC, Abbot of *L'Etoile*, of the *Cistercian* Order in the Diocess of *Poitiers*, flourish'd in the end of the Century: He compos'd divers Sermons publish'd in the sixth Tome of the *Bibliotheca Cisterciensis*, with a Treatise of the Spirit and the Soul, attributed to *St. Augustin*: He is also reputed to be the Author of a certain Letter on the Canon of the Mass, which is contain'd in the first Tome of the *Spicilegium*.

The Abbey of *Clairvaux*, has produc'd in the end of this Century three Abbots who may Henry, be reckon'd amongst the Ecclesiastical Writers, viz. HENRY the seventh Abbot, who wrote Peter and a Treatise call'd, *De peregrinante Civitate Dei*, and some Letters. PETER the eighth Abbot, Garnier who was the Author of some Letters, and GARNIER his Successor, who compos'd divers Abbots of Sermons. If any Persons are desirous to consult those Works, they may have recourse to the Clairvaux third Tome of the *Bibliotheca Cisterciensis*.

GILBERT OF SEMPRINGHAM, an English Man, and Founder of the Order of Gilbert of the Canons call'd *Gilbertines* in England, flourish'd in the end of this Century. He compos'd two Books of Constitutions for his Order, which are to be found in the *Monasticon Anglicanum*.

In the Library of *St. Germain des Prex* is to be seen, a Manuscript Collection of divers Sermons, which bear the Name of CHRISTIAN: Some are of Opinion, That this Author was Abbot of *St. Peter Au Val*, in the Diocess of *Chartres*: Others attribute this Piece to *Cristian* Arch-bishop of *Mentz*, who died, *A. D.* 1183. and who wrote (as it is generally believ'd) an History of the Emperor *Frederick's* Expedition to the Holy Land: But others with greater probability ascribe it, to one of the two *Christians*, Monks of *Clairvaux*, and the Pupils of *St. Bernard*, who were made Abbots and Bishops in *Ireland*, and of whom mention is made in Chap. 8. of the second Book of *St. Bernard's* Life. Let the case be how it will, this Author has apparently taken many Notions out of the Works of that Saint.

GAUTIER, surnam'd DE CHATILLON, a Native of *Lisle* in *Flanders*, was the Author of the *Alexandreis*, or Poem on the Actions of *Alexander*, printed at *Strasburg*, *A. D.* de Chatill. 1531. and at *Lyons* in 1558. He also compos'd three Books in form of Dialogues against Ion. the *Jews*, which *Father Oudin* says he has seen in Manuscript in the Library of the Monastery of *Premontre* at *Braine*.

GARNIER, a Canon and Superior of the Abbey of *St. Victor* at *Paris*, compil'd in the Garnier of end of the Century, a Treatise call'd *The Gregorian*, containing certain Allegorical Explications of *St. Victor's* rions

Gervase a Priest of Chichester. Odo Abbot of Bel.

Alulphus Monk of St. Martin at Townay. Baldwin Arch bishop of Canterbury.

Isaac Abbot of L'Etoile

Christian.

tions on the Bible, taken out of the Writings of St. Gregory Pope. This Work was printed at Paris, A. D. 1603.

Thomas
Monk of
Cîteaux.

THOMAS, a Monk of *Cîteaux*, is the Author of a Commentary on the Canticles divided into twelve Books, and dedicated to *Pontius* Bishop of *Clermont*; altho' some Persons have attributed it to other Authors of the same Name, and *Paul de Ratin* a *Cordelier* took the boldness to cause it to be printed at *Rome*, A. D. 1635. under the Name of *John Duns* firnam'd *Scotus*; but he was soon oppos'd by the Solicitor General of the *Cistercian* Order, who obtain'd a Decree of the Master of the Sacred Palace, by which it was declar'd, that that Commentary was unadvisedly printed under the Name of *Scotus*, and a Prohibition was made at the same time, to sell or publish it for the future under that Name, but only under that of *Thomas of Cîteaux*. *Charles de Witsch*, who caus'd this Work to be printed in the *Bibliotheca Premonstratensis* attributed it to divers *Thomas's*, and afterwards *John le Page* the Collector of the Library of *Premontre*, ascrib'd it to one *Thomas* Canon of that Order in the Monastery of *Quincy*; but the true Author of it is *Thomas* Monk of *Cîteaux*, as it appears from the ancient Manuscripts which are extant in the Libraries of the same Order. It likewise bears his Name in the first Editions set forth by *Badius* at *Paris*, A. D. 1521. and at *Lyon* in 1571. This Author flourish'd in the end of the Century.

Petrus
Comestor
Dean of
St. Peter
at Troyes.

PETER, firnam'd COMESTOR, or the Eater, a Native of *Troyes* in *Champagne*, Priest and Dean of the Church of *St. Peter* in that City, acquir'd so great Reputation, that he was invited to *Paris*, and made Chancellor of the University. He retir'd near the end of his Life to the Monastery of *St. Victor*, and died there A. D. 1195. His principal Work, is a Scholastical History divided into sixteen Books, which comprehends an Abridgment of all manner of Sacred History, from the beginning of *Genesis* to the end of the Acts of the Apostles; but he intermixes therein divers Passages of profane History, and some fabulous Narrations. This Work was first printed at *Rutlingen*, A. D. 1473. and afterwards at *Strasbourg* in 1483. as also at *Basil* in 1486. and at *Lyon* in 1543. The Sermons, which *Buscus* caus'd to be printed under the Name of *Peter of Blois*, belong to this Author, as well as some others which are extant in the Libraries.

Robert
of Flamel-
bury.

ROBERT OF FLAMESBURY, a Regular Canon of *St. Augustin*, and Penitentiary in the Abbey of *St. Victor*, was in good repute for his Learning. He compos'd a large Penitential, which is kept in Manuscript in the Library of *St. Victor*, and in that of the College *Des Cholets*.

Bartholomew
Bishop of
Oxford.
Odo of
Chirton.

The *English* were always very accurate in their penitential Books, and two Authors were more especially famous for writing on that Subject in the end of the Twelfth Century. The first is BARTHOLOMEW Bishop of *Oxford*, a Manuscript Copy of whose Work is to be seen in the Library of *St. Victor*; and the other is ODO OF CHIRTON, whose Piece call'd *The Summary of Repentance*, is extant in divers Libraries of *England*, with several Homilies by the same Author.

Elie of
Coxie
Abbot of
Dunes.

ELIE OF COXIE, so call'd from the Name of a Village in the Territory of *Furnes* in *Flanders*, the place of his Nativity, was at first a Monk of *Cîteaux* and afterwards Abbot of *Dunes*. He has left us two large Discourses made by him in the Chapter of *Cîteaux*, which are contain'd in the *Bibliotheca Ordinis Cisterciensis*. He died A. D. 1202.

John a
Carthusian
Monk of
des Portes.

JOHN, a *Carthusian* Frier of the Monastery of *Des Portes*, flourish'd in the end of this Century, and compos'd five Letters on pious Subjects, viz. the First about shunning of the World; The Second and Third of Prayer, the Fourth of the care that ought to be taken to observe the Inclinations of the Heart; and the Fifth of Perseverance in the State that one has once embrac'd, dedicated to *Bernard* his Nephew, a *Carthusian* Monk, who was tempted to quit that Order.

Stephen
de Chaulet
met a
Carthusian
Monk.
Zachary
Bishop of
Chryso-
polis.

There is also a Letter written by another Monk of the same *Carthusian* Convent, nam'd STEPHEN DE CHAULEMET, about continuing in the Order into which one has been admitted, which was dedicated to the Novices of the Monastery of *St. Sulpicius* of the *Cistercian* Order. These two Authors wrote in the end of the Century.

ZACHARY, a Regular Canon (as some say) of the Order of *Premontre* in the Monastery of *St. Martin* at *Laon*, or according to others, Bishop of *Chrysopolis*, wrote a Commentary on *Ammonius's Evangelical Concord*, which was printed at *Coleen*, A. D. 1535. and in the Nineteenth Tome of the *Bibliotheca Patrum*. We have no certain Account of the Life and Character of this Author, or of the time when he flourish'd.

C H A P. XIII.

Of the Writers of Ecclesiastical History of the Twelfth Century.

THE Twelfth Century has produc'd so great a Number of Historians, and Historical Works, as well Ecclesiastical as Prophane, that 'tis in a manner impossible to give a particular Account of every one of them; nevertheless we have endeavour'd to make a Catalogue of them, and at least to represent the Authors, and their Works in general: In order to do which more conveniently, and more methodically, we have distributed them under several Articles and Divisions.

The Writers of General History.

FLORENTIUS BRAVO, an English Monk of Winchester, wrote a Chronicle from the Creation of the World to the Year of our Lord 1118. taken in part from that of *Marianus Scottus*, printed at London, A. D. 1595. and at Frankfurt in 1601. as also a Genealogical Account of the Kings of England, which is likewise annex'd to the London Edition. He died A. D. 1119.

Florentius
Bravo,
Monk of
Winchest.

ECKARD, Abbot of *Uransen*, in the Diocess of *Wintzburg*, flourish'd A. D. 1130. and left a Chronicle to Posterity. *Trithemius* makes mention of a Work of this Author, call'd, *The Lantern of Monks*, there are also extant certain Letters and Sermons written by him.

Eckard,
Abbot of
Uransen.

HUGH, a Monk of *Fleury*, compos'd A. D. 1120. a Chronicle from the Creation of the World to the Year 840. which was printed at *Monster* in 1638. The same Author wrote two Books concerning the Royal Authority and the Sacerdotal Dignity, which were dedicated to *Henry I. King of England*, and publish'd by *M. Baluzius*, in the Fourth Tome of his Miscellaneous Works.

Hugh,
Monk of
Fleury.

ORDERICUS VITALIS, born in England at *Astingsham* on the River *Severn*, A. D. 1075. was sent at the Age of eleven Years to *Normandy*, and plac'd in the Abby of *St. Evrou*, where he assum'd the Habit of a Monk, and compleat'd his Studies. He likewise enter'd into Holy Orders, and spent his whole Life in that Monastery; leaving XIII Books of Ecclesiastical History, from the Nativity of *Jesus Christ* to the Year 1142. which were publish'd by *M. du Chesne*, in the Volume of the Historiographers of *Normandy*.

Ordericus
Vitalis,
Monk of
St. Evrou.

ANSELM, Abbot of *Gembours* in *Brabant*, continu'd *Sigebert's* Chronicle from the Year 1112. to the Year 1225. This Continuation, with two others, the first of which is extended to the Year 1149. and the second to 1225. was set forth by *Albertus Miraus*, and printed at *Antwerp*, A. D. 1608.

Anselm,
Abbot of
Gembours.

The Birth of OTHO, Bishop of *Frisingen*, is no less illustrious than the Reputation he acquir'd by writing his History: For he was the Son of *Leopold Marquels of Austria*, and of *Agnes* the Daughter of the Emperor *Henry IV.* That Princess was twice marry'd, viz. at first to *Frederick Duke of Suevia* or *Schwaben*, to whom he brought forth two Sons, namely, *Conrad* the Emperor, and *Frederick Duke of Suevia*: But by her second Marriage with *Leopold*, she had *Leopold Duke of Bavaria*, *Henry Duke of Austria*, *Gertrude* Dutches of *Bohemia*, *Bertha* Dutches of *Poland*, *Ita* Marchioness of *Montferrat*, *Otho* and *Conrad*. These two last being design'd by their Father for the Ecclesiastical Functions, *Otho* obtain'd the Government of a College, which his Father had founded at *Neuburg*, and where he order'd himself to be bury'd: But *Otho* soon resign'd his Office to *Opoldus*, and being incited with an ardent desire of becoming Master of the Liberal Sciences, went to *Paris*, where he compleat'd his Studies: Some Years after he turn'd *Cistercian* Monk, in the Abbey of *Morimond*, with Fifteen of his Companions. In 1138. the Emperor *Conrad*, his Brother, conferr'd on him the Bishoprick of *Frisingen* in *Bavaria*, and honour'd him with the Dignities of Chancellor and Secretary of State. He accompanied that Prince in his Expedition to the Holy Land. A. D. 1147. and at last in 1156. leaving his Bishoprick, retir'd to the Abbey of *Morimond*, where he died in the Month of September in the same Year.

Otho, Bi-
shop of Fri-
singhen.

This Prelate compos'd a Chronological History from the Creation of the World to his time, divided into Seven Books, and annex'd an Eighth concerning the Persecution to be rais'd by Antichrist, and the Resurrection of the Dead. He wrote a very fine Style, with respect to the Age in which he liv'd, and much more politely than the other Historians of those Times. He was well versed in Scholastical Divinity, as also in *Aristotle's* Philosophy; and was one of the first, who (as *Radwicz* has observ'd) introduced that Science into Germany. Upon which Account, 'tis not to be admir'd that he has been very favourable to *Gillebert de la Porree*, in the Dissertation prefix'd before his History: It was first published by *John Cuspinian*, and printed at *Strasbourg*, A. D. 1515. afterwards at *Basil* in 1569. and among the German Historiographers at *Frankfurt* in 1585. and 1670. *Otho*, in like manner, wrote two Books containing the History of the Actions of *Frederick Barbarossa*, which are subjoin'd at the end of his Chronicle. Moreover *Wolfgangus Laxius* says, that he

saw an History of *Austria* compos'd by the same *Otho*, but there has been no talk of it since ; neither has it as yet appear'd any where in Print.

Godfrey of
Viterbo.

GODFREY OF VITERBO, so call'd from the Name of his Native Country, who was a Priest, Almoner, and Secretary of State to the Emperors *Comad III. Frederick I.* and *Henry VI.* wrote an Universal Chronicle, dedicated to Pope *Urban III.* and call'd *Pantemon*, by reason of the great Variety of Occurrences contain'd therein : It ends at the Year 1186, and is insert'd among the Works of the German Historians collected by *Pistorius*, and printed at *Frankfurt* in 1584. It is reported that this Writer spent Forty Years in travelling ; that he made a prodigious Collection of all sorts of Observations during his Voyages ; and that he understood the *Hebrew*, *Chaldaick*, *Greek*, and *Latin* Tongues. *Lambecius* makes mention of another Work by the same Author, which is to be seen in Manuscript in the Emperor's Library, bearing this Title, *The Mirror of Kings, or Genealogies of all the Kings and Emperors from the universal Flood to the time of Henry VI.*

Robert of
Torigny,
Abbot of
Mount St.
Michael.

ROBERT OF TORIGNY, a Monk, afterwards Prior of *Bee* Abbey, and at last Abbot of *St. Michael's* Mount, compos'd a Supplement of *Sigebert's* Chronicle, and a Continuation to the Year 1184, as also a Treatise of the Monasteries and Abbies of *Normandy*; the History of that of *St. Michael's* Mount; a Commentary on *St. Paul's* Epistles taken from *St. Augustin*; and the History of the Reign of *Henry II.* King of *England*. Father *Luke Dachery* has caus'd to be printed at the end of *Guiberti's* Works, the Supplement and Continuation of *Sigebert's* Chronicle, and the Treatise of the Abbies of *Normandy*, with a Letter written by the said *Robert*, and his Preface to the Commentary on *St. Paul's* Epistles.

Otho of
St. Blasius.
John Brom-
pton, Abbot
of Jorval.

OTHO OF S. BLAISUS, continu'd the Chronicle of *Otho of Frisinghen* to the Year 1190. JOHN BROMPTON, an English Monk of the *Cistercian* Order, and Abbot of *Jorval* in the Diocess of *York*, is the reputed Author of a certain Chronicle from the Year 588. to 1198. but the learned Mr. *Selden* assures us, that it was not written by him ; that he only caus'd it to be transcrib'd, and that he did not live in this Century.

Historians of England.

THE Kingdom of *England* has brought forth so many approved Authors, who have employ'd their Pens in writing the History of their Native Country, that they well deserve to be referr'd to a particular Article.

Henry,
Arch-deacon
of Hunting-
ton.

HENRY OF HUNTINGTON, the Son of a marry'd Priest named *Nicolas*, and the Pupil of *Albinus Andegavinus* Canon of *Lincoln*, was made Canon of the same Church, and afterwards Arch-deacon of *Huntington*, by *Alexander* Bishop of *Lincoln*, whom he accompanied in his Journey to *Rome*. He wrote the History of the English Monarchy from its first Foundation till the Death of King *Stephen*, which happen'd in 1154. It is dedicated to the said Bishop *Alexander*, and divided into Eight or Ten Books, being contain'd among the Works of the English Writers in *Sir Henry Savil's* Collection, printed at *London* A. D. 1596. and at *Frankfurt* in 1601. Father *Luke Dachery* has likewise published in the Eighth Tome of his *Spicilegium* a small Tract of this Author, concerning the Contempt of the World, dedicated to *Gauertius*. He there shews how the Things of this sublunary World ought to be contemned, relating many Examples of Misfortunes that happen'd to the Great Personages of his Age, and the miserable Death of divers profligate Wretches : He declares, in the Preface to this Tract, that he had before made a Dedication to the same Person of a Collection of Epigrams, and of a Poem about Love. There are also in the Libraries of *Oxford* and *Cambridge* several other Manuscript Works of this Author, particularly a Letter concerning the British Kings, dedicated to *Marinus* ; a Treatise of the Counties of Great Britain ; another of the Image of the World ; and a Third of the English Saints.

Gulielmus
Neubrigen-
sius.

WILLIAM LITTLE, known by the Name of *Gulielmus Neubrigenis*, was born at *Bridlington* near *York*, A. D. 1136. and educated in the Convent of the Regular Canons of *Neulbridge*, where he embrac'd the Monastick Life : He compos'd a large History of *England*, divided into Five Books, from the Year 1066. to 1197. This History is written with much Fidelity, and in a smooth and intelligible Style. It was printed at *Amsterrp* A. D. 1567. at *Heidelberg* in 1587. and lastly at *Paris* with *Joan Picard's* Notes in 1610. It is believ'd that he died A. D. 1208.

Walter,
Arch-deacon
of Ox-
ford.
John Pyke.

WALTER, born in the Principality of *Wales*, Arch-deacon, and even (as some say) Bishop of *Oxford*, translated out of *English* into *Latin* the History of *England*, compos'd by *Geffrey of Monmouth*, and continued to his time.

JOHN PYKE, wrote an History of the English, Saxon, and Danish Kings of *England*, and flourish'd with the former Historian under King *Henry I.*

Gervase,
Monk of
Canter-
bury.

GERVASE, a Monk of *Canterbury*, compos'd several Treatises relating to the History of *England*, which are contain'd in Mr. *Selden's* Collection of the English Historiographers ; particularly a Relation of the burning and repairing of the Cathedral Church of *Canterbury* ; an Account of the Contests between the Monks of *Canterbury*, and *Baldwin* their Archbishop ; a Chronicle from the Year 1122. to 1199. and the Lives of the Archbishops of *Canterbury*.

Geffrey
Arthur,
Bishop of
St. Asaph.

GEFFREY ARTHUR, Arch-deacon of *St. Asaph*, was chosen Bishop of that Diocess A. D. 1151. He left his Bishoprick by reason of certain Commotions which happen'd in *Wales*, and retir'd to the Court of *Henry II.* King of *England*, who gave him the Abbey of *Abington* in *Commen-dam*. Afterwards in a Council held at *London*, A. D. 1175. the Clergy of *St. Asaph* caus'd a Proposal to be made to *Geffrey* by the Archbishop of *Canterbury*, either to return to his Bishoprick, or to admit another Bishop to be substituted in his room : He refus'd to return, designing to keep his Abbey ;

Abbey; but both the Abbey and the Bishoprick were dispos'd of, and he was left destitute of any Ecclesiastical Preferment. He wrote, or rather translated out of *English* into *Latin*, an History of *Great Britain* from the beginning to his time; which is full of Fables, dedicated to *Robert Duke of Gloucester*, and divided into Twelve Books. It was printed at *Paris A. D. 1517*. at *Lyons* by *Potelier* in 1557. and by *Comneline* in the same Year; it is also inserted among the Works of the *English* Historians printed that Year at *Heidelberg*. It is reported that he, in like manner, translated out of *English* into *Latin*, the ancient Prophecies of *Merlin*, which were printed at *Frankfurt* with *Alamius* Observations, *A. D. 1603*.

The History of the Church of *Durham* was written by several Authors, the first of whom is **TURGOT**, a Monk of that Diocess, who compos'd one from its first Foundation to the Year 1096.

Turgot,
Monk of
Durham.

SIMEON OF DURHAM, copied out *Turgot's* History almost word for word, from the Year 635. to 1096. and continued it to 1154. He likewise wrote an History of the Kings of *England* and *Denmark*, from the Year 731. to 1130. A Letter to *Hugh* Dean of *Tork*, about the Archbishops of that City; and a Relation of the Siege of *Durham*. These Three last Pieces were published by *Father Labbé*, in the first Tome of his Library of Manuscripts. The Historians of the Church of *Durham*, by *Turgot* and *Simeon*, were printed at *London*, with the Works of the other *English* Historiographers, *A. D. 1652*.

Simeon of
Durham.

WILLIAM OF SOMERSET, a Monk of *Malmesbury*, is justly preferr'd before all the other *English* Historians. His History of *England*, divided into Five Books, contains the most remarkable Transactions in this Kingdom, since the arrival of the *Saxons* to the 28th Year of King *Henry I.* that is to say, from the Year of our Lord 449. to 1127. He afterwards added Two Books, continuing the History to *A. D. 1143*. and annexed to the whole Work Four Books, containing the History of the Bishops of *England*, from *Augustin* the Monk, who first planted Christianity in these Parts, to his time. These Works were printed at *London*, and published by *Sir Henry Savil*, *A. D. 1596*. and at *Frankfurt* in 1601. *Father Mabillon* has likewise set forth, in the first Tome of his *Benedictin* Centuries, the Life of *St. Adelm* Bishop of *Salisbury*, compos'd by this Author, who died *A. D. 1143*.

William of
Somerlet,
Monk of
Malmes-
bury.

JOHN OF HEXAM, a Native of the County of *Northumberland*, Monk and Provost of the Monastery of *Hagulfstadt*, flourished about the Year 1160. He made a Continuation of *Simeon of Durham's* History of the Kings of *England* and *Denmark*, from *A. D. 1130*. to 1154. This Work is extant among those of the other *English* Historians, printed at *London* in 1652.

John of
Hexam,
Provost of
Hagulf-
stadt.

SYLVESTER GIRALD, born in *Wales*, flourished in the end of the Reign of King *Henry II.* to whom he dedicated a Natural History, a Topography of *Ireland*, and a History, in form of a Prediction, of the Conquest of *Ireland* by that Monarch, printed at *Antwerp*. These Works were published by *Mr. Camden*, and printed at *Frankfurt* in 1602. He also wrote an Itinerary of *Wales*, upon a Visitation there made by him, with *Baldwin* Archbishop of *Canterbury*, to excite the People of that Country to undertake a Voyage to the Holy Land. This last Work is extant among the others, and was likewise printed at *London* in 1585. with a Description of the same Country of *Wales*. Besides these Pieces, he wrote the Lives of several Saints, and died Bishop of *St. Davids* in the beginning of the following Century. One of his Letters is contain'd in Archbishop *Usher's* Collection of the Letters of *Ireland*, and divers other Works of this Author are found among the Manuscripts of the publick Libraries of *England*.

Sylvester
Girald, Bi-
shop of
St. Davids.

ROGER OF HOVEDEN, an Officer under King *Henry II.* and afterwards *Regius* Professor of Divinity in the University of *Oxford*, compos'd the Annals of *England* from the Year 731. where Venerable *Bede* ends to 1202. This Work is among those of the *English* Historians published by *Sir Henry Savil*, and printed at *London A. D. 1595*, as also at *Frankfurt* in 1601.

Roger
Hoveden,
Regius
Professor
of Divi-
nity.

Historiographers of the Crusade.

THE History of the Famous Crusade, instituted under Pope *Urban II.* and the Conquests which the Western People made in the *Levant*, from the Year 1095. to 1099. have afforded Matter to many contemporary Historians, the greater part of whom were Eye-witnesses of the Transactions related by them.

The First of these Historiographers is **PETRUS THEUTODUS**, who saw the most part of the memorable Actions which he has committed to Writing; and from whom those that wrote after him, took a considerable Part of their Relations.

Petrus
Theutob-
dus.

The Second is a NAMELESS Italian Author, who accompanied *Boamond* King of *Sicily* in the Expedition to the Holy Land. His Work is known by the Title of, *The notable Exploits of the French, and other Christians of Jerusalem*, and divided into Four Books.

A Name-
less Italian
Author.

The Third is **ROBERT**, a Monk of *St. Remi* at *Rheims*, who assisted in the Council of *Clermont* in the Year 1095. and afterwards made a Voyage to the Holy Land. At his return, he wrote the History of the War of *Jerusalem*, divided into Eight or Nine very short Books: He excuses himself in the Preface, upon account of the roughness of his Style.

Robert,
Monk of
St. Remi at
Rheims.

The Fourth is **BAUDRY**, Abbot of *Bourgueil*, who was afterwards ordain'd Bishop of *Dol*, *A. D. 1114*, and died January 27. 1131. His History is divided into Four Books; but he was not an Eye-witness of what he relates, although he assisted in the Council of *Clermont*: Therefore he contents himself only to follow, and to supply the defects of an ancient nameless History, which

Baudry,
Bishop of
Dol.

was ill written, inserting such Accounts as he had receiv'd from others. This Author likewise wrote the Life of *St. Hugh* Archbishop of *Rouen*, and a Tract concerning the Monastery of *Fefcamp*, published in the Book called *Neustria pia*. To him also is attributed the Life of *Robert d'Arbrisselles*, which is in *Sirius*, and the History of the Translation of *St. Valentin's* Head, which is extant in *Bollandus's* Collection in *Febr. 14*. Moreover it is observ'd that he is the Author of the Life of *St. Samson*, and that he promises certain Notes on the Pentateuch, in the Preface to his History. Lastly, 'tis reported that there is a small Manuscript Tract of the same Bishop *Baudry*, concerning the Visitation of the Sick, in the Library of *Vienna* in *Austria*. He was employ'd in writing his History near the end of his Life.

Raimond d'Agiles.

The Fifth is *RAIMOND D'AGILES*, Canon of *Puy*, and Chaplain to the Count of *Thoulouse*, who was an Eye-witness. He wrote this History at the Request of *Peter Ponce de Baladin*, a particular Friend of the said Count, who was kill'd in the Siege of *Arache*, and dedicated it to the Bishop of *Piviers*.

Albert, or Alberic, Canon of Aix.

The Sixth is *ALBERT*, or *ALBERIC*, Canon of *Aix* in *Provence*, who compos'd his History from the Relations of others : It is extended to the Second Year of the Reign of *Baldwin II.* that is to say, to *A. D. 1120*.

Foucher, Monk of Chartres. Gautier, the Chancellor.

The Seventh is *FOUCHER*, a Monk of *Chartres*, who accompanied *Robert Duke of Normandy* in the Expedition to the Holy Land, *A. D. 1095*. His History is carried on to the Year 1124. But *Guibert of Nogent* accuses him of having written fabulous Narrations.

Guibert, Abbot of Nogent. A Nameless Author.

GAUTIER, or *GAUTERIUS*, who assumes the Quality of Chancellor, is the Eighth : He published an History of the Advantages obtain'd by the Western Christians at *Antioch*, *A. D. 1115*, and of the Misfortunes that befel them in 1119. He was an Eye-witness of those Occurrences, and was taken Prisoner in the War ; but his History is not very accurate.

Another Nameless Writer. William, Archbishop of Tyre.

The Ninth is *GUIBERT*, Abbot of *Nogent*, an Author of great Note, whose Works deserve to be specified in a separate Article.

The Tenth is a NAMELESS Writer, who has only made an Abridgment of *Foucher's* History, to the Year 1106. where he ended.

The Eleventh is another Anonymous Author, who compos'd a Relation of the same Transactions, under the Title of the History of *Jerusalem* : It was divided into Two Parts, but the Second is only extant, which begins at the Year 1110. and ends in 1124. This Author has in like manner only follow'd *Foucher*.

The Twelfth, and most considerable of the Writers of this History, is *WILLIAM* Archbishop of *Tyre*, who has deduc'd it from the beginning of the Crusade to the Year 1183. in XXIII. Books. It is probable that this Author was a Native of *Syria* ; however he pass'd very young into the Western Countries, and having compleated his Studies, return'd to the *Levant*, where he was ordain'd Arch-deacon of the Church of *Tyre*, *A. D. 1167*. Afterwards he was employ'd in the Negotiations that were transacted between the Kings of *Jerusalem*, and the *Greek* Emperors ; and at last was advanc'd to the Dignity of Archbishop of *Tyre*, in the Month of *May 1174*. In 1179. he assisted in the Council of *Lateran*, the Acts of which were drawn up by him : He return'd from *Italy* by *Constantinople*, and after having resided some time at the Court of the Emperor *Manuel Comnenus*, arriv'd at *Tyre* twenty Months after his departure. The Patriarchal See of *Jerusalem* being then vacant, *William* of *Tyre* was nominated to fill it up ; but a certain Clerk of *Auvergne*, named *Heracius*, Archbishop of *Cesarea*, was preferr'd before him ; nevertheless *William* refus'd to acknowledge his Election, and cited him to *Rome* ; where he went inconsequently, and was kindly entertain'd by the Pope. In the mean while *Heracius*, before he came thither, sent a Physician, who poison'd *William* of *Tyre* : But the later foretold before his Death, that the Christians should lose the City of *Jerusalem*, and the real Cross, under the Government of *Heracius*, which happen'd a little while after.

William of *Tyre* wrote his History by the Order of *Amaury King of Jerusalem* : He makes use of the Memoires of other Historians to the Reign of *Baldwin III.* and afterward relates such Matters as fell within the compass of his own knowledge, but the Twenty third Book is not finished. His Style is plain and natural, shewing much Sagacity of Judgment, Modesty, and Learning, with respect to the time when he liv'd. He likewise compos'd the History of the *Levantine* Princes, from the Year 614. to 1184. but this Work is not as yet come to our Hands.

James de Vitry, Cardinal.

The Thirteenth Historiographer is *JAMES DE VITRY*, who did not flourish till the following Century. This Author, after having been Curate of *Argenteuil*, became a Regular Canon in the Monastery of *Oignies*, in the Diocels of *Namur*. He preached up the Crusade against the *Albigois*, and afterwards against the *Saracens*, and took upon him the Cross for the Holy War in *Palestine* : He was ordain'd Archbishop of *Ptolemais*, and at last, by way of Recompence for the Services he had done the See of *Rome*, was invited thither by Pope *Honorius III.* and created Cardinal : He was also sent into *France* in Quality of Legate, to preach up a new Crusade against the *Albigois*, and at his return to *Rome* died there *A. D. 1244*. after having order'd his Body to be convey'd to *Oignies*. His History is divided into Three Books ; in the First of which, he gives an Account of the State of the Eastern Churches ; in the Second, of that of the Western ; and in the last, of the Occurrences which happen'd in the *Levant* in his time. There is also extant a Letter by the same Author about the taking of *Damietta*, which follows his History ; and another Letter, containing a Relation of the Transactions before *Damietta*, which was written in 1219. to Pope *Honorius III.* and published by Father *Dosbery* in the Eighth Tome of his *Sprelegion*.

The Fourteenth is a NAMELESS Author, who liv'd at that time, and wrote the History of *A Nameless Author* Jerusalem, from the Year 1177. to 1190.

To these Histories may be added divers Letters written by several Kings, Princes and Prelates, to *Lewes the Young, King of France*; as also a Relation of the taking of *Damietta* by *Oliver of Colen*, and some other Monuments gather'd together by *Bongarsius*, in his Collection of the Historiographers of the Crusade, call'd *Gesta Dei per Francos*, printed at *Hanaw* A.D. 1611. in which all the Works but now recited are contain'd. Some of them were printed separately, as the History by *Robert Monk of St. Remy*, of which there is an old Edition without the Printer's Name, or the Date of the Year; and another at *Basil* in 1533. There is only one part of *Foucher's* History in this Collection, but *M. du Chesne* has published it entire among the Works of the French Historiographers. *Alberic's* History was printed at *Helmstadt* in 1589. under the Title of the *Chronicle* of Jerusalem; that of *William of Tyre* was published by *Poisnot*, and printed at *Basil* in 1546. and afterward by *Hewy de Pantaleon*, printed at the same Place in 1560. And lastly, *James de Virry's* History was printed at *Doway* in 1597.

Writers of Chronicles, and particular Histories.

HUGH, a Monk of *Verdun*, and afterwards Abbot of *Flavigny* in the Dutchy of *Burgundy*, compos'd a Chronicle of *Verdun* divided into Two Parts, one of which begins at the Nati-
vity of *Jesus Christ*, and ends in the Year 1002. and the other continues the History to 1102. This
Work was published by *Father Labbé*, who gives a very great Character of it, in the first Tome
of his new Library of Manuscripts; but the second Part is much more valuable than the first.

BAUDRY, Secretary to *Gerard I. Liebert* and *Gerard II. Bishops of Cambray*, afterward Chan-
cer and Canon of *Terouane*, and at last Bishop of *Noyon* and *Terouane*, wrote the History of the
Churches of *Cambray* and *Arras*, under the Title of the Chronicle of *Cambray*, published by Col-
venerius and printed at *Doway* A.D. 1615. This Author was ordain'd Bishop in the Year of our
Lord 1097. and died in 1112.

LEO OF MARSI, a Monk and Library-Keeper of *Mount Cassin*, was made Bishop of *Sessa*,
and Cardinal Bishop of *Ostia*, by *Pope Paschal II.* A.D. 1101. He escap'd by flight from *Rome*,
with *John Bishop of Frezcati*, when that Pope was apprehended by the Emperor *Henry V.* and run
all about *Italy* to excite the People to take up Arms in his defence: He also sign'd a Bull of the
same *Pope Paschal II.* in 1115. and died a little while after. He wrote a Chronicle of the Abbey
of *Mount Cassin* divided into Three Books, which begins at the time of *St. Benedic*, and ends in
that of the Abbot *Desiderius*, who was chosen Pope under the Name of *Victor III.* This Chro-
nicle was printed at *Venice* A.D. 1513. at *Paris* with that of *Aimoin* in 1603. at *Naples* in 1616.
and again at *Paris* in 1668. It is reported that there are some other Manuscript Tracts of this Au-
thor, particularly certain Sermons, and Lives of the Saints, &c. In the *Vatican Library* are to be
seen several Letters of another *LEO*, in like manner Cardinal Deacon, who was promoted to that
Dignity by *Urban II.* and who made a Register of the Letters written by the same Pope.

HARIULPHUS, a Monk of *St. Riquier*, compos'd a Chronicle of his Abbey, printed in the
fourth Tome of *Father Dachery's Spicilegium*; the Life of *St. Arnoul of Soissons*, published by
Surius; a Treatise of the Miracles of *St. Riquier*; and the Life of *St. Maldegisilus*, set forth by
Father Mabillon in his *Benedictin Centuries*. This Author wrote in the beginning of the Twelfth
Century.

RAINERIUS, a Monk of *St. Lawrence at Liege*, who flourish'd A.D. 1130. is the Author of a
Treatise of the illustrious Personages of his Monastery, and of the Bishoprick of *Liege*, published
by *Chapeauville*, in his Collection of Monuments relating to the Church of *Liege*.

HERMAN, a Monk of *St. Vincent at Laon*, and afterwards Abbot of *St. Martin at Tournay*, flou-
rish'd in the beginning of this Century. He wrote a large Narrative of the Restauration of the
Church of *St. Martin at Tournay*, which contains the History of that Abbey, from the Reign of
Philip I. King of France, to his time; that is to say, to the Year 1150. being inserted in the
Twelfth Tome of *Father Dachery's Spicilegium*. He likewise compil'd Three Books of the Mira-
cles of *St. Mary of Laon*, printed with the Works of *Guibert of Nogent*, and another Manuscript
Treatise about the Incarnation of *Jesus Christ*, dedicated to *Stephen Archbishop of Vienna*.

FALCO OF BENEVENTUM, who was created Magistrate of that City by *Pope Innocent II.* Falco of
left a Chronicle or History from the Year 1102. to 1140. in which he gives a particular Account
of Matters relating to his Native Country. This Work was published by *Father Caracini* of the
Theatine Order, and printed at *Naples* A.D. 1626.

UDASCAICHUS, a Monk, compos'd a Relation of the Controversies between *Herman* Bi-
shop of *Augsburg*, and *Egino* Abbot of *St. Ulric*, with a Poem concerning the Voyage and Death thus, a
of the said *Egino*, published by *Canisius* in the Second Tome of his Collection. This Author wrote
in the time of *Pope Paschal II.* and of *Arnulphus Archbishop of Menz*, some of whose Letters are
inferred by him in his Relation.

ALEXANDER, an Abbot in *Sicily*, compil'd Four Books of the Life and Reign of *Roger King*
of *Sicily*, which were printed at *Saragossa*, A.D. 1578. and in the Book call'd *Hispania illustrata*.
This Author wrote after the Death of *King Roger*, which happen'd in 1154.

JOHN,

John, Monk
of Mar-
moutier.

JOHN, a Monk of *Marmoutier*, wrote the History of the Actions of *Geoffrey Plantagenet*, Count of *Angers* and Duke of *Normandy*, published by *M. du Bouchel*, and printed at *Paris A. D. 1610.* as also in *M. du Chefne's* Collection of the Historians of *Normandy*.

Geoffrey, or
Walter de
Vinesauf.

GEFFREY, or WALTER DE VINESAUUF, of *Norman* Extraction, but born in *England*, after having run through a Course of Learning in his Native Country, travell'd beyond Sea, and acquir'd a great deal of Reputation. He compos'd a Work in Hexameter Verse, dedicated to Pope *Innocent III.* under the Title of *The new Poesy, or the Art of Speaking*; and another Treatise about the planting and improving of Trees. Both these Works are only in Manuscript; but in the Second Tome of the *English* Historians, printed at *Oxford* in 1687. is contain'd his History, or the Itinerary of King *Richard I.* to the Holy Land, which was attributed to other Authors; in the same Place are also found certain Copies of Verses on King *Richard*.

Odo, Abbot
of St. Cor-
nelius at
Com-
peigne.

ODO OF DEUIL, Abbot of *St. Cornelius at Compeigne*, and afterward Successor to *Suger* in the Abbey of *St. Denis*, wrote a Relation of the Voyage of *Lewis VII.* King of *France* to the *Levant*, published by *Father Chifflet* in his Treatise of the Nobility of *St. Bernard*, printed at *Paris A. D. 1660.* This Author died in 1168.

Laurence,
a Monk of
Liege.

LAURENCE, a Monk of *Liege*, being sent to *Verdun* resided in the Monastery of *St. Vite*, and was employ'd in writing a Chronicle of the Bishops of that Diocesis to the Year 1148. printed in the Twelfth Tome of the *Spicilegium*: It is reported that he liv'd till *A. D. 1179.*

Suger, Ab-
bot of
St. Denis.

SUGER, Abbot of *St. Denis*, famous as well for his Learning and Zeal in maintaining the Rights of the Church, as on account of the Nobleness of his Birth, and the considerable Employments he obtain'd in the State, wrote the Life of *Lewis the Gros* King of *France*; divers Letters relating to the publick Affairs of the Kingdom, during his Administration of the Government; a Treatise of his Transactions in the Abbey of *St. Denis*; a Narrative of the Consecration of that Church; with certain Constitutions, and his last Will and Testament. These Monuments are extant in the Fourth Tome of the Historians by *du Chefne*; except the Account of the Consecration of the Church, which is not there entire, and to which *Father Mabillon* added a Supplement, in the First Tome of his *Analesta*. *Suger* was choien Abbot of *St. Denis A. D. 1122.* during his residence at *Rome*, and consecrated in 1123. He died in 1153.

Aldebert,
or Albert,
Abbot of
Hilde-
sheim.

ALDEBERT, or ALBERT, Abbot of *Hildesheim*, flourish'd in the Year 1160. He wrote a Relation of the Restauration of his Monastery to the *Benedictins* under Pope *Eugenius III.* which was published by *Gresler*, and printed at *Ingholstadt A. D. 1617.*

Teulphus,
Monk of
Maurigny.

TEULPHUS, a Monk of *Maurigny*, compos'd in the Year 1150. a Chronicle of his Monastery, from *A. D. 1008.* to 1147. which is to be found in the Three Tomes of the Historians by *M. du Chefne*.

Hugh,
of
Poitiers,

HUGH OF POITIERS, a *Benedictin* Monk, Secretary to the Abbey of *Vezelay*, began in the Year 1156. by Order of *Ponce* Abbot of *Vezelay*, the History of that Monastery, and completed it in 1167. under *William* Abbot of the same Abbey. It is divided into Four Books, and was published by *Father Dachery* in the Third Tome of his *Spicilegium*.

Richard,
Monk of
Vezelay.

RICHARD, an *English* Man of the County of *Northumberland*, Monk and Prior of the Monastery of *Hagulfstadt*, flourish'd *An. Dom. 1180.* and died in 1190. His Works were published among those of the *English* Historians, printed at *London* in 1652. They are, an History of the Church and Bishops of *Hagulfstadt*; that of the Actions of King *Stephen*; and that of the War manag'd by *Standardius* from *A. D. 1135.* to 1139.

Thierry, or
Theodoric,
a Monk.

THIEKRY, or THEODERIC, a Monk, wrote about the Year 1180. a compendious History of Ecclesiastical Affairs, and of the Kings of *Norway*, published with another Piece of a NAMELESS Author, concerning the Expedition which the *Danes* undertook to the Holy Land, *A. D. 1185.* which was set forth by *Gaspar Kirkman*, from the Memoirs of *John Kirkman* of *Lubeck* his Uncle, and printed at *Amsterdam* in 1684.

A Name-
less Au-
thor.

GEFFREY, a *French* Monk of the Monastery of *St. Martial* at *Limoges*, and afterward Prior of *Vigeois* in the same Diocesis, who was ordain'd Priest in 1167. by *Geraud* Bishop of *Caen*, wrote a Chronicle or History of *France* from the Year 996. to 1184. which was published by *Father Labbe* in the Second Tome of his new Library of Manuscripts.

Geffrey,
Prior of
Vigeois.

Gonthier,
Monk of
St. Amand.

GONTHIER, or GONTHIERIUS, a Monk of the Abbey of *St. Amand*, had the Reputation of being a good Poet, and compos'd a Poem of the Exploits of the Emperor *Frederick Barbarossa* in *Lombardy* and *Liguria*, which on that Account was called *The Liguria*, and was printed at *Strasburg A. D. 1531.* as also at *Basil* in 1569. at *Frankfurt* in 1584. and among the German Historians. He likewise wrote a Treatise of Prayer, Fasting, and Alms-giving, printed at *Basil* in 1504. and 1507. The Lives of *St. Cyricus*, and *St. Julia* in Verse, are also attributed to the same Author.

Saxo
Gramma-
ticus, Pro-
vost of
Roschild.

SAXO, fir-nam'd the Grammarian, by reason of the purity of his Style, was a *Dane* by Nation, of the Isle of *Seeland*. He was Provost of the Church of *Roschild*, and Chaplain to *Alfslan* Archbishop of *London*, who sent him to *Paris A. D. 1177.* to conduct the Monks of *St. Genevieve* into *Denmark*. He wrote the History of his native Country to the Year 1186. *Erasmus* extols the vivacity of his Conceptions, the nobleness of his Expressions, the fluency of his Rhetorick, and the admirable variety of his Figures, and wonders much, by what means a *Dane* could arrive at such a height of Eloquence in that Age. He chiefly affected to imitate *Valerius Maximus*. His History was published by *Christian Petri*, Canon of *London*, and printed at *Paris A. D. 1514.* *John Bebelius* caus'd it to be printed at *Basil* in 1534. as also did *Philip Leonicier*, and *John Richard* at *Frankfurt* in 1576. Lastly, *Johannes Stephanus* set forth a more large and correct

correct Edition of it, with *Prolegomena* and Annotations, at *Sora* in 1644. This Author died in 1203.

RALPH DE DICETO, an *English* Man by Nation, and Dean of *St. Paul's* at *London*, a Person Ralph de well known on account of his Learning and Travels into Foreign Countries, wrote a compendious Diceto, Chronicle from the Creation of the World to the Year 1198. The first Part of it ending at the Dean of time of Pope Gregory the Great was never published, because it only contain'd trivial Matters. He *St. Paul's* also compos'd certain Historical Tracts call'd *Portraits*, from A. D. 1148. to 1200. These at *London*. Works are among those of the *English* Historians printed at *London* in 1652.

Writers of Relations of the Lives and Miracles of Saints.

ANSCHERUS Abbot of *St. Riquier* compos'd in the Year 1110. a Relation of the Life and Anscherus, Miracles of *St. Angilbert* Abbot of the same Monastery, which was published by Father Ma- Abbot of billon in the first Tome of his *Benedictin* Centuries. *St. Riquier*.

THEOFREDUS, Abbot of *Epternach* in the Duchy of *Luxemburg*, wrote a large Account of Theofre- the Life of *St. Willbrod* the first Bishop of *Utrecht*; Four Books of Epitaphs of Saints, printed at dus, Abbot of *Luxemburg* A. D. 1619. and certain Sermons, which are inserted in the Book call'd *Bibliotheca Epternach* *Patrum*.

RAINAUD, or RAINOLDUS OF SEMUR, the Son of *Dalmace de Semur* and *Aremberge* Rainaud of *du Vergey*, of an illustrious Family in *Burgundy*, being the Brother of *Hugh* Abbot of *Cluny*, was Semur, chosen Abbot of *Vezeley*, and assisted in that Quality in the Council of *Troyes*, A. D. 1104. He Archbi- was afterwards promoted to the Archbishoprick of *Lyons*, and died in 1109. in the 85th. Year of shop of his Age, leaving a Narration of the Life of *Hugh* his Brother Abbot of *Cluny*, which is extant in Lyons. the *Bibliotheca Clementina* published by *M. du Chesne*.

NICOLAS, a Monk of *Soissons*, wrote in the Year 1120. the Life of *St. Godfrey* Bishop of Nicolas, *Amiens*, dedicated to *Robert* Bishop of *Soissons*, and refer'd to by *Sturius* in *Novemb.* 8. Monk of

DOMNISO, an *Italian* Priest, liv'd in the end of the preceding Century, and in the beginning of the present, under the Emperors *Henry IV.* and *Henry V.* He wrote in Heroick Verse, the Life of the Princess *Mathilda* printed by *Sebastian Tinngelius* at *Ingolstadt* A. D. 1612. with the Letters of *Gebhard* of *Salzburg*, *Sigefred* of *Mentz*, and *Stephen* of *Halberstadt*, relating to the contest between the Emperor and Pope *Gregory*; as also the Treaty of *Bertholdus* of *Constance* about excommunicated Persons; the Lives of *St. Altman* of *Passaw*, *Thibino* of *Salzburg*, and *Anselm* of *Lucca*, written by nameless Authors, and *Jesse's* Treatise concerning the Transactions between the Emperor *Henry V.* and Pope *Calixtus II.* in 1119. Domniso Priest.

AEINOTH, a Monk of *St. Augustin* at *Canterbury*, flourished in the beginning of this Century, and spent a considerable part of his Life in *Denmark*, where (as 'tis reported) he resided 24 Years. Aeinoth, Monk of *Canterbury*. He wrote about A. D. 1120. an Historical Account of the Life and Passion of *Canus* King of that Country, which was published by *Arnold Whitfield* A. D. 1602. and afterward printed with *Mensius's* Notes at *Hanaw* in 1631.

GUALBERT, a Monk of the Abbey of *Marchiennes*, compos'd in the Year 1125. or 1126. Two Gualbert, Monk of *Marchiennes*. Books, concerning the Miracles wrought by *St. Rietruda*.

PANDULPHUS OF PISA flourished A. D. 1130. and wrote the Life of Pope *Gelasius II.* who Pandulphus of *Pisa*. died at *Cluny* in 1119. It was printed at *Rome* in 1638.

FABRICIUS TUSCUS, Abbot of *Abbingdon* in *England*, wrote a Relation of the Life and Actions of *St. Adelm* an Abbot in *Scotland*. He flourished in the beginning of the present Century. Fabricius Tuscus, Abbot of *Abbingdon*.

AUCTUS, a Native of *FLORENCE*, and Abbot of the Monastery of *Valembra*, or *Vall'Ombrorsa*, in the Territories of that City, who flourished in the beginning of the Century, has left us the Life of *St. John Gualbert*, and that of *Bernard Hubert* Cardinal, with a Narrative of the Translation of the Head of *St. James* the Apostle. Auctus, Abbot of *Vall'Ombrorsa*.

ODO, Abbot of *St. Remy* at *Rheims*, sent a Letter to Count *Thomas* Lord of *Coucy*, which is still extant, and contains the Relation of a Miracle, which he heard at *Rome* from the Mouth of a certain Archbishop of *India* concerning the Body of *St. Thomas* the Apostle, which was interr'd in his Church. This Letter was written about A. D. 1135. for the next Year, *Odo* return'd from *Rome* to *France*, and gave Lands to the House of *Mont-Dieu* belonging to the *Carthusians*. Odo, Abbot of *St. Remy* at *Rheims*.

GEFFREY THE GROSS, a Monk of *Tiron*, wrote in the Year 1135. the Life of *St. Bernard* Abbot of that Monastery, refer'd to by the *Bollandists* in *April* 14. Geffrey the Gross, Monk of *Tiron*.

ULRIC, a Monk of *St. Blasius* in the Black Forest, who was afterwards promoted to the Bishoprick of *Constance* A. D. 1120. wrote the Life of *St. Gebhard* Bishop of *Augsburg* cited by *Canisius*, and that of *St. Conrad*, Bishop of the same City, whose Canonization he had obtain'd of the Pope. In the end of his Life he left his Bishoprick, and return'd to the Monastery of *St. Blasius* in 1138. where he died in 1140. Ulric, Bi-

ARCHARD, a *Cistercian* Monk, and Tutor to the Novices in the Abbey of *Clairvaux*, in shop of *St. Bernard's* time, compos'd a Relation of the Life of *St. Gofelin* a Hermit, which was published by *Arnoldus Raissius*, and printed at *Dowey* A. D. 1626. It is also reported, that he made certain Sermons for the use of the Novices. He flourished in 1140. Archard, Monk of *Clairvaux*.

At

Sifred, Ebb, Thimo, who first planted Christianity in *Pomerania*, and died *A. D.* 1139. This Piece is inserted by *Cani-*
fius in his *Antiquities*.

To these Writers may be added **ROBERT**, Arch-deacon of *Ostervandt* in *Haynau*, who compos'd a Narrative of the Life of *St. Albert*, a Monk and Priest of the Monastery of *Cresspin*, refer'd to by *Surius*, and a NAMELESS Author, who wrote the Life of *St. Ludger* in *Verfe*.

TURSTIN, Archbishop of *York*, who near the end of his Life retir'd to a Monastery of his Diocess call'd *Rippon-Spring* of the *Cistercian* Order, wrote a small Tract concerning the Original of that Monastery.

THIBAUD, or **THEOBALD**, a *Benedictin* Monk of *Peter* at *Beze* in *Burgundy*, compil'd in the middle of the Century Four Books, concerning the Acts, Translation, and Miracles of *St. Prudentius* Martyr, published by Father *Labbe* in his new Library of Manuscripts.

HUGH, a Monk of *Cluny*, wrote in the Year 1160. a Letter giving an Account of the excellent Endowments of *St. Hugh*, sometime Abbot of the same Monastery, and afterwards the entire Life of that Saint, which is inserted in the *Bibliotheca Cluniacensis*, and in *Surius*.

GAUTIER, or **GAUTERIUS**, a Canon of *Terouane*, compos'd a Narration of the Life and Martyrdom of *Charles* fir-nam'd *the Good*, Count of *Flanders*, which was set forth by Father *Sirmond*, *A. D.* 1615.

NICOLAS, a Canon of *Liege*, wrote the Life of *St. Lambert*, published by *Chapeville* in his Collection of Pieces relating to the said Church of *Liege*.

ALANUS, a Native of *Lisle* in *Flanders*, a Monk of *Clairvaux*, and afterwards Abbot of *Larivier*, a Monastery of the Order of *Clairvaux* in the Diocess of *Trier*, was made Bishop of *Auxerre* *A. D.* 1153. and compos'd an Abridgment of the Life of *St. Bernard*, published by Father *Mabillon*. He left his Bishoprick to return to *Clairvaux* in 1161. and died in 1182.

SIBRAND, Abbot of *Mariegard* in *Friesland*, is the Author of an Account of the Life of *St. Frederick*, Founder of that Abbey, who died *A. D.* 1175. *Sibrand* wrote some time after.

BERTRAND, Abbot of *La Chaise-Dieu*, compil'd the History of the Life and Miracles of *Robert* the first Founder of that Abbey, which is divided into Three Parts, and was published by Father *Labbe* in the Second Tome of his new Library of Manuscripts.

ROUL, or **RADULPHUS**, fir-nam'd *TORTARIUS*, wrote a Book concerning the Miracles of *St. Benedict*, set forth by Father *Mabillon* in the Fourth *Benedictin* Century.

STEPHEN, Abbot of *St. James* at *Liege*, wrote in the beginning of the Century the Life of *St. Modbaldu* Archbishop of *Trier*, divided into Three Books, and the History of the Translation of that Saint, published by *Surius* and the *Bollandists*.

HUGH, a Monk of *St. Saviour* at *Lodeve*, compos'd a Relation of the Conversion of *Ponce de Laraze*, Founder of that Monastery, which was set forth by *M. Baluzius* in the Third Tome of his Miscellaneous Works.

HERMAN, a Jew of *Colen*, being converted by the Sermons of *Eghert* Bishop of *Munster*, and by the Conferences he had with Abbot *Rupert*, retir'd to a Monastery of Regular Canons in his native Country. He wrote a small Tract about his Conversion, published by *Carpzovius* in the last Edition of *Raimond*, printed at *Lipsick* in 1687.

THOMAS, a Monk of *Ely* in *England*, wrote an Account of the Life and Translation of *St. Erhel-*
drith the first Abbess of *Ely*, who died *A. C.* 679. This Piece was published by Father *Mabillon* in the Second *Benedictin* Century.

Euthymius
Zygabenus, a
Greek
Monk

CHAP. IV.

An Account of the Lives and Writings of the Ecclesiastical Authors of the Levant in the Twelfth Century.

THE Country of *Greece* has produc'd in this Century a great number of Writers of good Note, who attain'd to much skill as well in Divinity, as in the Canon and Civil Law. Of the chief of these we shall give a particular Account in this Chapter.

EUTHYMIUS ZYGABENUS, a *Greek* Monk of the Order of *St. Basil*, flourish'd in the beginning of this Century, under the Emperor *Alexis Comnenus*, by whom he was highly esteem'd. He apply'd himself very much to the reading of the Writings of the Ancient *Greek* Fathers, and compos'd the following Works. *Viz.*

A Collection of Passages taken out of the Fathers on divers Points of Religion against the Errors of the Hereticks, which is divided into Two Parts, and call'd *Paraphra Dogmatica*, or the Defence of the Orthodox Faith against all Heresies. The Greek Text of this Work never as yet came to our hands, only a Latin Version made by *Zinus*, printed at Lyons A. D. 1536. at Paris in 1556. at Venice in 1575. and in the *Bibliotheca Patrum*. A large Commentary on the 150 Psalms, and the 10 Canticles, taken out of the Works of the Fathers, which was printed in Greek at Verona A. D. 1530. and in Latin of *Saulius*'s Translation at Paris in 1543. and 1547. as also at Venice in 1568. *M. le Moine* has published in the First Tome of his Collection of Monuments the Preface to this Commentary, in which the Author treats of several Questions relating to the Psalms. A Commentary on the four Gospels, printed in Greek at Verona in 1530. and in Latin of *Hentenius*'s Version at Louvain in 1544. as also at Paris in 1560. *Simlerus* assures us, that there is a Manuscript Copy in *Sambucus*'s Library, of a Commentary by this Author on the Catholick Epistles; and some Ecclesiastical Writers make mention of his Commentary on St. Paul's Epistles. The Commentaries of *Euthymius Zigabenus* are Literal, Moral, and Allegorical; in the Literal, he makes it his Business to explain the proper signification of the Terms; his Moral Discourses are solid, and his Allegories natural, and fitly adapted to the Matter in debate.

PHILIP firmid THE SOLITARY, a Greek Monk, compos'd in the Year 1105. a Work call'd *Diapiron*, or The Rule of Christian Life, dedicated to *Callinicus*, and divided into Four Books, a Version of which made by *Jacobus Pontanus* was printed at Ingolstadt A. D. 1604. and afterwards inserted in the *Bibliotheca Patrum*. It is written by way of Dialogue between the Soul and the Body, the Author introducing the former as a Tutress or Guardian, and the other as the Pupil: The Soul gives many moral Instructions to the Body, who acknowledges and approves the Truths laid down, owns her natural Infirmities, and even sometimes gives advice to the Soul. The Author in this Discourse produces great variety of fine Passages out of the Greek Fathers, and takes an Occasion to discuss some Doctrinal Points, amongst others the necessity of Confession is more particularly inculcated. He also proves that the Souls of the Righteous, after their Death, are translated to Heaven, and there enjoy everlasting Happiness; and explains several Questions about the Resurrection; but he chiefly treats of Points relating to Morality, and the State of Human Nature.

PETRUS CROSOLANUS, or **CHRYSOLANUS**, being translated from a certain Bishoprick to the Metropolitane See of Milan, in the beginning of this Century, was sent in Quality of Legate by Pope *Paschal II.* to the Court of *Alexis Comnenus* Emperor of Constantinople; where he disputed with much earnestness, both by word of Mouth and Writing, against the Opinion of the Greeks, concerning the Procession of the Holy Ghost. Upon his return, the Archbishoprick of Milan was contested with him by *Jordanes*, and he was condemn'd in a Council held at Lateran in 1116. to leave it, and to return to his Bishoprick. The Discourse is still extant which he made to *Alexis Comnenus* about the Procession of the Holy Ghost: It is in Latin in *Baronius*, under the Year 1119. and in Greek and Latin in the First Tome of *Allatius*'s Book, call'd *Græcia Orthodoxa*.

EUSTRATIUS, Archbishop of Nice, was one of those Persons who reply'd to *Chrysolanus*: He was a Man of profound Learning and Skill, as well in Ecclesiastical as Civil Affairs. His Treatise against *Chrysolanus* is extant in Manuscript in several Libraries, and *Leo Allatius* makes mention of Five other Treatises of this Author; but we have none printed, except certain Greek Commentaries on *Aristotle*'s Analytics published at Venice A. D. 1534. as also his Commentaries on the Ethics of the same Philosopher, printed in Greek at Venice in 1536. and in Latin at Paris in 1543.

At the same time **NICETAS SEIDUS** wrote a Treatise against the Latins, the Design of which was to prove, that Antiquity is not always most Venerable, and therefore that greater Honour is not due upon that account to Old Rome than to the New. *Leo Allatius* produces a great number of Fragments taken out of this Treatise, in his Books of the Concord between the Greek and Latin Churches. L. 1. c. 14. §. 1, 2. L. 2. c. 1. §. 2. L. 3. c. 12. §. 4.

ISAAC, an Armenian Bishop, being separated from the Communion of his Country-men, and turn'd out of their Society, compos'd against them in the Year 1130. divers Works, in which he confutes their Errors. In the first and chief of these Writings, he accuses them of being addicted to the Heresy of the *Aphthartodocites*, that is to say, of believing that the Body of Jesus Christ was not like ours, but impassible, immortal, uncreated, and naturally invisible; that by the Incarnation it was chang'd into the Divine Nature, which absorb'd it, as a drop of Honey thrown into the Sea, is so far intermix'd with the Water that it entirely disappears. He adds, that by reason of this Error, they did not attribute to the Holy Mysteries of the Eucharist the Name of the Body and Blood of Jesus Christ, but that of his Divinity or Godhead. *Isaac* confutes his Adversaries by several Passages of Holy Scripture, and the Testimonies of St. *Athanasius*, and St. *Cyril* of Alexandria. Afterwards he reproves them upon account of divers Matters which relate only to Discipline, although he makes as many Errors of them as Heresies. Viz.

1. That they neglected to celebrate the Festival of the Annunciation in any Month of the Year, under pretence that the Virgin Mary did not conceive in March: *Isaac* maintains that she conceiv'd on the 25. day of that Month, and endeavours to prove it by the Testimonies of *Eusebius*, St. *Athanasius*, and St. *Chrysostom*; but they are taken out of supposititious Pieces.

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2. That

2. That they do not celebrate the Nativity of *Jesus Christ* with due Solemnity, contenting themselves only to commemorate in a mournful manner, without any Ceremony, the Annunciation of our Saviour's Nativity and Baptism in one Day.
3. That they do not mingle Water with the Wine in the Chalice in order to the Consecration.
4. That in the Administration of the Sacrament of the Lord's Supper, they make use of unleavened Bread. *Isaac* confutes this Custom, and affirms, that *Jesus Christ* us'd leaven'd Bread in the Institution of the Eucharist; and that although it were granted, that he made use of unleaven'd, yet that would not infer a necessity of imitating him, in regard that the Church observes many Things in the Celebration of the Holy Mysteries, which are not conformable to what our Saviour did at that time. He produces several Examples in the Eighth Chapter to that purpose.
5. That they were wont to make an Oblation, of Oxen, Sheep and Lambs, at the Altar.
6. That they have not a due Veneration for the Sign of the Cross.
7. That they sometimes join Three Crosses together, and impose on them the Name of the Trinity.
8. That they usually sing the *Trisagion*, with *Petrus Fullo's* Addition; that is to say, in adding to these Words, *Holy God, Almighty God, Immortal God*, these, *who wast crucified for us*.

9. That they do not receive Ordination from the Archbishop of *Cæsarea*.

10. That they do observe a very rigorous Fast call'd *Artocharia*, in the Week preceding *Tyrophagia*; that is to say, the Week before the beginning of Lent, during which the *Greeks* abstain from eating Flesh, and live on White-meats. *Isaac* condemns this Custom as superstitious, and the original of that Fast, refusing the Reasons alledg'd in vindication of it. Afterwards he makes an Exhortation to the *Armenians* to renounce their Errors, and absurd Customs contrary to the Faith and Discipline of the Church established in the Councils, and by the Bishops of *Rome*.

Bishop *Isaac's* Second Treatise against the *Armenians* is not so large as the former: He there reckons up 29 Articles of Heretical or Erroneous Opinions to be imputed to them, the most part of which may be refer'd to those we have but now observ'd; adding,

* *highlights.*

11. That they do not solemnize the Festival of * *Lumieres*, on the Sixth day of *January*, in commemoration of the Baptism of *Jesus Christ*.
12. That they usually make their Consecrated Oils of Rape-seed, and riot of Olives, and that they do not administer Unction at the Sacrament of Baptism.
13. That they permit none but those Persons who Officiate to say the Lord's Prayer.
14. That they do not blow upon baptized Persons.
15. That they do not shew a due Respect to the Images.
16. That during the time of Lent they do not resort to the Church, nor adore the Crosses.
17. That they were wont to eat Cheese on Saturdays, and Sundays in Lent.
18. That they do not rightly honour the Saints.
19. That they do not observe the Week of *Tyrophagia*.
20. That they appear before the Altar with their ordinary Habits, and that they keep their Hats on during the Celebration of Divine Service.
21. That they do not administer the Communion on Holy Thursday.
22. That they imitate the Jews in eating a Paschal Lamb on Easter-day, with the Blood of which they sprinkle their Door-Posts, and keep the rest to serve for Benedictions, causing a Victim painted red to be brought to the Church-door, where they sacrifice it with a great deal of Ceremony.

About that time the *Armenians* sent Legates to *Rome* to Pope *Eugenius III.* to enter into a Union with the *Latin* Church, whose Custom they follow'd in the use of unleaven'd Bread, and in some other Matters. This Embassy is refer'd to by *Otho of Frisinghen*.

Michael Glycas, a Sicilian.

MICHAEL GLYCAS, a *Sicilian*, compos'd in the beginning of this Century his Annals, divided into Four Parts; which is not only an Historical Work, but also has some relation to Divinity, and natural Philosophy. In the First Part he treats of the Creation of the World: The Second contains an History from the Creation of the World to the Nativity of *Jesus Christ*: The Third continues the History from our Saviour to *Constantine the Great*: And in the Fourth it is brought down to the Death of *Alexis Comnenus*. These Annals were printed in *Latin*, of *Leoniclausius's* Version at *Basil A. D. 1572*. But they were published in *Greek* and *Latin* by Father *Labbé*, and printed at *Paris* in 1660. *Jacobus Pontanus* likewise set forth two Discourses of the same Author, with the *Diapron* of *Philip the Solitary*, printed at *Ingolstadt* in 1604. *Leo Allatius* produces several Fragments of divers Letters written by *Michael Glycas*, and cites a Treatise which he compos'd about the Procession of the Holy Ghost, dedicated to *Maximus Semenista*; another Piece concerning the Question, Whether *Jesus Christ* made use of unleaven'd Bread at his last Supper? And a Tract of the State of Souls separated from the Body. Lastly, *Possessarius* observes, that there are certain Treatises of this Author on the Holy Scripture, in the Emperor's Library at *Vienna*.

Nicetas of Constantinople.

At the same time NICETAS, a Philosopher or Monk of *Constantinople*, wrote an Apologetical Treatise for the Council of *Chalcedon* against a certain Prince of *Armenia*, which was published by *Allatius* in the First Tome of his *Græcia Orthodoxa*.

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CONSTANTIN MANASSES flourished in Greece A.D. 1150; and wrote an Epitome of Constantine History, dedicated to Irene the Sister of the Emperor Manuel Comnenus, from the Creation of the World to the Reign of Alexis Comnenus, that is to say, to the Year 1081. The Latin Version of this Chronicle by Lewenclavius was printed at Basil in 1573. The Greek Text was published separately by Meursius at Amsterdam in 1616. but it was printed in Greek and Latin with the Notes of Lewenclavius, Meursius, Albius, and Fabretus in Folio at Paris A.D. 1655.

CONSTANTINUS HARMENOPULUS, a Judge of Theffalinaca, flourished A.D. 1150. at the Constantine time when the Heresy of the *Bogomiles* began to appear: He was an able Lawyer, and compiled a Dictionary of the Civil Law, which was printed in Greek at Paris in 1540. in Latin at Lyons in 1556. and in Greek and Latin, with the Notes of Joan. Mercerus, and Dionysius Gotschfredus at Geneva in 1587. as also a Collection of Canons divided into Six Titles or Articles, and published in Greek and Latin by Lewenclavius in the First Tome of his *3us Græco-Romanum*, or Collection of Greek and Roman Laws. To these Works may be added his Treatise of the Sects of Hereticks, with a Confession of Faith, which is inserted in the first Tome of *Promtu Ducens*'s Supplement to the *Bibliotheca Patrum*.

JOHN, a Monk of the Island of *Oxia*, and Patriarch of the Greek Church of *Antioch*, A.D. 1150. John, Patriarch of the Author of a small Treatise against the Custom that was then introduced of conferring Monasteries on Noble men or Laicks. This Tract is mention'd by *Balsamon* and *Blasphers*, and was Antioch published by *Cotelerius* in the First Tome of his Monuments of the Greek Church. Perhaps it may not be improper here to shew after what manner he treats of the Original and Progress of the Monastick Life.

"Our Lord *Jesus Christ* (says he) having descended from Heaven to Earth for the Salvation of Mankind, having also actually redeemed us by his Death, and established his Religion throughout the whole World; the Devil us'd his utmost Efforts to cause Men to return to their former exorbitant Courses: To which purpose he at first excited the Emperors and Potentates to raise cruel Persecutions against the Christians. Afterwards, when the Christian Religion was embraced by Kings and Princes, he caus'd Heresies to succeed Superstitions; but when these means in like manner prov'd ineffectual, he made use of another Method, which was to induce the Christians to defer the Administration of Baptism: But our Ancestors the Successors of the Apostles, perceiving the damage such Procrastinations brought to the Catholick Church, and that many Persons died without Baptism, ordain'd that all Infants should be Baptiz'd and Educated in the Christian Religion by their Parents, or by their God-fathers and God-mothers. The Devil being thus defeated, had recourse to another Artifice; which was to corrupt the Manners of baptized Persons, well knowing that Faith without good Works is unprofitable to Salvation: Whereupon the Church enjoy'd Penance as an Antidote against these Disorders; but the Devil often caus'd the Penitents to fall again into the same vicious Courses, before the time of their Penance was expir'd. This difficulty of living Vertuously and Soberly in the World, caus'd many Persons to take a Resolution to retire to Solitary Places, there to lead an Ascetic Life; in so much that their Reputation drew many People thither, who imitated their manner of Living; and their Number being thus encreased, they form'd Regular Societies, and erected Monasteries.

"This Institution began in *Egypt*, and from thence was spread abroad throughout the whole World, as *St. Athanasius* and *Theodorus Studita* have observ'd. The Bishops, to render the Monastick Life more recommendable, thought fit to confer on the Monks a kind of Consecration, or Benediction, which is as it were a renewing of the Baptismal Vows. There were among the Monks a great number of Saints who wrote excellent Books relating to the Monastick Discipline, and by that means brought it to perfection. In the mean while the Devil not being able to endure their Proceedings, at first attacked them by *Leo* the Image-breaker, who endeavour'd to extirpate their Order; but this Emperor was destroy'd, and after his Reign the Monks obtain'd so great Reputation, that they were permitted to receive Confessions, to impose Penances, and to give Absolution. How many Attempts has the Devil made to ruin an Order so well established? He has caus'd Monasteries and Hospitals to be made over by Princes and Patriarchs to Lay-men: Indeed at first they were not consign'd to such Persons, to the end that they might make any Advantage of them, but that they might be re-established and improv'd. Afterwards Covetousness being cloak'd with this specious Shew, the Emperors and Patriarchs began to grant Monasteries and Hospitals to Laicks, to gain profit by them. The Patriarch *Sisinnius* oppos'd this Abuse, which prevail'd from time to time, and which is at present so great, that almost all the Monasteries of Monks and Nuns are in the possession of Lay-men, nay even of those that are married.

The Patriarch of *Antioch* condemns the said Custom in the remaining Part of this Treatise, alleging the following Reasons: viz. 1. That the very Title of Donation imports a kind of Blasphemy; in regard that a Monastery, or Church, which bears the Name of our Saviour, of the Virgin Mary, or of the Saints, is given to a meer Man. 2. That the Donor has no Propriety in such Possessions. 3. That the Monasteries are Places of Retreat for Persons who are desirous to serve God, where his Praises are sung, and the Revenues of which are appointed for the maintenance of the Saints, and of the Poor. 4. That the Government of the Church is subverted by such irregular Proceedings, when Secular Persons are substituted in the room of Monks. 5. That Monasteries, which are thus made over to Lay-men, are soon ruin'd or demolished; and that under Pretence of enfranchising them under the protection of some Lord, they are made subject to the Jurisdiction of such as are ready to pillage and ruin them; treating the Priors and Monks as

Slaves, and allowing them only a very small Portion of the Revenues, and that too grudgingly, and as it were out of pure Charity. Besides that these Patrons cannot be persuaded to keep their Monasteries in repair, nor to give Alms, neither do they take care that Divine Service be celebrated therein, nor that a regular Course of Discipline be duly observ'd: But, on the contrary, they apply the Revenues altogether to profane Uses. That without having any regard to the Monastick Rules and Constitutions, which import, that whoever presents himself in order to be admitted to the Profession, shall undergo a Probation of Three Years; they usually nominate Monks at their Pleasure, and enjoin the Priors to admit them by virtue of their *Mandamus*. Lastly, that the Monks who are placed there, after so irregular a manner, generally make no scruple to live as dissolutely, eating Flesh inordinately, committing Outrages upon the Laicks, setting forth publick Shews, driving Trades, haunting Ale-houses or Taverns, and making their Monasteries common Receptracles for all sorts of Secular Persons.

6. That greater Disorders were occasion'd on that account in the Convents of Nuns; the Ladies to whom they are assign'd often usurping their Revenues: That they take up their abode, and cause Houses to be built within the Bounds of the Monasteries; and that they introduce Secular Persons; and entirely subvert the Monastick Discipline. From all these Arguments he concludes, that it is a very high Misdemeanour, and a kind of Impiety equal to Heresy, to put Monasteries into the hands of Laicks; and that 'tis a mortal Sin for such Persons to take possession of them; and that they who die in that State, without doing Penance for their Offence, (which frequently happens) incur Damnation. The Name of *Charistochairi* was then usually impos'd among the Greeks on those Lay-men, who had any Abbeyes assign'd to them. *Theodorus Balsamon*, in his Remarks on the 13th. Canon of the Seventh Synod, and *Matthæus Blastares*, are of a different Opinion from this Author, and approve the Donations of Monasteries which are made by Bishops, provided they be done on good Grounds.

There are extant Two Homilies of GERMANUS Patriarch of *Constantinople*; viz. one published by *Gieser*, on the reitauracion of Image-worship, under the Empress *Irene*, an annual Commemoration of which was made on the First Sunday in Lent, and the other by Father *Cambesii*, on the Burial of the Body of *Jesus Christ*.

Assenius, a Monk of Mount *Athos*, compos'd in the Year 1150. a compendious Collection of Canons, which is inserted in *M. Jastel's* Library of the Ancient Canon Law.

ANDRONICUS CAMATERUS, Governour of the City of *Constantinople*, and the Kinsman of the Emperor *Manuel Comnenus*, wrote at the same time a Treatise against the *Latins*, in form of a Dialogue, between the Emperor *Manuel* and certain Cardinals of *Rome*, concerning the Procession of the Holy Ghost. This Book was afterwards refuted by *Veccus*. *Andronicus* is also the Author of another Tract, written by way of Conference between the same Emperor, and *Peter* Patriarch of the *Armenians*; and of a Treatise of the Two Natures in *Jesus Christ*. These Works are not as yet printed, but 'tis reported that they are in the Library of *Bavaria*.

GEORGE, Archbishop of *Corin*, was sent into *Italy* by the Emperor *Manuel Comnenus*, to assist in a Council held at *Rome*; but he did not pass beyond *Brundisium*, where he fell sick. However being recall'd by the Emperor, he was present in a Patriarchal Council conven'd at *Constantinople*. He wrote a Treatise of Purgatory, and another against the *Latins*, in vindication of the use of heaven'd Bread in the Eucharist. *Allatius* makes mention of both these Works, which are in Manuscript in the Library of *Berberino*. *Baronius* has also published in *Latin* a *Monodia*, compos'd by this Archbishop in honour of the Abbot *Nedarius*, with several Letters in his *Annals*.

ANTONIUS, fir-nam'd MELISSUS, by reason of his singular Eloquence, a Greek Monk, apparently liv'd in this Century: He compil'd a Collection of Common Places, or Maxims, taken out of the Writings of the Greek Fathers, on the Vertues and Vices, which are divided into Two Books, and were printed in Greek and *Latin* at *Basil* A. D. 1546. as also at *Geneva* in 1609. and in *Latin* at *Paris* in 1575, and 1589. They are likewise inserted in *Latin* in the *Bibliotheca Patrum*.

BASH OP ACRIS, Archbishop of *Thessalonica*, being importun'd by *Arian IV.* to come to an Accommodation with the Church of *Rome*, wrote a Letter to that Pope, to shew that the Greek Church is not Schismatical, and that the *Roman* is not superior to it. *Baronius* published this Letter with that of *Adrian* in *Anno* 1155, of his *Annals*. It is also extant, but somewhat different, in Greek and *Latin*, in the Collection of the Greek and *Roman* Law, with an Answer by the same Archbishop to certain Questions about Marriage.

LUCAS, fir-nam'd CHRYSOBERGIUS, promoted to the Patriarchal See of *Constantinople* A. D. 1148. or 1155. held a Council in that City in 1166. and died the Year following. In the Collection of the Greek and *Roman* Laws are contain'd Thirteen Statutes by this Patriarch, relating to Ecclesiastical Matters; among others, one to prohibit Marriages between Relations to the Seventh Degree of Consanguinity; another against Clerks who intermeddle with Secular Affairs; as also to forbid the performing of rash Oaths, with a Discourse about the Baptism of Captive Children.

MICHAEL OF THESSALONICA, Master of the Rhetoricians, and principal Defender of the Church of *Constantinople*, being condemn'd in the Year 1160. for maintaining the Heresy of the *Bogomiles*, retract'd his Errors, and made a Confession of Faith, refer'd to by *Allatius* in the Second Tome of his *Concordia Ecclesie Orientalis & Occidentalis*. L. 2. c. 12.

ALEXIS ARISTENES, *Oecumenus*, or Steward of the Church of Constantinople, assisted in a Council held in that City A.D. 1166, and there cited the 37th. Canon of the Council in Trullo, against Nicephorus Patriarch of Jerusalem. He wrote Annotations on a Collection of Canons printed in Dr. Beveridge's Pandects.

SIMEON LOGOTHETA, who liv'd at the same time, in like manner compos'd Notes on the same Collection of Canons, but they are lost. He is also reputed to be the Author of a Piece concerning the Creation of the World, a Manuscript Copy of which M. du Cange had in his possession.

JOANNES CINNAMUS, surnam'd the Grammarian, Secretary to the Emperor Manuel Comnenus, under whom he likewise serv'd in the Army, compos'd a History of the Reigns of the Two Emperors nam'd Comneni; viz. *Jehn* and *Manuel*, from the Year 1118. to 1176. *Leo Allatius* gives us this Character of the Author: *His Style is fine, (says he) although he often makes use of foreign Terms, and Figures, taken out of the Sophists Store-house; his Periods are concise and full; but the new Method of their Composition, renders them somewhat harsh and obscure.* This Author every where affects to imitate *Procopius*, and highly extols *Manuel Comnenus*: He was still living when *Andronicus Comnenus* usurp'd the Imperial Throne, by causing *Alexis* to be put to death. His History, divided into Four Books, was published in Greek and Latin, by *Cornelius Tollius*, and printed at *Utrecht*. A.D. 1652. M. du Cange, in like manner caus'd it to be printed at the *Louvre*, divided into Six Books, and illustrated with Annotations.

THEORIANUS was sent into Armenia by *Manuel Comnenus*, to endeavour to procure a reunion between that and the Greek Church. Upon his Arrival there, May 15. 1170. he acquainted *Nuafesius* their Patriarch with the Design of his Embassy, and deliver'd to him the Emperor's Letter: The Patriarch receiv'd it with due Acknowledgments of his Imperial Majesty's Favour, and agreed to enter into Conference with *Theorianus* about the Opinions and Customs in which the Armenians differ'd from the Greeks. Their first Conferences were concerning the Error of the Armenians, with respect to our Saviour's Incarnation. *Theorianus* endeavour'd to convince them by a great number of Testimonies of the Fathers, that there were Two Natures in *Jesus Christ*; and after having discourg'd largely of that Doctrine, he discuss'd the other Questions of less Consequence, which were in debate between the Greeks and Armenians, relating to the Festival of Christmas-day, the *Trisagion*, the Consecration of consecrated Oils with Olives, and not with Rape-seed; and the Custom of singing the Divine Office without the Church, which was disapproved by the Greeks. *Theorianus* vindicated the Practice of the latter in those Points, and oblig'd the Armenian Patriarch to acknowledge that they were not blame-worthy, and that these different Customs ought not to be insisted on, provided they were agreed as to the same matters of Faith. In order to fix his Judgment, *Theorianus* produc'd the Decree of the Fourth General Council, and shew'd that it was conformable to *St. Cyril's* Doctrine. The Armenian Patriarch approv'd it, and engag'd to use his utmost endeavours to get the consent of those of his Nation, and to cause the Bishops to sign a Confession of Faith, by virtue of which they should acknowledge the Council of *Chalcedon*, and anathematize *Eutychius*, *Dioscorus*, *Severus*, *Timotheus*, *Elurus*, and other Adversaries of that Council; and lastly, for that his part, he wou'd always adhere to the Faith of the Greek Church, and continue in its Communion. *Theorianus* wrote, with his own hand, a faithful Relation of these Conferences, and of every thing that was said and propos'd on both sides. He solidly confutes, and in a very methodical manner, the Error of the *Monophysites*, and discourges with a great deal of moderation, of those Points that relate to the different Customs in use among the Armenians and Greeks. This Work was published by *Lemenclavius*, and printed at *Basil* A.D. 1578. as also afterwards in the Greek and Latin Edition of the *Bibliotheca Patrum*, by *Fronto Ducaeus*.

HUGO ETHERIANUS flourished at the same time, and under the same Emperor Manuel, being a Native of *Tyçany*, from whence he pass'd to Constantinople, and resided in the Court of that Emperor, who had a very great respect for him. However he did not forbear to write a Treatise in vindication of the Latins against the Greeks, in which he proves, that the Holy Ghost proceeds both from the Father and the Son. It is divided into Three Books, and dedicated to Pope Alexander III. He is also the Author of another Piece, concerning the State of the Soul separated from the Body, in which he treats of the Original and Nature of the Soul; of its Union with the Body, and Separation from it; of its Sentiments and Functions in the future State; of the Resurrection of the Body; and of the Day of Judgment. These Works were printed at *Basil* A.D. 1543. and are also contain'd in the *Bibliotheca Patrum*.

NICEPHORUS BRYENNIUS, a Macedonian, the Grand-son of that Nicephorus, whose Eyes the Emperor Nicephorus Botaniata caus'd to be put out, for aspiring to the Empire, and the Son-in-Law of Alexis Comnenus, had the greatest share in the Administration of State-Affairs under that Emperor. He improv'd his Skill in Politics by an assiduous application to the Study of the Liberal Sciences, and has left us a Byzantine History from the Year 1057. to 1081. which was printed in Greek with Father *Poussin's* Version and Notes at *Paris* A.D. 1661. and with those of M. du Cange at the end of *Cinnamus*, in the Volume of the Byzantine History set forth in 1670.

In the same Place is likewise to be found the *Alexias* of ANNA COMNENA, the Wife of Nicephorus, and the Daughter of the said Emperor Alexis Comnenus; she relates therein the History of her Father's reign, from the Year 1069. to 1118. All Learned Men generally give great Esteem of this Work, by reason of its elegancy, and extol the Genius and Learning of that Princess.

Princels. The *Alexias* is divided into Fifteen Books; the Eight first of these were published in Greek with *Hefchelius's* Version and Notes at *Augsburg A. D. 1610.* and the entire Work was afterwards printed with the Translation and Notes of the same Author at *Paris* in 1651. This last Edition was follow'd with that of *M. du Cange*, who likewise illustrated it with excellent Annotations.

Johannes Zonaras, Secretary of State at Constantinople.

At the same time liv'd JOANNES ZONARAS, Secretary of State to the Emperor *Alexis Comnenus*, who having lost his Wife and Children embraced the Monastick Life, and to mitigate his grief apply'd himself to study, and to the compiling of Books; inasmuch that we are indebted to his learned Lucubrations for a great number of very useful Works. *Viz.*

His Annals, or a compendious History from the Creation of the World to the Death of *Alexis Comnenus*, which happen'd *A. D. 1118.* This Work was taken out of divers Authors, by way of Extracts, and divided into Three Tomes. It was printed in Greek with *Wolffius's Latin* Version at *Basil A. D. 1557.* and afterwards *M. du Cange* set forth a new Edition at the *Louvre* in 1686. which he divided into Eighteen Books.

Commentaries on the Canons of the Apostles, as also on those of the Councils, and of the Canonical Epistles of the Greek Fathers; which were printed in Greek and Latin at *Paris A. D. 1618.* and 1622. and in Dr. *Beverege's* Collection at *Oxford* in 1672.

A Discourse of Impurity, inserted in the Fifth Book of the *3us Græco-Romanum.*

A Canon of the Virgin *Mary*, or a kind of Hymn, containing certain Collects, or short Prayers, made to the blessed Virgin against all Hereticks. Some Part of this Work was published in Latin in the *Bibliotheca Patrum*, and was afterwards set forth entire in Greek and Latin, in the Third Tome of *Cotelierius's* Monuments of the Greek Church.

A Preface to St. *Gregory Nazienzen's* Poetical Pieces, printed at *Venice A. D. 1563.* and a Treatise to prove that a Widow cannot marry her Husband's Cofin German.

Fifty fix Letters, that are in the Emperor's Library at *Vienna*, and some of which were published by *Vulcanius* in his Notes on the Treatise of St. *Cyril of Alexandria*, concerning the *Anthropomorphites.*

Besides these Works, *Lambecius* makes mention of an Explication of the Canons relating to the Festival of Easter, some Fragments of which were published by *Gresfer.* *Allatius* likewise cites his Discourse on the Adoration of the Crofs; the Life of St. *Sylvefter*; a Discourse about the Presentation of *Jesus Christ* in the Temple; and a Panegyrick on *Sophrinius* Patriarch of *Jerusalem.* *Pontanus* makes mention of some of his Poems on the Procession of the Holy Ghost; and lastly, *Henry Stephen* had a *Lexicon* suppos'd to be written by the same *Zonaras.*

Joannes Phocas, a Greek Monk.

JOANNES PHOCAS, a Native of *Crete*, after having serv'd in the Wars under the Emperor *Manuel Comnenus*, embraced the Monastick Life, and made a Journey to the Holy Land, *A. D. 1185.* Upon his return, he wrote a Relation of what he had seen and heard, which was published by *Allatius*, in his Collection of Miscellaneous Works, and bears the Title of, *A brief Description of the Places from Antioch to Jerusalem, and those of Syria and Phœnicia.*

Neophytus, a Recluse.

NEOPHYTUS, a Greek Priest, and Recluse Monk, flourished *A. D. 1190.* *M. Cotelierius* set forth a Piece written by this Monk, containing a Relation of the Calamities that beset the Island of *Cyprus*, when taken by the *English*, *A. D. 1191.*

John, Bishop of Lydda.

JOHN Bishop of *Lydda*, flourished in the Year 1194. and *M. Baluzius* has published a Letter by this Author to *Michael* chosen Patriarch of *Jerusalem.*

George Xiphylus, Patriarch of Constantinople.

GEORGE XIPHYLIN, elected Patriarch of *Constantinople* in the Year 1193. besides an Ordinance about the Jurisdiction of Territories, which is extant in the Collection of the Greek and Roman Laws; Two Synodical Statutes, concerning the Right of consecrating Churches by setting up Croffes in them; of which Custom *Allatius* makes mention in the Treatise of the *George's* and of their Writings. This Author died *A. D. 1199.*

Demetrius Tornicius,

DEMETRIUS TORNICIUS wrote in the Year 1193. under the Name of the Emperor *Isaac*, a Treatise of the Procession of the Holy Ghost, which is extant in the *French King's* Library. *Allatius* has likewise produc'd the beginning of it, in his Book call'd *Concordia Ecclesie Orientalis ac Occidentalis.*

Lupus Protospatus.

LUPUS PROTOSPATUS, Captain of the Eastern Emperor's Life-Guards, and a Native of *Apulia*, compos'd a Chronicle of Occurrences in the Kingdom of *Naples*, from the Year 860. to 1102. This History was published by *Antonio Caraccioli*, a Theatin Monk, who caus'd it to be printed at *Naples* in 1626. with a Continuation to the Year 1519.

Michael Anchialius, Patriarch of Constantinople.

MICHAEL ANCHIALIUS, who was promoted to the Patriarchal See of *Constantinople* in the Year 1167. and honour'd by *Balsamon*, with the Title of most excellent of the *Sages*, compild certain Synodical Statutes, prohibiting Clergy-men to take upon them any secular Employments, or to ordain Clerks in another Diocels, &c. which are contain'd in the Collection of the Roman Laws, L. 3. p. 227. He also wrote an Account of the Conference he had with the Emperor *Manuel Comnenus*, when the Pope's Legates came to *Constantinople* to negotiate an Union between the Two Churches; some Fragments of which are produced by *Allatius.*

Theodoros Balsamon, Patriarch of Antioch.

THEODORUS BALSAMON, Chancellor and Library-keeper of the Church of *Constantinople*, and Provost of that of *Blachern*, was nominated Patriarch of *Antioch*; but in regard that that City was taken up by the *Larins*, he was never able to get himself actually install'd, and was also flatter'd by the means of the Emperor *Isaac Comnenus*, with the vain hopes of being advanced to the Patriarchal See of *Constantinople.* He flourished from the Year 1180. to 1203. and during that time compos'd divers excellent and very useful Books, relating to the Canon Law of the Eastern

Eastern Countreys : The chief of which are his Commentaries on the Apostolical Canons ; the General and Particular Councils ; and the Canonical Letters of the Greek Fathers. He undertook this Work by the special Order of the Emperor *Manuel Comnenus*, and of *Michael Anchianus* Patriarch of *Constantinople*, and compleated it under the Patriarch *George Xiphylin*, to whom he dedicated it. It was printed in *Greek* and *Latin* at *Paris* A.D. 1620. and in Dr. *Beverege's* Pandects of Canons, printed at *Oxford* in 1672.

Balsamon in like manner wrote a Commentary on *Plotius's* *Nomo-canon*, and a Collection of Ecclesiastical Constitutions, printed in the Second Tome of the *Bibliotheca Juris Canonici* by *Jussellus* ; as also Answers to divers Questions relating to the Canon-Law, particularly, of the Election of Bishops to Metropolitan Sees ; of such Persons as are chosen Bishops of the Eastern Churches ; of the Right of the Patriarchs over the Monasteries ; of Festivals, &c. These last Works are to be found with an Answer to certain Questions propos'd by *Mark* Patriarch of *Alexandria*, and Resolutions to several others in the Second, Fifth, and Seventh Book of *Lewenclavius's* Collection of the *Greek* and *Roman* Laws. *M. Cotelerius* has likewise furnished us with Two Letters of this Author, viz. One written to the People of *Antioch*, about the Fasts they ought to observe ; and the other to *Theodosius*, Superiour of *Papicius's* Monasteries, concerning the Custom of Shaving, Admitting, and Investing with the Habit, such Persons as present themselves to embrace the Monastick Life, a little while after their appearance, without obliging them to submit to a Probation of Three Years. The First of these Letters is inserted in the end of the Second Tome of the Monuments of the *Greek* Church ; and the Second, in the Third Tome of the same Work. *Balsamon* without doubt is the most able Canonist that appear'd among the *Greeks* in these later Times.

JOANNES CAMATERUS, *Chartophylax*, and afterward Patriarch of *Constantinople*, in the Joannes
end of this Century, wrote in the Year 1199. a Letter to Pope *Innocent*, in which he declares Camaterus
that he cannot but admire that the Church of *Rome* shou'd assume the Title of the Catholick or Universal Church. There is also in the Collection call'd *Jus Græco-Romanum*, a Statute of this Patriarch about the Marriages of *Cosin* Germans : He died A. D. 1206.

CH A P. XV.

Of the Original of Scholastical Divinity, and of the first Divines of that Faculty who flourished in the Twelfth Century.

THE Manner of treating of the Christian Religion, and of its Mysteries, has not been always uniform in the several Ages of the Church ; but has been chang'd at several times, according to the various Occasions, or the different Inclinations of Men. The Apostles contented themselves only to teach with much simplicity the Doctrine they receiv'd from *Jesus Christ* ; to propose it to Believers as the Object of their Faith ; and to render it credible by the Means of Authority, by the Testimony of the Prophets, by our Saviour's Resurrection, and by Miracles. They never observ'd the difficult Points that might be form'd from the sacred Mysteries ; neither did they take any Pains to make a thorough search into them, nor to discover all the Consequences arising from them, much less to explain them according to the Principles of Philosophy and human Reason. Neither were the holy Fathers, nor Ecclesiastical Writers, who liv'd in the First Ages of the Church, more careful to insist on the Explication of these Mysteries ; nor did they make use of Philosophy, but only to extirpate the Errors of the Pagans, relating to their Gods, Idols, and false Worship, which might be easily confuted by the Light of Reason, and the Authority of the Philosophers. As for the *Jews*, and Primitive Heretics, they only alledg'd to convince them, the Authority of the holy Scriptures, and of Tradition, and the general Belief of all the Churches in the World ; and in the Disputes they had with them, they never undertook to give particular Reasons for the several Mysteries, but only to prove, that they ought to be believ'd. It is true indeed, that in Process of time, the Heresies gave occasion more thoroughly to examine the Doctrines, and to fix the Terms that ought to be us'd in explaining them, and to draw Consequences from the Articles of Faith which were formally reveal'd ; but the Fathers enter'd upon the Discussion of those Points, being only incited by a kind of necessity : Neither were they so bold as to start a great number of new Questions relating to the Mysteries, nor to resolve them according to Philosophical Principles. Upon the whole, as they did not commit to writing any Speculations about Doctrinal Points, but only with respect to the Heretical Opinions ; so neither did they compose any particular Theological Treatise concerning the Doctrines of the Christian Religion, of set purpose, but they treated of them whenever there was occasion to refute some new Heresy.

Of the Original of Scholastical Divinity, and of the first School-men.

Origin

Origen was the first who undertook to compile as it were a Body of Divinity, in his Work call'd *The Principles* : But this new Undertaking did not at all prove successful, inasmuch that the Author relying too much upon his own knowledge, and being desirous to accommodate the Doctrines of Christianity to the Maxims of *Plato's* Philosophy, had the misfortune to fall into many Errors, which have fill'd his Memory. But such Inconveniences did not happen to those Divines, who contented themselves only to teach with the simplicity of *Catechists*, the principal Mysteries of our Religion contain'd in the *Apostles Creed*, and to prove them by Passages taken out of the holy Scriptures. In the Ages following the great Heresies of the *Arians*, *Nestorians*, *Eutychians*, &c. the Reverend Fathers were oblig'd to treat at large of the Mysteries of the Trinity, and of the Incarnation ; but the holy Scriptures, and Tradition, were the only Principles on which they grounded their Proofs, and they only made use of Argumentations to discover the Sense of the Passages of Scripture, and of the Ancient Fathers. The same thing was done with respect to other Heresies ; and we do not find any other Arguments alledg'd to refute them, nor any other Rules made use of in the Councils to condemn them : But by little and little an over-weening Curiosity induced Men to start divers new Questions relating to Theological Matters, particularly the Mysteries and other difficult Points of the Christian Religion. Indeed at first the Authority of holy Scriptures, and of Tradition, was only brought to decide them, but afterwards Philosophy was also call'd in to their assistance, more especially the *Platonick*, that was then most in vogue, and which seem'd most conformable to the Rules of Christianity. The Author of the Works ascrib'd to *St. Dionysius the Areopagite*, who wrote in the end of the Fifth Century, follow'd this Method, and treated in his Books of the Divine Attributes, and Hierarchy, of divers Theological Questions, according to the Principles of the *Platonick* Philosophers.

Some time after, *Boethius*, a Man well vers'd in *Aristotle's* Philosophy, made use of his Maxims to explain the Mysteries of the Trinity, and of the Incarnation ; which engag'd him in Debates about some very subtil and intricate Questions. But *St. Joannes Damascenus* is the first who undertook methodically to discuss all sorts of Theological Questions, and to reduce them into an entire Body. In the Ninth Century, *Joannes Scotus Erigena* apply'd *Aristotle's* Method and Principles to the resolution of several Questions relating to Points of Divinity ; but his subtil Notions having lead him into divers Errors ; his Doctrine and Method were rejected by the Divines of his Time. The study of the most necessary and most obvious Points being neglected in the Tenth Century, it is not to be admir'd, that no application was made to those abstruse and difficult Questions ; so that *Aristotle's* Philosophy was not begun to be taught in the Publick Schools, according to the Method of the *Arabians*, till the beginning of the Eleventh Century ; neither was there any use of it made at first, in Theological Matters : But in process of time, Men, whose Heads were fill'd with those Notions, insensibly introduced them into Divinity, and apply'd them not only to illustrate and decide ordinary Questions, but to form a great number of new ones, which were never heard of before. *John the Sophister*, *Revelinus*, and *St. Anselm*, were the first who put this Method in practice ; and after them *Abaelardus*, *Gilbert de la Porree*, and many others, brought it into vogue, and made publick Lectures on that subject. *Orho of Frisinghen* introduced it into *Germany*, and within a little while after, it took place almost throughout all *Christendom*.

But so far as it is difficult not to go astray in following a new Track, some of the first Authors of this manner of handling Theological Points, particularly *Revelinus*, *Abaelardus*, *Gilbert de la Porree*, as also *Amaury* or *Amalarius*, and many others, in the beginning of the following Century, fell into divers Errors ; or at least express'd themselves in such a manner as was condemn'd by those Persons, who adher'd to the Sentiments and Method of Discourse us'd by the Ancient Fathers. There also happen'd another Inconvenience, which was, that the different Opinions of these Authors, about the most part of those Questions, gave occasion to many Contentions and Disputes among the Divines ; and in regard that the number of the Questions encreased daily, and every one to maintain his Opinions had recourse to the most subtil Topicks of the *Aristotelean* Logic and Metaphysick ; the Disputes were almost innumerable, and became so full of Obscurities, Intricacies, and Evasions, that only those who were well vers'd in that Art, were able to comprehend anything, and thus it was impossible to come to any determination. Besides the uncouth manner of handling the several Subjects, and the barbarous Terms that were us'd, render'd this kind of Study much more agreeable.

To prevent these Inconveniences, *PETER LOMBARD*, Bishop of *Paris*, undertook to make a Collection of the Passages of the Fathers, and chiefly of *St. Hilary*, *St. Ambrose*, *St. Jerome*, and *St. Augustin*, on the principal Questions that were then in debate among the School-men ; imagining by that means to put an end to their Disputes, and to form such Decisions, as the Authority of those Persons, on whose Testimonies they were grounded, might render venerable, and might even cause them to be receiv'd with common consent. This Collection was call'd, *The Book of the Sentences*, (a Title then usually impos'd on Theological Works) and being prefer'd before all others, was receiv'd with general approbation, that in a little time, it became the only Model of Scholastical Divinity that was publickly us'd in the Schools ; inasmuch that the Author of it was call'd, by way of excellency, *The Master of the Sentences* : But the Doctors of the Faculty, not contenting themselves with the simplicity of this Work, made voluminous Commentaries on the Text, in which they renew'd their Contentions ; reviv'd the same Questions ; and again intermix'd, with Theological Matters, the Principles of Philosophy, and the Maxims of *Aristotle*, which were never us'd by the Master of the Sentences : Nay, some proceeded so far, as to find fault with his Decisions, although they were express'd in the very words of the Fathers. Thus Pope *Alexander*

Peter
Lombard,
Bishop of
Paris.

der III. censur'd one of his Expressions; the Abbot *Joachim* wrote a Book against him; and the Faculty of *Paris* drew up a Catalogue of Articles, in which the Master of the Sentences was not usually follow'd. However, he may be esteem'd as the chief of all the School-Divines; for although in his Work he has made use of a Method quite different from the others, as to the manner of discussing the Theological Questions, yet his Book has always serv'd as their Model or Ground-work, and apparently they have done nothing else but commented upon it. Upon which account we are oblig'd to enlarge somewhat more on the Life, and Personal Endowments, of *Peter Lombard*, as also on the Contents of his Work.

He was born in a Village near *Novaria* in *Lombardy*, from whence his Sir-name was taken, and perform'd part of his Studies at *Bononia*, where there was at that time a famous University, more especially for the study of the Civil Law; but in regard that those of *France* were much more noted, with respect to the Faculty of Divinity, he took a Resolution to go thither, having obtain'd a Letter of recommendation from the Bishop of *Lucea* to *St. Bernard*, in which he entreated him to take a particular Care of *Peter Lombard's* Education, whilst he apply'd himself to study in *France*. *St. Bernard* provided all things necessary for his Subsistence, as long as he resided at *Rheims*; and upon his departure for *Paris*, recommended him to *Gildin* Abbot of *St. Victor*, to the end that he might maintain him *Gratis*. *Peter*, in a little time, acquir'd a great deal of Reputation, and was nominated Professor of Divinity in the University of *Paris*, of which he is also styl'd President by the contemporary Writers. He follow'd this Employment with so good success, that the Bishoprick of *Paris* being vacant in 1150. *Philip* Arch-deacon of *Paris*, the Son of King *Lewes* the Great, who was chosen Bishop of that City by the Chapter, resign'd his Place to him, and condescended so far as to permit a Stranger of an obscure Parentage, and of as mean Fortunes, to be prefer'd before him, by reason of his extraordinary Learning; although he was the Son and Brother of a King: A singular and rare Example of Humility! However, *Peter Lombard* did not long enjoy this Dignity; for he died July 20. A. D. 1164. and was buried in *St. Marcel's* Church, where the Licentiates of the Faculty of *Paris* are oblig'd every Year to compose a Form of Divine Service in honour of his Memory.

This Author wrote, besides the Book of Sentences, certain Commentaries on the Psalms, and on *St. Paul's* Epistles, which in effect are almost nothing else but Extracts out of the Commentaries of *St. Hilary*, *St. Ambrose*, *St. Augustin*, *Cassiodorus*, and *Remegius*, or *Remy* of *Auxerre*. The Commentary on the Book of Psalms was printed at *Paris* A. D. 1541. and that on *St. Paul's* Epistles at the same Place in 1535.

His Collection of the Sentences is divided into Four Books, and every Book into several Sections; the Division of the whole Work being grounded on *St. Augustin's* Axiom, That Knowledge has Two Objects, *viz.* Things, and Signs; that Things are divisible into those that may be enjoy'd, and those which are only to be us'd; that is to say, God and the Creatures. In the First Book he treats of those Things that ought to be enjoy'd, particularly the Three Persons of the Holy Trinity, and the Divine Attributes. In the Second, he specifies those Things the use of which is only allow'd, namely, the Creatures; discoursing of the Creation of the World; of the Fall of the Angels, and that of Man; of Grace and Free Will; of original and actual Sin, &c. In the Third, he gives an Account of the Mystery of the Incarnation of *Jesus Christ*, by virtue of which Mankind is delivered from Sin; of Faith, Charity, and the other practical Virtues; and of the Commandments of God, which must be observ'd for the attaining to Salvation. The Fourth and last Book, contains Matters relating to the Signs or Sacraments of the Church, except the Seven last Sections, in which he treats of the Resurrection; of the last Judgment; and of the future State.

In the First Section of the First Book, he examines what are the Things which ought to be enjoy'd, and what are those that are only to be us'd, as also, what it is to enjoy and use Things; who are the Persons capable of enjoying and using them, and by what means both the one and the other is done. Then he proceeds to resolve these Questions according to the Maxims of *St. Augustin*, who maintains that we ought to enjoy God alone; that is to say, we ought only to adhere to him as our ultimate End, and to love him upon his own Account; and that we ought not to set our Affections on the Creatures; that is to say, not to love them but for God's sake, and not to adhere to them any farther than it seems good to the Will of God.

He proves, in the Second Section, the Mystery of the Holy Trinity, by Passages taken out of the Old and New Testament.

In the Third, he explains after what manner God may be known by the Creatures, and brings Comparisons taken from the Creatures, that may serve to give some Idea of the Mystery of the Trinity; and insists more particularly on that of the Soul consisting of divers Faculties, which are nothing but the Soul itself. He observes, at the same time, that this Comparison, is not alike in all Points, and shews the Difference.

In the Fourth, he discusses this Question, *Whether it may be said, that God the Father is begotten himself; or whether it ought to be said, that he begot another God?* And concludes with *St. Augustin*, that it ought to be affirm'd, that God the Father begot another Person, who is God, and the same with him in Substance.

In the Fifth, he examines another Question about the Generation of the Word; *viz.* *Whether it may be said, that the Father begot the Divine Essence, or the Divine Essence begot the Son; or whether one Essence produced another; or whether the Essence be neither produced, nor producing?* He relates divers Passages of the Fathers concerning these Questions, and maintains, that it cannot

be said, that God the Father produced the Divine Essence; or that the Essence produced the Son; or that the Essence produced another Essence: But that it must be exprest, that the Father produced the Son and the Holy Ghost, who are two Persons of the same Substance, and of the same Essence with the Father.

In the Sixth, he enquires, *Whether the Father begot the Son, Volens aut Nolens*; (as it is usually termed,) that is to say, *by Necessity, or by his own Will*? He replies, with St. *Augustin*, that the Son of God was begotten according to Nature, and not according to Will; and that although God was willing to beget him, yet his Generation is not an Effect of that Will.

In the Seventh, he proposes another more subtil Question; *viz. Whether the Father were endu'd with a particular Will and Power to beget his Son*? If an Answer be made Affirmatively, it then follows, that the Father has a Power and Will which the Son has not, in regard that the latter is neither able nor willing to beget. He resolves this Difficulty by saying, that Generation is not an Effect either of the Will, or of the Power, but of Nature, and that is not a Thing. Afterwards he explains in what Sense St. *Augustin* said, that the Son had Power to beget; that is to say, that it is not by reason of Impotency that he did not beget.

In the Eighth Section, he treats of the Nature, Immutability, and Purity of God: He affirms, that he is improperly call'd a Substance, and that there is nothing in God, that is not God himself.

In the Ninth, he discourses of the Generation of the Son from Eternity.

In the Tenth, he begins to treat of the Holy Ghost, and shews in what Sense he is call'd Charity.

In the Eleventh, he proves that he proceeds from the Father and the Son.

In the Twelfth, he explains in what Sense it may be said, that the Holy Ghost proceeds chiefly from the Father; *viz.* in regard that the Son, from whom he proceeds, as well as from the Father, receives his Nature from the Father. He adds, that in this Sense it is said, that the Father sends the Holy Ghost by his Son.

In the Thirteenth, he shews, that human Understanding cannot comprehend the Reason of the Difference between the Generation of the Word, and the Procession of the Holy Ghost; and declares in what Sense the Holy Ghost may be said to be *Ingenitus*.

In the Fourteenth, he treats particularly of the temporal Procession, or Communication of the Holy Ghost; and maintains, that it is really imparted to Men; and that Men, though never so Holy, cannot have power to confer it, but only the Father and the Son.

He adds, in the Fifteenth Section, that the Holy Ghost likewise communicates himself; and debates on that occasion divers Questions relating to the Mission of the Son.

The same Subject is continu'd in the Sixteenth Section.

In the Seventeenth, the Author represents several Questions about the Mission of the Holy Ghost.

He explains, in the Eighteenth, in what Sense the Holy Ghost is call'd a Gift, and how he is given to us.

In the Nineteenth, he treats of the Equality of the Three Persons in the Holy Trinity, and of their Union in the same Essence.

In the Twentieth, he proves the Equality of Power among the Three Divine Persons.

In the Twenty first, he shews in what Sense it may be said, that the Father is God alone, the Son God alone, and the Holy Ghost God alone.

In the Twenty second, he distinguishes the Terms that agree with the Three Persons in common, and do not agree with any in particular, as that of the Trinity: Those that agree with every one of the Three Persons, which exprest the absolute Attributes, or relative to the Creatures; as the being Infinite, Almighty, Creator, &c. And lastly, those that agree with one Person, but not with another; as to be the Father, to be Begotten, to be Given, &c.

He shews, in the Twenty third, that all the Terms relating to the Substance cannot be said in the Plural Number, of the Three Persons of the Trinity, but only in the Singular. Thus it is not said, The Father, the Son, and the Holy Ghost, are Almighty; although every one of these Persons is declar'd to be Almighty. He excepts the word Person, which cannot be said of the Three Divine Persons in the Singular Number, but only in the Plural; for it cannot be said, that the Father, the Son, and the Holy Ghost, are one Person, but that they are Three Persons, or according to the *Greeks*, Three *Hypostases*.

In the Twenty fourth, and in the Twenty fifth, he examines divers Questions about the Terms of Unity, Trinity, and the Distinction in speaking of the Trinity.

In the Twenty sixth, Twenty seventh, Twenty eighth, and Twenty ninth, he discourses of the Relative Properties of the Three Divine Persons among themselves.

In the Thirtieth, he treats of the Relative Properties of God, with respect to Men; as to be a Creator, &c. and shews, that they do not imply any Change or Alteration in the Divine Nature.

In the Thirty first, he shews, that the Equality and Likeness of the Three Persons are not grounded on their Relative Properties, but on the Identity of their Nature.

In the Thirty second, he lays down Two principal Difficulties; *viz. Whether the Father and the Son mutually love one another by the Holy Ghost*; or *whether the Father be Wise by the Wisdom he has begotten*? He acknowledges these Questions to be difficult; yet declares, that there is in God a certain Love, and a certain Wisdom, which are common to the Three Persons, although the Son

be a Wisdom which is not the Father, nor the Holy Ghost; and the Holy Ghost a Love, which is neither the Father, nor the Son; nevertheless without imagining Two Wisdoms, or Two Loves, to be in the Trinity.

In the Thirty third, he proposes this Question; *viz. Whether the Properties of the Persons are to be distinguished from the Persons themselves, and from the Divine Essence?*

He maintains the Negative, and condemns the contrary Opinion as Heretical.

He opposes the same Opinion, in the Thirty fourth Section. and shews, that the Persons are not distinguished from their Nature.

In the Thirty fifth, he begins to treat of the Attributes of God, which deserve a particular Consideration; such are his Omniscience, Omnipotency, Providence, Will, Predestination, &c. The Author shews, in this Section, that these Attributes are relative to the Creatures.

In the Thirty sixth, he makes it appear, that all Things are expos'd to God's Omniscience, as well Good as Evil; although Evil be not an Effect that proceeds from him.

In the Thirty seventh, he treats of the manner of God's being every where, by his Presence, Power, and Essence; discoursing by the way, of the manner how Spiritual Creatures are in a Place, and how they pass from one Place to another.

Afterwards, returning to the Question about the Fore-knowledge of God, he says, that it is not the Cause of Things, if it be taken for a simple Knowledge; but if his Will, Decree, and Inclination, be comprehended under that Name, in that Sense it is the Cause of all Things. That upon this account God cannot be the Author of Evil, because he does not require, nor ordain it, although he knows it. In the end of this Section, is produced the famous Distinction of the Composit, and divided Sensation, to explain how God's Fore-knowledge cannot be erroneous, although the Things might happen otherwise. It is impossible that that should not happen which God has fore-seen; that is to say, that it cannot so fall out that God should fore-see it, and yet that it should not happen; but perhaps it might not happen, and then God should not have fore-seen it.

In the Thirty ninth, he proves, that the Omniscience of God has always been the same, and that it cannot be diminished or augmented.

In the Fortieth, he begins to treat of Predestination, and distinguishes it from Fore-knowledge, in regard that the former has respect only to the Good which God ought to do. Then he again makes use of the Distinction of Composit, and Divided Sensation; to explain in what Sense it may be said, that none of the Predestinated Persons can be damned, nor any of the Reprobate saved. He makes Predestination to consist in an eternal Decree of God, by which he elected those whom he thought fit, and prepar'd Graces for them; and Reprobation, in the Fore-knowledge of their Sins, by virtue of which he prepar'd everlasting Punishments to be inflicted on them.

In the Forty first Section, he treats of the Causes of Predestination, and shews that it is purely Gratuitous; and that God has not chosen the Elect, because he knew them to be Righteous, but that he call'd them to be so by his Grace.

From Predestination he passes to Omnipotency; and explains, in the Forty second Section, in what Sense God is Almighty.

He proves, in the Forty third, that God can do an infinite number of Things, which he does not, and confutes the Arguments and Allegations brought by some Persons to evince the contrary.

In the Forty fourth, he shews, that God can absolutely make Things more perfect than he has done, if respect only be had to the Quality of the Creature; but cannot do so, if the Wisdom and Intention of the Creator be taken into consideration. He adds, that God can always do what he has done, because he always has the same Power; although it happens that he cannot do in particular what he has already done.

He treats at large, in the Forty fifth Section, of the Will of God, of its Nature and Effects, and of its different Kinds.

In the Forty sixth, he explains in what Sense the Will of God cannot be inefficual; and in what Sense he is willing, or unwilling, that Evil be committed: He has no inclination to Evil, yet he is not absolutely willing to prevent it.

He proves, in the Two following Sections, that the Will of God is always efficacious; that whatever he thinks fit inevitably comes to pass, and nothing happens but by his Will: That although he does not approve all the Inclinations of Men, nevertheless he willingly admits the Effects of their depraved Will, but does not approve the Act of it.

In the First Section of the Second Book, the Author confutes the Error of those Hereticks, who admitted Two Principal or Sovereign Beings; shews that God created Angels and Men, and discourses in general of their Nature, and of the End for which they were created.

In the Second, he examines when, and in what Place, the Angels were created.

In the Third, he treats of the State in which they were created; and maintains, that they were created in Uprightness, and that their Fall happen'd but some Moments after their Creation.

He adds, in the following Section, that they did not enjoy perfect Blessedness, till they were confirm'd in Good.

In the Fifth, Sixth, and Seventh Sections, he debates divers Questions about the Fall of the Wicked, and the Confirmation of the Just.

In the Eighth, he follows *St. Augustin's* Opinion, who believ'd that the Angels have Aerial Bodies; and upon occasion of that Question, he enquires after what manner God was wont to appear to Men, and in what Sense it is said, that the Devils enter into human Bodies.

In the Ninth, he treats of the different Orders of the Angels.

In the Tenth, he examines whether any Angels of different Orders were sent, and gives an Account of the different Opinions of the Fathers, with respect to these Questions.

He proves, in the Eleventh, that every one of the Elect has a Guardian Angel, yet owns that the same Angel may serve as a Guardian to several Persons; and afterwards proceeds to examine in what particulars the Knowledge of the Angels may be augmented.

In the following Sections, to the Sixteenth, he explains the Work of the Creation.

In the Sixteenth and Seventeenth, he treats of the Creation of Man; and enquires in what his likeness to God consists, when his Soul was created, and in what Place he was set.

He discourses, in the Eighteenth, of the Formation of Woman; and endeavours to explain, why she was taken out of the Man's Rib.

In the Nineteenth, he treats of the State of Immortality, in which the First Man was created.

In the Twentieth, he debates concerning the Manner how Men were to be brought into the World, and how they were to be nourished, in case the State of Innocence had continu'd.

In the Twenty first, he gives an Account after what manner the Devil tempted Man.

He discusses, in the Twenty second, divers Questions relating to the Quality and Circumstances of the Sin of Adam and Eve.

In the Twenty third, he resolves this difficult Point, *Why God permitted Man to be tempted, knowing that he was to Fall?* And afterwards treats of the Knowledge with which the First Man was endu'd.

In the Twenty fourth, he begins to discourse concerning the Free Will, and Grace, inherent in the First Man; and treats in general, in the Two following Sections, of the Freedom of Grace, according to *St. Augustin's* Principles.

In the Twenty seventh Section, he discourses of Vertue and Merit, which are the Effects of Grace and Free Will.

In the Twenty eighth, he confutes the Errors of the *Pelagians*, as also those of the *Manichees*, and of *Jovinian*.

In the Twenty ninth Section, he returns to the State of the First Man; and after having shewn, that Man even in the State of Innocency stood in need of operating and co-operating Grace, for the doing of Good, he debates certain Questions about the manner how he was expell'd Paradise, and concerning the Tree of Life which preserv'd him from Death.

In the Thirtieth, Thirty first, Thirty second, and Thirty third, he treats of Original Sin, and enquires in what it consists; how it is transferr'd from Parents to their Children; after what manner it is remitted by Baptism; whether Children contract the Sins of their Parents, as Original Sin, &c.

In the Thirty fourth and Thirty fifth, he discourses of the Nature of Actual Sin.

In the Thirty sixth, he shews, that there are Sins which are both the Cause, and the Punishment of Sin.

He makes it appear, in the Thirty seventh, that God is the Author of the Actions, by which Sin is committed, and of the Punishments of Sin, although he is not the Author of Sin.

In the Thirty eighth, he demonstrates, that it is the End and Intention of the Will which renders the Action either Good or Bad; and that in order to its being Good, it must of necessity be terminated in God.

In the Thirty ninth, he enquires into the Reason, *Why, of all the natural Faculties, the Will only is susceptible of Sin?*

In the Fortieth, he continues to shew, that an Action to be denominated Good, ought to have a good End and Intention.

In the Forty first, he produces divers Passages of *St. Augustin*, about the necessity of Faith, and of an upright Will, to avoid the committing of Sin; and shews, that the corrupt Will is the cause of Sin.

He enquires, in the Forty second, *Whether the Will and the Action be two different Sins?* And Afterwards explains the Division of the Seven Capital Sins; shewing, that they derive their original from Pride and Concupiscence.

In the Forty third, he relates the Opinions of *St. Ambrose*, and *St. Augustin*, concerning the Sin against the Holy Ghost.

Lastly, he makes it appear, in the Forty fourth Section, that the Power of committing Sin proceeds from God; and that the Power the Devil has to tempt us to Evil, ought to be resisted.

The Third Book begins with the Questions relating to the Mystery of the Incarnation. In the First Section, the Author lays down the Reasons, Why it was more expedient that the Son should be Incarnate, rather than the Father, or the Holy Ghost; and discusses this Question, *Whether Two Persons were in like manner capable of being Incarnate.*

In the Second Section, he treats of the Union of the Word, with the Body and the Soul.

In the Third, he shews, that the Body taken by the Word was free from the corruption of Sin; that the Virgin *Mary* herself was then also free from Sin; and that in the very moment that the Humanity of *Jesus Christ* was conceiv'd, the Word was united to it.

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He enquires, in the Fourth, *Why the Incarnation is attributed to the Holy Ghost, rather than to the other Persons of the Trinity; and in what Sense it is said Jesus Christ was conceiv'd and born of the Holy Ghost?*

In the Fifth Section, he treats of the Union of the Person of the Son with the Human Nature; and shews, that the Word was not united to the Person, but to the Nature.

In the Sixth, he gives an Account of these Propositions; *viz. God was made Man, God is Man; and produces Three several Explications of them made by the Fathers.*

The same matter is farther handled in the Seventh Disinction.

In the Eighth, he resolves this Question, *Whether it may be said, that the Divine Nature was born of the Virgin Mary?* And discourses of the two-fold Nativity of Jesus Christ.

In the Ninth, he produces certain Passages of the Fathers, concerning the Adoration of the Body of Jesus Christ.

In the Tenth, he proposes this Question, *viz. Whether Jesus Christ, quatenus Man, be a Person, or a Thing?* He maintains the Negative, and afterwards proves that the Quality or Title of *Adoptive Son* cannot be appropriated to him.

In the Eleventh, he asserts, that neither ought Jesus Christ to be call'd a Creature, without adding *quatenus Man*.

In the Twelfth, he discusses divers Questions; *viz. Whether it may be said of Jesus Christ as Man, that he always was, or that it was possible that he might not be God?* He determines, that it cannot be said of the Person of Jesus Christ, but only of his Human Nature.

In the Thirteenth and Fourteenth Sections, he treats of Knowledge, Grace, and the Power of Jesus Christ, *quatenus Man*.

In the Fifteenth and Sixteenth, he proves, that Jesus Christ took upon him the Infirmities of Human Nature, Sin and Ignorance only excepted, and that he was capable of undergoing Sufferings.

In the Seventeenth, he explains the two-fold Will of Jesus Christ.

In the Eighteenth, he discourses of what Jesus Christ merited for himself, and of what he merited for us.

In the Nineteenth, he treats of Redemption.

In the Twentieth, he enquires, *Why Jesus Christ redeem'd us by his Passion and Death? And whether he could not have done it by some other means?*

In the Twenty first, he proposes this Question; *viz. Whether the Word remain'd united to the Body of Jesus Christ, as well as to his Soul, after his Death?* And concludes in the Affirmative.

In the Twenty second, he enquires, *Whether it may be said, that Jesus Christ was Man during the time that his Body lay in the Sepulchre?*

In the following Sections, he treats of Faith, Hope, and Charity.

In the Thirty third, he discourses of the Four Cardinal Vertues.

In the Thirty fourth, of the Seven Gifts of the Holy Ghost, and chiefly of the Fear of God.

In the Thirty fifth, he explains the difference between Wisdom and Knowledge.

In the Thirty sixth, he treats of the Connexion of all the Vertues, and of the Relation they have to Charity.

The Four last Sections of this Book, contain a compendious Explication of the Decalogue.

The Holy Sacraments are the principal Subject treated of in the last Book.

In the first Section, he gives a Definition of the Sacraments; shews the Causes of their Institution; observes the difference between those of the Old and New Law; and treats in particular of Circumcision, which he believes to have been so necessary for the remission of Original Sin, that he affirms, that the Children of the *Jews*, who died without partaking of that Sacrament, were consign'd to Damnation.

In the Second, after having nominated the Seven Sacraments of the New Law, he discourses of the Baptism by St. John the Baptist.

In the Third, he treats of the Baptism of Jesus Christ, and after having confirm'd St. Ambrose's Opinion, that Baptism might be absolutely administer'd in the Name of Jesus Christ, he enquires, *When the Baptism of Jesus Christ was instituted, and under what Form the Apostles baptized Persons?* As also, *Why Water is us'd in the Administration of this Sacrament, and no other Liquor; and how many Immersions ought to be made in Baptizing?*

In the Fourth Section, he treats of the Effects of Baptism; shewing how some Persons receive the Sacrament, and the Grace of the Sacrament; and how others receive the Sacrament without the Grace, and the Grace without the Sacrament. He proves that Infants receive both; and adds, that they even receive Actual Grace, which afterwards enables them to perform good Actions.

In the Fifth, he makes it appear from St. Augustin's Principles, that Baptism administer'd by an unworthy Priest, is no less Holy than that which is perform'd by the Hands of a worthy one; because the effective Power of Baptizing is inherent in Jesus Christ, which he does not communicate to the Ministers.

In the Sixth Section, he observes, that the Bishops, or Priests, have a Right to administer this Sacrament; although in case of necessity it may be done by Lay-men, and even by Women: And that it is valid by whomsoever: it be administer'd, nay when perform'd by Hereticks, provided it

it be done in the Name of the Holy Trinity. He asserts, that an Infant cannot be baptized in the Mother's Belly, and afterwards handles several other Questions relating to the Form and Ceremonies of Baptism.

In the Seventh Section, he treats of the Sacrament of Confirmation; and at first observes, that the Form of this Sacrament are the Words pronounced by the Priest, when he anoints the Forehead of the Baptized Persons with the Holy *Chrism*. The Author adds, that the Administration of this Sacrament was always reserv'd to the Bishops; that they alone are capable of administering it effectually in due Form; and that it cannot be reiterated.

He begins, in the Eighth Section, to discourse of the Sacrament of the Eucharist; and after having shewn some of the ancient Figures of this Sacrament, proceeds to treat of its Institution; of its Form, which he makes to consist in these Words, *This is my Body, this is my Blood*; and of the Things contain'd therein. He says, Three Things are to be distinguished in the Eucharist; viz. the Sacrament consisting in the visible *Species* of the Bread and Wine; the Sacrament and the Thing, which is the proper Body, and the proper Blood of our Lord, contain'd under the *Species*; and the Thing, which is not the Sacrament; that is to say, the mystical Body of *Jesus Christ*, or the inward Grace.

In the Ninth Section, he distinguishes Two Manners of receiving the Body of *Jesus Christ*, viz. one Sacramental, which is common to the worthy, and to the unworthy Communicants; and the other Spiritual, which is peculiar only to the former.

In the Tenth, he proves the Real Presence, and the changing of the Bread and Wine into the Body and Blood of *Jesus Christ*, and refutes the Opinion of those, who believe the Eucharist to be only a Figure.

In the Eleventh, he at first enquires of what Nature this Change is, and proves it to be substantial; inasmuch that the Body and Blood of *Jesus Christ* are under the Accidents, which before cover'd the Substance of the Bread and Wine, which is annihilated or return'd to the first Matter. He confutes those Persons who asserted, that the Substance of the Bread remain'd after the Consecration; and afterwards gives an Account, why the Body and Blood of *Jesus Christ* are administer'd to us under Two different Kinds, and why Water is intermix'd with the Wine.

In the Twelfth, he endeavours to explain divers Questions relating to the Eucharistical *Species*, and affirms, that the Accidents remain therein without the Subject; and that they only are broken and divided into many Parts. Afterwards he discourses of the Quality which is peculiar to this Sacrament, as also of its Institution and Effects.

In the Thirteenth Section, he acknowledges, that unworthy Ministers may consecrate the Elements; but denies, that it can be done by excommunicated Persons, and declared Hereticks.

In the Fourteenth, he begins to treat of Repentance; distinguishing the Virtue of Repentance from the Sacrament of Penance: He gives divers Definitions of Repentance, and shews the Necessity of it, as also that it may be often reiterated.

In the Fifteenth, he proves that one cannot be truly penitent for one Sin, without actually repenting of all.

In the Sixteenth, he distinguishes the Three Parts of Repentance; viz. the Compunction of the Heart, the Confession of the Mouth, and the Satisfaction of Works; and discourses in particular of the satisfactions that ought to be made for venial Sins.

He treats of Confession, in the Seventeenth Section, and shews, that is requisite to consecrate Sins to a Priest, in order to obtain the remission of them.

In the Eighteenth, he treats of the Sacramental Power, and of the use of the Keys; and after having produced different Opinions relating to that matter, concludes, That God alone has the Power of absolutely binding and loosing the Sinner, by cleansing the Pollution of his Sin, and remitting the Penalty of Eternal Damnation: That the Priests do indeed bind and loose, by declaring that such Persons are bound or loosed by God, and by imposing Penance, or by readmitting to the Communion those whom they have excommunicated.

In the Nineteenth, he discourses of the Qualities requisite in Ministers, who are employ'd to bind and loose Sinners; nevertheless he acknowledges that unworthy Priests have the Power of the Keys as well as the worthy.

The Twentieth Section, contains the Opinions of the Fathers concerning the Repentance of dying Persons.

In the Twenty first, he discourses of the Expiation of light Sins by the Pains of Purgatory; of the general Confession of venial Sins; and of the Penalties to be inflicted on Priests, who divulge matters related to them in Confession.

In the Twenty second, he proposes this Question; viz. *Whether Sins that have been once forgiven, return by the Commission of following Sins?* And after having produced the Reasons on both sides, leaves the Question undecided.

In the Twenty third Distinction, he treats of the Sacrament of Unction, which he believes to have been instituted by the Apostles; the Effect of it being the remission of Sins, and the comfort of the Sick Person: He also proves that this Sacrament may be reiterated.

In the Twenty fourth, he treats of the Functions and Dignity of the Seven Orders, and of the different Dignities among Bishops.

In the Twenty fifth, he discourses of the validity of Ordinations made by Hereticks; and after having produced different Opinions, seems to approve that of those who affirm, that Persons who

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were ordain'd in the Church still retain the Power of ordaining, though they turn Hereticks ; but deny that those whom they ordain have the same Power. Afterwards he treats of Simoniack Ordinations, and of the Age requisite for admission into Orders.

In the Twenty sixth, he shews the Antiquity of the Sacrament of Marriage.

In the Twenty seventh, he enquires in what Marriage consists, and distinguishes a Promise of future Marriage, from Marriage contracted by the present Consent of the Parties.

In the Twenty eighth, Twenty ninth, and Thirtieth, he gives a farther Account of the Conditions that ought to be annexed to such a Consent as is necessary for the Consummation of Marriage.

In the Thirty first, he explains the Advantages of Marriage, which are Fidelity, the Lawful Procreation of Children, and the Benefit of the Sacrament, and treats of the contrary Vices.

In the Thirty second, he discourses of Matters relating to the Continency of married Persons at certain times.

In the Thirty third, he relates divers Considerations of the Fathers, with respect to the Polygamy of the Patriarchs.

In the Thirty fourth, he treats of the Impediments that render Persons incapable of contracting Marriage, and which make their Marriage void and of none Effect.

In the Thirty fifth, he shews that a Man may be divorced from his Wife upon the Account of Adultery, and that they may be afterwards reconcil'd. The Author adds, that he who has committed Adultery with a Woman may marry her, after her Husband's decease, provided he were not accessory to his Death, and did not promise his Wife to marry her in his Life-time.

In the Thirty sixth Section, he treats of the Impediment that arises from the difference of Age, and Condition between the Parties, who contract Marriage.

In the Thirty seventh, he discourses of the Injunction of Celibacy observ'd by Bishops, Priests, Deacons, and Sub-deacons, and of Pope *Calixtus's* Ordinance, declaring such Marriages null.

In the Thirty eighth, he treats of the Impediment of a Vow.

In the Thirty ninth, of that of difference in Religion.

In the Fortieth, Forty first, and Forty second, of the Degrees of Consanguinity and Affinity, as well Temporal as Spiritual.

The other Sections, contain divers Questions concerning the Resurrection ; the State of the Elect, and of the Reprobates after their Death ; Prayers for the Dead ; the Invocation and Intercession of the Saints ; the Circumstances of the last Judgment ; the several Degrees of Beatitude and Glory ; and the State and Torments of the Damned, with which ends the Fiftieth Section of the Fourth Book, by the Master of the Sentences.

This Work was published by *John Aleaume*, and printed at *Paris A.D. 1565.* and at *Lyons* in 1581. It was also revis'd by *Antony de Mouchy*, and reprinted in the same City in 1618. and in other Places. The Author makes it his chief Business (as we have already hinted) to collect the Opinions of the Fathers concerning all the Questions discussed by him : He adds very little of his own, except sometimes in reconciling certain Passages which seem to be contradictory ; and when he cannot bring them to an Agreement, he usually leaves the Question undecided. He avoids to meddle with Questions concerning which the Fathers have writ nothing, and scarce ever makes use of Philosophical Terms and Arguments, much less of *Aristotle's* Authority, who is often cited by the other School-men.

The Book of Sentences, by *ROBERT PULLUS*, is not a Collection of Passages of the Fathers, as that of *Peter Lombard*, but a Theological Work, in which he himself resolves certain Pullus's Questions which are propos'd, either by Ratiocination, or by Proofs taken out of holy Scripture. This Author, fir-nam'd *Pullus*, *Pullen* or *Pully*, being an English Man by Nation, pass'd over into France, and flourish'd in the Schools of *Paris*. He return'd to England about the Year 1130. and there re-established the University of Oxford in 1133. He was made Arch-deacon of *Recheffer*, and although he enjoy'd that Benefice, yet forbore not to go back to *Paris*, where he resid'd in Quality of Professor of Divinity. However, his Metropolitan thought fit to recall him, and not being prevail'd with, even upon *St. Bernard's* Request that he might still remain at *Paris*, caus'd the Revenues of his Arch-deaconry to be seiz'd on, to oblige him to return to England. Whereupon *Pullus* appeal'd to the Sec of *Rome*, and having much Interest in that Court, was not only vindicated against the Archbishop, but also invited to *Rome* by Pope *Innocent II.* and created Cardinal and Chancellor of the Church of *Rome* by *Lucius II.* in 1144. This Dignity was enjoy'd by him till the Third or Fifth Year of the Pontificate of *Eugenius III.* when he died *A.D. 1150.*

Cardinal *Pullus's* Book of Sentences is divided into Eight Parts, in the First of which he treats of the Existence of God, of the Three Persons of the Holy Trinity, and of the Divine Attributes.

In the Second, of the Creation of the World, of the Angels, of the Nature of Man, of the Origine of the Soul, of *Adam's* Fall, of the Corruption of human Nature, and of Original Sin.

In the Third, of the Law, of the Circumcision, of the Law of Grace, and of the Incarnation of *Jesus Christ*.

He continues his Discourse concerning that Mystery in the Fourth Part ; where he also treats of Faith, Hope, and Charity ; of Purgatory ; and of the State of Souls after their Separation from their Bodies.

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In the Fifth, he treats of the Resurrection of *Jesus Christ*, of the Gift of Faith, of the Sacraments, of Baptism, of Confirmation, of the Remission of Sins, of Charity, and of Sin.

In the Sixth Part, he discourses of the Effects of Sin; of Concupiscence; of Ignorance, and other Punishments of Sin; of the Temptations of the Devil; of the Assistance of good Angels, and their Functions; of Repentance; and of the Priest's Power of binding and loosing, and of the Use that they ought to make of it.

The same Subject is farther handled in the Seventh Part, where he also treats of the Fruits of Repentance; of Church-Discipline; of Ecclesiastical and Civil Power; of the Distinction of Sacred Orders; and of the Qualities of Ministers; and of Marriage.

In the Eighth Part, he treats of the Eucharist; of the last Judgment, and of the State of the Blessed and Damned Spirits.

This Author is somewhat obscure, but argues with a great deal of Judgment: His Style is not altogether rude, neither is it perplexed with Scholastical Terms and Distinctions: He does not start any Subtil and Metaphysical Questions, but only such as relate to Points of Doctrine, Discipline or Morality; neither does he resolve them by Principles of Logick or Philosophy, but by Passages of the holy Scripture, and according to the received Doctrine of the Church, and of the Fathers, which he makes use of as a firm *Basis* or Ground-work. He sometimes produces certain particular Opinions, which nevertheless are common to him with many of these Ancient Schoolmen; and he is one of those who have maintain'd the fewest erroneous or dangerous Opinions. In the First Part he says, that the Father and the Son are Two Principles of the Holy Ghost; but this Expression may be taken in a good Sense, and he never asserted, that the Father and the Son were Two Principles or Essences of a distinct Substance; but Two Persons, who produced a Third by an Action, which, although really the same, may be virtually distinct. He shews, in discoursing of the Sacrament of Penance, that it does not take away the Guilt of Sin, but only remits the Punishment; and that the Priest's Absolution is a Declaration that the Penitent is absolv'd from the Guilt of his Sin, and that he is free'd from the Punishment due to it, by the Satisfaction made by him to God: An Opinion which the Author holds in common with many Ancient School Divines. There are also found in his Book some other Opinions which are not approv'd; and amongst others, That the Union of the Word was not made with an animated Body, but with the Mass of Flesh, of which the Body was first form'd, and afterwards the Soul: That the Torments of the Damned may be diminished: That the Devils are not as yet cast into everlasting Flames, and that they Sin'd even at the very instant of their Creation: That if the First Man had not committed Sin, those who are Damned would not have been brought forth into the World: That the Saints do not really descend on Earth in Apparitions: And that *St. Benedict* had a clear Knowledge of God in this World, even such as the blessed Spirits have in Heaven.

This Author is one of those who have most peremptorily affirmed, That the Souls are immediately created by God at that instant when they are united to their Bodies, and that the Angels are pure Spirits. He likewise maintains, That the inward Intention of the Minister is *not necessary* for the Validity of the Sacrament; that without the Love of God Sin could not be forgiven; that Infants dying without Baptism are damn'd, and that for that Reason they are not bury'd in consecrated Ground. For matter of Discipline, it may be observ'd, That Confession made to Laicks for Venial Sins, and even for Mortal ones, in case of necessity, when there was no Priest present, was in use at that time: That not only the Communion, but also Absolution, was also deny'd to Criminals condemn'd to Death: That Priests were wont to Discipline their Penitents: That Parents were prohibited to enter the Church till their Children were Baptiz'd: That it was permitted to receive, but not to exact Money, for the Administration of the Sacraments, and even for the Celebration of Mass: That Fast was usually broke at Noon, or at the Hour of * *None*, but that there was no Collation: That the Custom of Fasting on Fridays was observ'd, although not reputed to be of very great Antiquity, and that Saturday-Fasts were not so regularly kept: That in many Churches some repast was taken on Holy Thursday in the Evening, and that this Custom began to prevail: That Baptism, even that of Infants, was reserv'd for Solemn Days: That the Participation of the Cup in the Communion among the Laity was still in use, but seldom put in practice: And that the Belief of the corporal Assumption of the Virgin *Mary* was established by the Custom of the Church.

This Work, by *Robert Pullus*, was published by Father *Mathoud* of the Congregation of *St. Mar*, illustrated with learned and curious Notes, and printed at *Paris* A. D. 1655. The Ecclesiastical Writers, who cite this Author, mention some other Works compos'd by him; particularly a Commentary on the Psalms of *David*, another on the Revelation of *St. John*, a Treatise of the Contempt of the World, Four Books concerning the Sentences of the Doctors, a Volume of his Lectures, and several Sermons. We have none of these Works printed; neither is it known, whether any of them be still extant in Manuscript, except certain Sermons which were in *Petrusini's* Library.

* One of the Canonical Hours.

Peter of Poitiers, Chancellor of the Church of Paris.

PETER OF POITIERS made use of a more Scholastick Method than any of the above-mentioned Authors: He succeeded them in the Divinity-Chair of the Schools at *Paris*, and was promoted to the Dignity of Chancellor of the Church of that City, which he enjoy'd during 35 Years. He compil'd his Collection of the Sentences in the Year 1170, dedicated it to *William* Archbishop of *Sens*, and died in 1200. In Doctrinal Points, he follows the Master of the Sentences, but uses a quite different Method, as to the manner of handling the Matters: For he explains and resolves all the Questions by the Principles of Philosophy, and treats of them as a Logician, with formal Arguments,

Arguments after a very dry and uncouth Manner. This Work was set forth by Father *Matboud*, at the end of that of *Robert Pullus*. *Peter of Poitiers* likewise wrote certain Allegorical Commentaries on the Books of *Exodus*, *Leviticus*, and *Numbers*; a Commentary on the Book of *Psalms*; and other Works; some of which are to be found in the Libraries.

ROBERT DE MELUN liv'd at the same time, and in the end of his Life was ordain'd Bishop of *Hereford* A. D. 1163. His System of Divinity in Manuscript is kept in the Library of St. *Victor* at *Paris*, and often cited by Father *Matboud*, in his Notes on *Roberts Pullus*.

GAUTIER, or GAUTERIUS, a Regular Canon of St. *Victor*, in the end of this Century, took upon him to confute the new Method of these Divines, and compos'd a Work which he call'd, *A Treatise against the Four Labyrinths of France*, viz. *Peter Abaelard*, *Gilbert de la Porrée*, *Peter Lombard*, and *Peter of Poitiers*, whom he accuses of having asserted many Heresies and Errors, in treating of the ineffable Mysteries of the Holy Trinity, and of the Incarnation, according to the uncertain Scholastick Method, and *Aristotle's* Principles, with which they were intoxicated. There are indeed sufficient Grounds for this Censure on Three of these Authors, but he had no reason to fall foul upon *Peter Lombard*, whose Work is only a Collection of Passages of the Fathers, in which *Aristotle* is not cited: However, it must be acknowledg'd, that the Master of the Sentences, as well as the others, started a great number of Opinions that were not approv'd by the succeeding Divines, and of which the Doctors of the Faculty at *Paris* made a Catalogue in the Twelfth Century, under this Title, *Articles in which the Master of the Sentences is not generally follow'd*.

Robert de Melun, Bishop of Hereford. Gautier, Regular Canon of St. Victor.

CHAP. XVI.

Of the Commentaries on the holy Scripture compos'd in the Twelfth Century, and of the Three famous Commentators, Rupert Abbot of Duyts, Hugh and Richard of St. Victor.

A New Method of commenting upon holy Scripture was likewise introduced in this Century: The Ancient Fathers, in their Commentaries on the sacred Books, were wont to explain the Text either Literally or Allegorically, in reference to the Instruction of the People; and the Ecclesiastical Authors of the Eighth and Ninth Centuries, who wrote on the Bible, only made it their Business to compile or collect divers Commentaries of the Fathers, which they compos'd *Catenas*, or continued Collections of Commentaries. Some also then brought in the use of Glosses for the Explication of the Letter; but in the Century we now speak of, they began to explain holy Scripture, almost after the same manner, as they treated of Theological Matters; that is to say, according to the Principles of *Logick*, discussing divers subtil Questions concerning the Doctrinal Points, and producing a great number of Common Places.

This Method was follow'd by RUPERT, Abbot of *Duyts* near *Colen*, in his Commentaries on the holy Scripture; where he proposes to treat of the Holy Trinity, and its Works, and divides them into Three Parts; the First of which is extended from the Creation of the World to the Fall of *Adam*; the Second, from the Fall to the Passion of *Jesus Christ*; and the Third, to the Day of the last Judgment: The First Period of Time is appropriated to the Father, the Second to the Son, and the Third to the Holy Ghost. The First Part contains Three Books of Commentaries on the Three first Chapters of *Genesis*: The Second comprehends Six other Books on the Remainder of *Genesis*; Four on *Exodus*; Two on *Leviticus*; as many on *Numbers* and *Deuteronomy*; One on *Joshua*; One on the Book of *Judges*; One on some Places of the Books of *Kings* and *Psalms*; One on *Isaiah*; One on *Jeremiah*; One on *Ezekiel*; Two Books on *Daniel*, *Zachariah* and *Malachy*; One Book on the History of the *Maccabees*; and another on some Places of the Four Gospels. The Third Part relating to the Works of the Holy Ghost, being divided into Nine Books, is not a continued Commentary on any particular Book, but on divers Passages of Scripture chosen by him, with respect to the Matters of which he design'd to treat.

The Commentaries of this Author on the 12 lesser Prophets, and on the Book of *Canticles*, are more continual, come nearer to the Form of Commentaries, and recede less from the manner of Writing in use among the Ancients; but they are extremely mystical, and full of too subtil Reflections, and of Remarks which have not all the Accuracy that might be expected.

The Thirteen Books of the Victory of the Word of God, contain a great Number of Questions and Common Places on divers Passages of Scripture.

The Commentaries of the Glory and Dignity of the Son of God on St. *Matthew*, and the Commentary on St. *John's* Gospel, and his Revelation, are very like those on the lesser Prophets.

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The Treatise of the Glorification of the Trinity, and of the Proceſſion of the Holy Ghoſt, divided into Nine Books, contains the Explication of many Paſſages of Scripture, that have ſome relation to the Queſtions, which he propoſes concerning the Three Divine Perſons, and more eſpecially that of the Holy Ghoſt.

As for his Treatiſe of Divine Offices, it is a Work of another Nature; in which he treats of the Divine Service, and of its Ceremonies, and gives myſtical Reaſons of them. He there ſeems to ſtart a particular Notion concerning the Eucharift, viz. That the Bread is made the Body of *Jeſus Chriſt*, by the Hypothetical Union with his Soul; nevertheleſs ſome Authors have vindicated the Aſſertion, and affirm that it may be explain'd in a good Senſe; but we ſhall not now examine this Queſtion.

The moſt part of *Rupert's* Works are dedicated to *Cuno* Abbot of *Siegburg*, and afterwards Biſhop of *Ratiſon*, to whom he was recommended by *Berenger* Abbot of *St. Laurence* at *Liege*, in which laſt Monastery *Rupert* ſome time reſided in Quality of a Monk. His Works were printed at *Cologne* A. D. 1578. in Three Volumes, and in Two, at *Paris* in 1638. He himſelf gives us a Catalogue of them, in the Preface to his Treatiſe of Divine Offices: He there makes mention of all thoſe that are ſtill extant, and we have every one of them, except his Treatiſe of the Glorious King *David*, of which he had then only compos'd Eleven Books.

Hugh of
St. Victor.

There are Two ſorts of Commentaries on the holy Scripture that bear the Name of **HUGH OF ST. VICTOR**; the former are certain Literal and Hiſtorical Annotations on the Text, to which is prefix'd a Critical Preface concerning the ſacred Writers, and the Books written by them: The others are Allegorical Commentaries intermix'd with a great number of Queſtions and Common Places: Theſe laſt are call'd *A Volume of Extracts*, and divided into XXIV Books: The Ten firſt of theſe, which are inſerted in the Second Tome of the Works of *Hugh* of *St. Victor*, contain general Remarks on the Arts and Sciences: The Nine following, which are in the firſt Tome, comprehend variety of Allegories and Queſtions relating to the Hiſtories of the ſacred Books, from the Creation of the World till the time of the *Maſſabees*, that is to ſay, to all the Hiſtorical Books of the Bible: The Tenth, is a Collection of Moral Homilies on *Eccleſiaſtes*: In the Four laſt, are compris'd divers Queſtions relating to the Four Goſpels. To theſe are annex'd, to render the Work complete, Explications of the ſame Nature, but more at large, on all the Epistles of *St. Paul*.

Theſe XXIV Books of Commentaries are attributed by *Tritemius*, and ſeveral other Authors, to *Richard* of *St. Victor*; and the Firſt Part is to be ſeen under his Name in a certain Manuſcript very near his time, which is extant in *M. Colbert's* Library; ſome part of it is alſo printed among the Works of that Author. However, it is affirm'd by ſome Perſons, that this Work cannot belong either to *Hugh* or to *Richard*, by reaſon that in the Chronological Table which the Author makes of the Kings of *France*, in the Tenth Chapter of the Tenth Book, he ends with *Philip* the Son of *Lewes* the Young, before whole Reign theſe Two Writers were dead. Indeed this Reaſon may ſerve to prove, that the ſaid Work was not compos'd by *Hugh* of *St. Victor* deceased in 1142. but it is not ſo evident a proof to ſhew, that *Richard* is not the Author of it; becauſe the latter not dying till the Year 1173, and *Philip* being born in 1165, he might joyn him with King *Lewes* the Young his Father. However, this very Paſſage makes it appear, that the Author of that Work could not have written later than the Reign of *Philip Auguſtus*; ſince he is the laſt of the Kings of *France* mention'd by him, and conſequently the ſaid Author flouriſhed in the Twelfth Century. As for the Literal Notes, it cannot be doubted, that they were the Genuine Works of *Hugh* of *St. Victor*, of which the following are ſtill extant; viz. his Preface concerning the ſacred Books, and the inſpired Pen-men of them; his Notes on the Pentateuch; on the Book of Judges; on the Books of the Kings; and on ſome Pſalms. Theſe Notes are conſiſe, and do not recede from the Literal and Hiſtorical Senſe. Thoſe that he made on the Lamentations of *Jeremiah*, and on the Prophecies of *Joel* and *Obadiab*, are larger, and Allegories are intermix'd with them. To theſe Explications of the Books of the holy Scripture are annex'd others, which he wrote on the Book of the Hierarchy attributed to *St. Dionyſius* the *Areopagite*. We might alſo add his Explication of the Decalogue, and thoſe of *St. Auguſtin's* Rule, which are of the ſame Style.

The Four Books of the Cloiſter of the Soul; the Four other Books of the Soul; the ſmall Tract of the Phyſick of the Soul; the Two Books of Birds; and thoſe of the Spiritual and Carnal Marriages, belong to *Hugh* de *Foliet*, a Monk of *Corby*: I alſo aſcribe to the ſame Monk, the Dialogue between the Fleſh and the Spirit, the Style of which is different from that of *Hugh* of *St. Victor*; nay, perhaps he is the Author of the Four Books of the Myſtical Ark, and of the Ark of *Noah*, which bear the Name of the *Benedictin* Monk of *Saxony*: Inſomuch that in the Second Tome of the Works of *Hugh* of *St. Victor*, there are but very few of his Genuine Pieces; viz. the Soliloquy of the Soul; the *Encomium* of Charity; the Diſcourſe on the manner of Praying; the Diſcourſe of the Love of the Bridegroom, and of the Spouſe; the Four Books of the Vanity of the World, and the 100 Sermons.

The laſt Tome contains Dogmatical Works; the Firſt of which is call'd *Didactical*, or *Inſtructive Inſtitutions*, being divided into Seven Books, in which are certain Rules for ſtudying, and general Notions of the Sciences. In the Fourth, he treats of the ſacred Books, of the Writings of the Fathers, and of the Councils and Canons: In the Fifth, of the Senſe of the holy Scriptures: In the Sixth, of the manner of reading it; and in laſt, which is the laſteſt, of the manner of attaining to the Knowledge of God, and of the Trinity, by the Creatures.

The Second, relates to the Will and Omnipotence of God; in which he examines this Queſtion; viz. Whether his Power be of a larger extent than his Will?

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The following Tracts are compos'd on divers Questions relating to the Mystery of the Incarnation, particularly in reference to the Will of *Jesus Christ*, his Wisdom and Knowledge, concerning the Union of the Word with the human Nature; against the Opinion of the Master of the Sentences, that *Jesus Christ* is not a Thing; and touching several other Scholastical Questions; besides Three Conferences about the Incarnation, and a Treatise of the Perpetual Virginity of the Virgin *Mary*.

To these Treatises are subjoin'd Five Books, call'd *Miscellanies of Theological Learning*, which contain many Common Places concerning Passages of the holy Scripture, and divers Points of Divinity and Morality.

The Three Books of Divine Offices, and that of the Canon of the mystical Offering, belong to *Robert Paululus*, a Priest of the Church of *Amiens*, of whom we have made mention elsewhere.

The small Tract, by way of Dialogue between Master and Scholar, concerning the Law of Nature, and the written Law, contains brief Resolutions of a great number of Theological Questions.

The Summary of the Sentences, divided into Seven Treatises, is a compendious System of Divinity.

But his chief Theological Work, is a Treatise of the Sacraments, divided into Two Books, of which the First comprehends twelve Parts, and the Second eighteen. It is one of the largest Treatises of Divinity that were compos'd in the Twelfth Century, and the Author therein explains the Questions after a very clear manner, altogether free from the Logical Method and Terms, without involving himself in the Labyrinth of obscure and intricate Speculations. He proceeds to resolve these Questions by Passages of the holy Scripture, and according to the Principles of the Fathers, more especially of *St. Augustin*, whose Doctrine he follows, affecting even to imitate his Style; which gave occasion to some Persons to call him, *The Tongue of that Father*. He was a Native of *Flanders*, born in the Territories of *Tpres*, and not in *Saxony*, as it was generally suppos'd: But he spent his Life in *France*, in the Monastery of *St. Victor*, of which he was a Regular Canon and Prior. He died *Febr. 11. A. D. 1142.* aged Forty Years. His Works were printed at *Paris* in 1526. at *Venice* in 1588. at *Metz* in 1617. and at *Rouen* in 1648.

This Author had for his Pupil *RICHARD*, a Scotch Man by Nation, and a Regular Canon of the same Monastery, who likewise attain'd to the Office of Prior in the Year 1164. and acquir'd much Reputation by the great number of his Writings. We have but now observ'd, that to him may be attributed the Collection of Questions on the Bible, part of which is printed amongst his Works, and the rest among those of *Hugh of St. Victor*. The following Works on the holy Scripture are undoubtedly his. *Viz.* Richard of
St. Victor.

Three Treatises of Critical Remarks and History; that is to say, the First to explain the Form and Parts of the Tabernacle; the Second, to give a Description of *Solomon's Temple*, and of every Thing that was contain'd therein; and the Third, to adjust the Chronology of the Books of Kings and Chronicles, concerning the Kings of *Judah* and *Israel*. To these Treatises must be added a larger Explication of the Temple in *Ezechiel*. These Four Treatises relate altogether to critical Matters, and have no regard to Allegories, nor to Mystical or Moral Significations.

His other Commentaries are not of the same Nature, as not being Literal, but Allegorical, Moral or Dogmatical: They consist in Explications of divers Psalms; a Commentary on the Book of Canticles; Questions on certain difficult Passages of *St. Paul's Epistles*; and a large Commentary on the Apocalyptic. The other Works of *Richard of St. Victor* are of Two Sorts; some of them being Pieces relating to Points of Doctrine, and others being Treatises of Piety and practical Divinity.

Among the former are to bereckon'd his Treatise of the Trinity, divided into Six Books: A Tract dedicated to *St. Bernard*, concerning the Attributes appropriated to every one of the Divine Persons: His Treatise of the Incarnation: Two Treatises of the *Emmanuel*, or on these Words of the Prophet *Isaiah*, *Behold, a Virgin shall conceive, and bear a Son, and shall call his name Emmanuel*; in which he proves against a certain Jew, that these Words can be interpreted of none but the Virgin *Mary* and *Jesus Christ*: A Treatise of the Power of Binding and Loosing, in which he follows the common Opinion of the School-Divines of his time, concerning the Effect of the Keys, and the Power of the Ministers: A Discourse of the Sin against the Holy Ghost: Certain Explications dedicated to *St. Bernard* on some difficult Places of Scripture: A Discourse to explain in what Sense the Holy Ghost is said to be the Love of the Father, and of the Son: And a Treatise of the difference between Mortal and Venial Sins.

His Works of Piety and Morality are these; viz. A Treatise of the means of rooting out Evil, and promoting Good: A Discourse on the State of the inward Man: Three Books of the Instruction of the inward Man, or of the Spiritual Exercise, upon occasion of the Dreams of *Nebuchadnezzar* and *Daniel*: A Treatise of the Preparation of the Soul for Contemplation: Five Books of the Grace of Contemplation, on the Ark which was set in the Tabernacle, with an Addition containing some Allegories on the Tabernacle: A Discourse or Meditation on the Plagues that will happen on the Day of Judgment: Another Discourse on the Day of the last Judgment: A Treatise of the Degrees of Charity: Another of the Four Degrees of fervent Charity: A Discourse of the Two Passovers, with a Sermon on the Festival of Easter: A Discourse of the Baptism of *Jesus Christ*: A Sermon on the Effusion of the Holy Ghost: A Tract concerning the Comparison that is made of our Saviour to the Flower, and of the Virgin *Mary* to the Branch: Another about the

Quality of *Standard of the People*, attributed to *Jesuf Christ*: And lastly, Two Discourses; viz. One concerning the difference between *Abraham's Sacrifice* and that of *David*; and the other relating to the difference between the same Sacrifice, and that of the *Virgin Mary*.

This Author died *March 10. A. D. 1173.* and his Works were printed at *Paris* in 1518. and in 1540. as also at *Venice* in 1592. at *Colen* in 1621. and at *Rouen* in 1650. He shews a great deal of subtilty in his Theological Treatises, and argues methodically with an Exactness befitting an able Logician. His Critical Pieces are very accurate for his time, but his Style is not very lofty, and upon that Account it is, that his Treatises of Piety, though full of excellent Matter, have not all the Grandeur, nor all the Energy that might be wished for.

CHAP. XVII.

Of Gratian's Collection of Canons.

Gratian.

ALthough many Collections of Canons, Decretals, and Passages of the Fathers, relating to the Canon-Law, were compil'd before the Twelfth Century; yet none of them was generally follow'd, or publicly taught: They were looked upon as the Work of private Persons, and the Decisions contain'd in them had no greater Authority than the Monuments out of which they were taken; whilst every one apply'd them to his particular Benefit, but none made them the subject of publick Lectures. The Collection which GRATIAN a Monk of *St. Felix* at *Benonia*, and a Native of *Chiusti* in *Toscany*, completed in the Year 1151. met with much better Success; for as soon as it appear'd, it was so favourably receiv'd, that the Canonists taught it publicly, and in a little time, a great number of Commentaries were written on that Work.

In the Ancient Manuscripts, and in the First Editions, it bears this Title, viz. *The Concord of disagreeing Canons*, and afterwards was call'd, *The Book of Decrees*, or simply, *The Decrees*. It is divided into Three Parts, the First of which contains Matters relating to the Law in general, and the Ministers of the Church, under the Name of Distinctions; the Second, divers particular Cases, upon occasion of which are debated many Questions that are call'd, *The Causes*; and the Third, entituled, *Of the Consecration*, such Matters as relate to the Divine Offices, and the Sacraments.

In the First twenty Distinctions of the First Part, he treats of the Division of the Law; of the different sorts of Laws, as well Civil as Ecclesiastical; of the Authority of the Canons, of the Councils, and of the Decretals of the Popes; of the sacred Orders; of the Qualities of Persons who ought to be ordain'd; of the Form and Ceremonies of Ordination; of the Functions and Conduct of Clergy-men; of the Power of the Pope, and of the Bishops; of the use of the *Pall*, and of every Thing that relates to the Ministers of the Church. This Part is divided into 101 Distinctions.

*Furieux.

In the Second, containing Thirty six Causes, every one of which comprehends divers Questions, every Question being likewise divided into several Chapters; the Author treats of Simony; of Appeals; of Incumbents depriv'd of their Benefices; of the Quality of Witnesses and Accusers; of Elections; of the Government of Churches; of Ecclesiastical Censures; of last Wills and Testaments; of Burials; of Usury; of what ought to be observ'd with respect to *outrages or distracted Persons; of Sentences pass'd contrary to the due Forms of Law; of Monks and Abbots, and their Rights; of those who assault Clergy-men; of *Commendams*; of Oaths; of War; of Heresies; of Infractions of the Canons; of Sorcerers; of Marriage, and its Impediments; of the Degrees of Consanguinity; and of Rapes. In the Thirty second Cause, he has inserted a Dissertation concerning Repentance, in Seven Sections; in which he follows the Error of some Writers of Penitentials, who do not believe Confession to be of Divine Right, or absolutely necessary for the remission of Sins.

The Third Part contains Five Distinctions, or Sections; viz. the First, concerning the Consecration of Churches, the Celebration of Mass, and the Divine Service: the Second, concerning the Eucharist; the Third, about the solemn Festivals of the Year, and the use of Images; the Fourth, about the Sacrament of Baptism, and its Ceremonies; and the Fifth, concerning Confirmation, Fasts, manual Labour, and some other Points of Discipline. Some Articles have been since added from time to time, under the Title of *Palea*, which is suppos'd to be the Name of the Author of these Additions, which were call'd *Protopalea*, or *Palea*.

The First Edition of this Work was printed at *Mentz*, *A. D. 1472.* and the Second at *Venice*, Four Years after: The Third is that of *Paris* in 1508. which is the First that bears the Name of *Gratian*; whose Text is to be found in these Editions after the same manner that it was written by him; that is to say, full of false or erroneous Quotations: For *Gratian* has not only cited in his Collection, the false Decretals of the Popes, and other supposititious Works, but is also often mistaken in quoting one Author, or one Council for another, or in relating Passages otherwise than they

they are in the Original ; upon which account it was judged Expedient to correct the Faults of this Author. *Antony de Mouchy*, and *Antony Contius*, were the first that undertook to do it in France, in the preceding Age, and the whole Work was printed with their Notes at *Antwerp* in 1570. and 1573. At the same time the Pope's having consider'd the Importance of this Undertaking caus'd several Persons to be employ'd in it, in order to publish a new Edition of *Gratian's* Decretal, corrected, and at least clear'd of the principal Errors : They began to set about the Work under the Popedom of *Pius IV.* and carry'd it on under his Successor *Pius V.* but did not compleat it till the time of *Gregory XIII.* They apply'd themselves more especially, 1. To correct the Errors that had crept into the Text of *Gratian*, through the Negligence of the Transcribers or Printers, by reviving it exactly according to the Ancient Manuscripts. 2. By substituting the Name of the true Author of the Passages cited by *Gratian*, in the room of that which he had set down, when it was evident that he was mistaken. 3. By observing the differences between the genuine Text and that which is quoted by *Gratian*, and even correcting it in the Text of *Gratian* in those Places, where he only Copies out their Words.

When this Work was compleated, it appear'd at *Rome* in 1580, with the Approbation of Pope *Gregory XIII.* who prohibited it to be published after another manner. Whereupon it was soon printed according to the Copy of the *Roman* Edition in many Places ; viz. at *Venice* in 1584. at *Paris* in 1585. at *Frankfurt* in 1586 and 1590. and at *Lyon* in 1591. and a great number of Editions of it have been since set forth. Whilst the *Roman* Edition was preparing for the Press, the famous *Antonius Augustinus*, Archbishop of *Taragona*, compos'd certain Dialogues concerning the Correction of *Gratian*, and afterwards made Additions to the same Edition, when he had procur'd a Copy of it. This Piece was printed at *Taragona* A. D. 1587. the next Year after his Death, and some time after at *Paris*, but it was published with much more accuracy by *M. Baluzius* in 1682. *Antonius Augustinus* discovers a vast number of Faults, Over-sights, and Errors in *Gratian's* Decretal, and makes many curious and very useful Remarks ; to which may be added those of *M. Baluzius*, which are no less judicious. But whatsoever Correction of this Work has been already, or can be made for the future, it is difficult, or rather impossible, to bring it to that perfection which is requisite for a general Collection of the Canons and Ecclesiastical Constitutions, that is to serve as it were a perpetual Standard.

However *Gratian's* Collection was generally receiv'd and taught in the Schools as soon as it appear'd, but within a little while after, were added to it certain new Decretals of the Popes, particularly of *Alexander III.* of which were made Collections like those that are found in the end of the Third General Council of *Lateran*, and these were likewise explain'd publicly. It is against this new Body of Law, which began to be in vogue, that *Stephen de Tournay* declaims, in his 251 Letter, of which we have already related the Passage, to which we desire the Reader to have recourse upon this Occasion, because it may serve as a Conclusion to what we have said in this, and in the preceding Chapters.

CHAP. XVIII.

Of the General Councils held in the Twelfth Century.

ALthough the Name of Oecumenical, or General Council, denotes an Assembly compos'd of Bishops of all the Churches of the World ; nevertheless the Eight first General Councils held in the *Levant*, chiefly consist'd in Bishops of the Eastern Churches, those of the Western being represented by the Legates of the See of *Rome*, who often were accompany'd with few or none of the Prelates of the Western Churches : But after the Separation of the *Latin* Church from the *Greek*, it was scarce possible any longer to hold Councils, in which the *Latins* and *Greeks* were willing to assemble together, in order to pass their Judgments in Ecclesiastical Affairs, or unanimously to make common Constitutions. Therefore the succeeding General Councils were compos'd only of a great number of Prelates of the Western Churches conven'd by the Popes, who were wont to publish Decisions conformably to the Doctrine and Discipline which the Bishops of these Councils had approv'd and confirm'd. There were Three of this Nature held at *Rome* in the Twelfth Century ; viz. the First under Pope *Calixtus II.* the Second under *Innocent II.* and the Third under *Alexander III.* We have already produc'd a Relation of the First, with the Extract of its Canons, in treating of the Investitures ; so that it remains only to give the like Account of the Second and the Third.

The

The Second General Council of Lateran.

The Second
General
Council of
Lateran.

POPE Innocent II. having obtain'd the quiet Possession of the See of Rome, by the Death of Peter of Leon, conven'd in the Month of April A. D. 1139. a Council in the Palace of Lateran, call'd, the Second General; which (as they say) was compos'd of near a Thousand Prelates, and of which Thirty Canons were published.

The First imports, That all Clergy-men, who were ordain'd by Simony, shall be depos'd from the Dignity which they have unjustly usurp'd.

The Second, That all those, who have bought or sold any Benefice, shall be depriv'd of it, and branded with Infamy; and that nothing shall be exacted for the conferring of Ecclesiastical Dignities and Livings.

The Third, That none shall entertain those who are Excommunicated by their Bishop.

The Fourth, That the Bishops, and the rest of the Clergy, shall endeavour to please God and Men, by their inward Disposition, as well as by their outward Behaviour: That they shall give occasion of Scandal to none, neither by the Colour nor Fashion of their Habits: That they shall be cloath'd after a regular and modest Manner: And that they, who neglect to observe this Rule, shall be depriv'd of their Benefices, unless they be reform'd, after having been admonish'd by their Bishops.

The Fifth, forbids the Pillaging of the Goods, or Revenues, of the Bishops after their Death.

The Sixth, ordains, That those who officiate as Sub-deacons, or have enter'd into Orders of a higher Station, if they marry, or keep Concubines, shall lose their Offices or Benefices.

The Seventh, prohibits the hearing of Mass of Priests who are marry'd, or keep Concubines; declares the Marriages of Priests to be null; and ordains, that those who have contracted it shall be divorc'd, and put to Penance.

The Eighth, regulates the same Thing, with respect to Virgins consecrated to God, if they marry.

The Ninth, forbids Regular Canons, or Monks, to study the Civil Law, or the Art of Physick, in order to make profit by the Practice of those Sciences.

The Tenth, enjoins Laicks, who have Churches or Tithes in their Possession to restore them to the Bishops under pain of Excommunication; prohibits the conferring of Arch-deaconries or Deaneries on any Persons but Priests and Deacons; declares that those who have procur'd them without entering into Orders, shall be depriv'd of them, if they refuse to be ordain'd: And in like manner forbids the granting of them to young Men, who are not admitted into Orders, or the demising of Churches to Priests for Rent.

The Eleventh, ordains, That Priests, Clerks, Monks, Travellers, Merchants, and Country People, shall have free Liberty to come and go with Safety at all times.

The Twelfth, specifies the Days and Times when it is forbidden to make War, and exhorts the Christians to Peace.

The Thirteenth, condemns Usury and Usurers.

The Fourteenth, prohibits military Combats that were practis'd at Fairs, and ordains, that those who are mortally wounded in such Rencontres shall be depriv'd of Christian Burial; although Penance, and the *Vaticum*, ought not to be deny'd them.

The Fifteenth, denounces an Anathema against those who abuse a Clergy-man, or a Monk, and prohibits the Bishops to give them Absolution, except in case of necessity, till they have made an Appearance before the holy See. The same Canon re-establishes the right of Sanctuary for Churches and Church-yards.

The Sixteenth, is a Prohibition to lay claim to Prebends, or other Benefices, by right of Succession.

The Seventeenth, re-enforces the Laws against Marriages amongst Relations.

The Eighteenth, denounces an Anathema against Incendiaries, and declares them to be unworthy of Christian Burial; forbids to give them Absolution, till they have made Restitution for the Damage done by them; and enjoins them for Penance to take a Journey to the holy Land, or to Spain, for the Service of the Church.

The Nineteenth, suspends for a Year, and condemns to restitution, the Archbishops or Bishops, who shall take upon them to remit the Rigour of the Punishment ordain'd in the preceding Canon.

The Twentieth, imports, That Kings and Princes have a Power to execute Justice, in consultation with the Bishops and Archbishops: A Canon which cannot be understood but in reference to Ecclesiastical Persons.

The Twenty first, forbids to admit into Orders the Sons of Priests; unless they have led a Religious course of Life in Monasteries, or in Canonical Houses.

In the Twenty second, Priests are admonish'd not to suffer Laicks to be deceiv'd by false shews of Penance; and it is observ'd therein, that that Penitence is of none Effect, when only one Crime is repented of, without reforming the others; or when one continues to dwell in the confines of Sin, by retaining an Office or Employment that cannot be exercis'd without Sin; or when one bears

bears Malice in the Heart ; or when one refuses to give Satisfaction to an injur'd Person ; or when we do not freely forgive those who have done us an Injury ; or lastly, when an unjust War is maintain'd.

The Twenty third, is against Hereticks who condemn the Sacraments.

The Twenty fourth, forbids to exact any Thing for the holy Chrism, for the consecrated Oils, and for officiating at Burials.

The Twenty fifth, deprives those Persons of their Benefices, who receive them from the Hands of Lay-men.

The Twenty sixth, prohibits Nuns to reside in private Houses.

In the Twenty seventh, they are likewise forbidden to appear in the same Choir with Monks or Canons, in order to sing the Divine Offices.

The Twenty eighth, prohibits the Canons of Cathedral Churches, under pain of Anathema, to exclude Persons of known Piety from the Election of Bishops, and declares those Elections to be null, that they make without sending for, and advising with them.

The Twenty ninth, denounces an Anathema against Slingers and Archers.

The Thirtieth, declares to be null the Ordinations made by *Peter of Leon*, and other Hereticks or Schismatics.

The Third General Council of Lateran.

POPE *Alexander III.* conven'd in the Year 1179. a great Council at *Rome*, which is call'd, *The Third General Council of Lateran*, to reform a great number of Abuses that had crept into the Church ; to make Constitutions about Matters of Discipline ; to condemn the *Albigensis*, and other reputed Hereticks ; to maintain the Immunities of the Church ; and to redress many Grievances that were become very common. This Council which began to sit on the Second Day of *March*, was compos'd of about Three hundred Bishops, and published Twenty seven Capitularies, or Articles of Canons.

The First, is a Decree for preventing the Schisms of the Church of *Rome* in the Election of the Popes, ordaining, That if all the Cardinals cannot agree to chuse the same Person, he shall be esteem'd as Lawful Pope, who shall obtain Two thirds of their Suffrages in his Favour ; but that he cannot be ordain'd, or acknowledg'd as such, who has less than Two thirds of the Votes : Provided nevertheless that this Constitution shall not be prejudicial to the Custom of other Chapters, in which the Consent of the greater and sounder Part usually prevails ; by reason that the Contentions which arise in those Bodies, may be determin'd by the Judgment of the Higher Powers, whereas the Church of *Rome* cannot have recourse to any Tribunal that is Superior to it.

The Second, declares to be null the Ordinations made by the Three Anti-popes, *Obavian*, *Guy*, and *John de Struma* ; deprives those of Benefices who receiv'd them from their Hands ; abrogates the Alienations of Church-Revenues made by the said Anti-popes ; and suspends from Orders those Clergy-men, who took an Oath to maintain the Schism.

The Third ordains, That a Person nominated to be chosen Bishop shall be Thirty Years old ; that he shall be born in Lawful Wedlock, and noted for his Learning, and the probity of his Manners : That when his Election is confirm'd ; when he has taken Possession of the Revenues of his Church ; and when the time prescrib'd by the Canons for his Ordination is expir'd ; he who had a right to dispose of the Benefices, which he enjoy'd before he was made Bishop, shall have free Liberty to confer them : That the Deaneries, Arch-deaconries, Curacies, and other Church-Livings, with the Cure of Souls, shall be granted only to those who have attain'd to the Age of Twenty five Years : That they who are advanced to a higher Dignity, if they do not cause themselves to be ordain'd in due time, shall be depriv'd of their Benefices, without a possibility of re-instating themselves by virtue of an Appeal. It is also declar'd, that this Constitution shall be observ'd not only with respect to those who shall receive induction to Benefices for the future, but also in reference to Incumbents, if the Canons require it : That those who neglect to observe it in carrying on their Elections, shall be depriv'd of their Right of Electing, and even of their Benefices for Three Years : And lastly, if the Bishop infringe it, or consent to the Infringement of it, he shall lose the Right of conferring Spiritual Livings ; which shall be granted by the Chapter, or by the Metropolitan.

The Fourth Constitution, regulates the Number of Horses which the Prelates may keep for their Equipage, during the Visitation of their Diocesses ; that is to say, Forty or Fifty are allow'd to Archbishops ; Twenty five to Cardinals ; Twenty or Thirty to Bishops ; Five or Seven to Arch-deacons, and Two to Deans : Now in regard that this Number is very considerable, it is declar'd in the end of the Canon, that what is granted by way of toleration, ought only to be put in execution in Churches which have large Revenues, and that in those Places where the Ecclesiastical Revenues are very mean, the Superiors shall take care not to over-burden their Inferiors in visiting them ; and that it is not the meaning of the Decree, to enlarge the Privilege of those, who were not accusom'd to have so great a Retinue. The Bishops are likewise forbidden to oppress the inferior Clergy with Taxes and Impositions, although they are permitted upon urgent Occasions to demand of them necessary Supplies : But the Arch-deacons and

Deans

Deans are absolutely prohibited to lay any Taxes upon the Priests or Clerks of their Jurisdiction.

The Sixth, regulates the Formalities of Ecclesiastical Judicature, in which are observ'd Two common Abuses, *viz.* One, that the Superior Clergy, fearing lest the Inferior should withdraw themselves from their Jurisdiction by an Appeal, frequently begin with Suspending or Excommunicating them, without having sent them any Monitory before; and the other, that the Inferior, on the contrary, who fear the Censure of their Superiors, appeal without having receiv'd any Wrong, and to maintain their unjust Practice, make use of the Remedy appointed for the Relief of the Innocent. Therefore to prevent these Abuses, it is ordain'd, That the Superiors shall pronounce no Sentence of Suspension or of Excommunication against the Inferior Clergy, unless it were preceded by a Canonical Monition; if the Crime of which they are guilty be not of the Number of those, that render the Persons *ipso facto* excommunicated or suspended; and the Inferior are forbidden to enter an Appeal, before Issue be joyn'd: As for those, who make a Lawful Appeal, it is decreed, that a competent Time shall be allow'd them to prosecute it, and that in case they neglect to do it, within the limited Time, the Bishop, after the expiration of that Term, may make use of his Authority: Lastly, that if the Party summoned present himself in Court, and the Appellant does not appear, the latter shall be oblig'd to re-emburse the former all his Charges. It is also requir'd, that this Ordinance be regularly observ'd, more especially in Monasteries, and with respect to Religious Persons.

The Seventh, condemns the Abuses which passed into a Custom, of exacting Money for Introduction to Benefices; for the Burial of the Dead; for the Benediction of Marriages, and for the Administration of the Sacraments. The Bishops are likewise forbidden to impose new Duties on the Churches, to augment the old Ones, and to appropriate any part of their Revenues to their own private use, and they are enjoy'd to maintain the Liberty of their Churches.

The Eighth, prohibits to bestow, or even to promise, Spiritual Livings, before they become vacant; ordains Patrons to make their Presentations within Six Months after the Vacancy; and grants to the Chapter the Right of nominating to such Benefices, as are too long left Vacant by the Bishop, when they are in his Gift; also to the Bishop, the like Right of nominating to those that ought to be conferr'd by the Chapter, upon the same Default: But if both Parties neglect to do it, the Right is declar'd to devolve on the Metropolitan.

The Ninth, reforms the Abuses that prevail'd under colour of Privileges granted to the Knights Templars, and other Religious Societies, who by virtue of these Privileges attempted many Things against the Authority of the Bishops: For they receiv'd Churches from the Hands of Laicks; admitted excommunicated Persons to the Participation of the holy Sacraments; allow'd them Christian Burial; placed and displaced Priests in several Churches by their own Arbitrary Power, and without acquainting the Bishops; frequently celebrated Divine Service in Churches that lay under a Suspension; and weaken'd the Episcopal Authority by Combinations and Fraternities. To put a stop to the career of these Abuses, the Council prohibits all Privileged People to entertain excommunicated Persons; enjoins them to present to the Bishops those Priests whom they would have put in the Churches, which do not by undoubted Right belong to their Jurisdiction; and that these Priests shall give an Account of their Spiritualities to the Bishops, and of their Temporalities to the Religious Society on whom they depend; so that these Benefices cannot be taken from them without the consent of the Bishops. It is also farther declared, that if the Knights Templars come into Places lying under a Suspension, they shall only have Liberty to perform Divine Service once in them; and that the Members of their Society shall not be exempted from the Jurisdiction of the Bishops. This Regulation is extended to all the other Societies, that enjoy any Privileges, and make an ill Use of them.

The Tenth imports, That Money shall not be exacted for the admitting of Monks into Monasteries; that they shall not be suffer'd to have any Personal Estate; that they shall not live privately in Towns, Villages, or Parishes, but in large Convents; that they shall not go out of them alone; that the Monks, who give any Thing for their Entrance into a Monastery, shall not be advanced to Sacred Orders; and that they who exact any thing upon that account, shall be depos'd from their Office; that he who enjoys private Possessions, unless they were given him by the Abbot for his Office, shall be excommunicated; that an Abbot, who neglects to put this Order in execution, shall be degraded from his Dignity; that Priories, or Commissions, shall not be given for Money; that Conventual Priors shall not be chang'd, unless for a just Cause, as in the Case of Dilapidation, or Irregularity, or if it be judg'd expedient to remove them to higher Station.

The Eleventh, renews the Prohibitions so often reiterated with respect to Clergy-men who are in Orders, to keep Company with Women; condemns Sodomites to very severe Punishments; and forbids Ecclesiastical Persons to frequent the Monasteries of Nuns, unless upon some emergent Occasion.

The Twelfth, forbids all Clerks, who are maintain'd by Church-Revenues, to exercise the Functions of Attorneys or Solicitors in Law-suits, unless it be to manage their own Affairs; or those of the Churches, or those of the Poor, who are not able to defend themselves. They are also prohibited in this Canon, to serve as Receivers or Judges to Lay-Lords, under the Penalty of being suspended from the Exercise of their Ministerial Functions. The same Thing is likewise more rigorously forbidden to Monks.

The Thirteenth, enforces a Prohibition to the same Person to possess several Benefices, with the Cure of Souls, and ordains residence therein.

The Fourteenth, in like manner, prohibits the Plurality of Prebends, and condemns the Proceedings of Laicks, who put Clergy-men in the Churches, and turn them out whenever they think fit; who take upon them to distribute the Goods and Revenues of the Church at their Pleasure; and who exact Duties, and lay Taxes on the Churches, and on Ecclesiastical Persons. Therefore they who persist in such Practices for the future, are threaten'd to be anathematiz'd; and the Priests and Clerks, who receive Benefices from the Hands of Lay-men, to be depos'd: The latter are also forbidden, under pain of Excommunication, to summon Clergy-men before their Judges; and it is decreed, that they who retain the Tithes, and other Church-Revenues, shall be depos'd of Christian Burial.

The Fifteenth ordains, That the Estate or Goods which Clergy-men have got out of the Revenue of their Benefices, shall be left to the Churches to which they belong, whether they have so dispos'd of them by their last Will and Testament or not. By this Canon is also abolished the Custom of Deans commissioned by the Bishops to exercise Episcopal Jurisdiction, who upon that account exact a certain Sum of Money.

The Sixteenth determines, That in Chapters, affairs shall be transacted according to the Advice of the greater, and more sound part of the Canons.

The Seventeenth, provides a Remedy for the Inconvenience that happens, when the Lay Patrons are divided, and present several Clerks for the same Church. It is ordain'd, That he shall be prefer'd who is the most worthy, and has the greatest Number of Suffrages.

The Eighteenth, orders the Settlement of a School-master in all the Cathedral Churches, for the Instruction of Youth, to whom is to be allotted a Benefice of a sufficient Revenue for his Maintenance; in consideration of which, he is forbidden to exact any Thing for granting a License to teach, and oblig'd to deny it to those who are not capable of performing that Employment.

The Nineteenth prohibits, under the Penalty of an *Anathema*, the Taxes and Impositions laid by Magistrates on the Churches, and Ecclesiastical Persons; at least unless the Bishops and the rest of the Clergy, having regard to the Exigencies of the State, especially when the Revenues of the Laity are not sufficient for the discharging of them, shall judge it expedient that the Churches should contribute somewhat to that purpose.

The Twentieth, condemns the Tournaments, in which Soldiers fight, and often kill one another, to shew their Courage and Dexterity.

The Twenty first prescribes, under pain of Excommunication, the observing of a Truce, that is to say, of a Cessation of all manner of Acts of Hostility, from Wednesday-Evening at Sun-set to Monday-Morning, from Advent to the Octave after the Epiphany, and from *Septuagesima* till the Octave after Easter.

The Twenty second ordains, That Monks, Clerks, Pilgrims, Merchants and Peasants, who come and go to manage the Affairs of Husbandry, shall pass on the Roads with Safety, and that no new Tolls shall be exacted of them.

The Twenty third, grants to Lepers, who are sufficiently numerous for the keeping of a Church, a Church-yard, and a Priest, a License to that purpose, upon Condition that they do no Injury to the Ancient Churches, as to their Parochial Rights.

The Twenty fourth, forbids Christians to furnish the *Saracens* with Iron, Arms, Ship-tackle, or other Instruments of War, and excommunicates those who list themselves in their Service at Sea, as also such Persons as seize on the Goods of those that have suffer'd Shipwreck.

The Twenty fifth ordains, That Publick Usurers shall be depos'd of the Communion during their Life-time, and of Christian Burial after their Death.

The Twenty sixth declares, That it ought not to be endur'd that the *Saracens* should have Christian Slaves, nor that the Christians should reside among them. It gives permission to receive the Testimony of Christians against the *Saracens*, and ordains that those who are converted to the Christian Religion, shall remain in the quiet Possession of the Estates which they enjoy'd before.

The Twenty seventh Canon is that which relates to the *Albigensis*, and others, who were reputed Hereticks in those Times, of which we have already given some Account elsewhere.

These are all the Regulations that were made in the Third General Council of *Lateran*. *Bartholomew Laurent*, fir-nam'd *Poin*, who published the Acts of this same Council, has annexed to it a large Collection of divers Constitutions of *Alexander III.* and of the Popes who preceded or succeeded him, which he looked upon at least in part, as a Sequel of this Council, because he found it in the same Manuscript: But this Work does not in any manner belong to the Council, and ought not to be esteem'd as a part of it; so that we shall take no farther Notice of it in this Place.

C H A P. XIX.

Of the Provincial Councils held in the Twelfth Century.

WE shall only treat in this Chapter of those Councils which made Regulations of the Church-Discipline, or that determin'd any important Ecclesiastical Affairs, and we shall pass by in silence a very great Number of lesser Councils, which were held only to re-establish or confirm the Privileges of particular Churches and Monasteries; or to consecrate certain Churches; or to translate the Relicks of Saints; or to pass Judgment concerning the Differences between Churches and private Persons about Temporalities; or lastly, to condemn or to acquit some Persons accused of Crimes.

The Council of Valence held in the Year 1100.

IN the Year 1100. John and Benedict the Pope's Legates, arriv'd in France, and call'd a Council at *Autun*, which was held in the Month of September at *Valence*. It was compos'd of Twenty four Prelates, as well Archbishops as Bishops and Abbots, and the Deputies of the Archbishop of *Lyon* assist'd therein. The Canons of *Autun* accus'd their Bishop of *Simony*, and the Matter was warmly debated on all sides, but the Determination of it was refer'd to the Council of *Poitiers*. *Hugh* Abbot of *Flavigny*, who was turn'd out by the Monks, obtain'd Letters of Restauration in this Council of *Valence*.

The Council of Poitiers held in the Year 1100.

THIS Council was assembled on the Octave of *St. Martin* in the same Year. The Bishop of *Autun*, not having sufficiently clear'd himself of the Accusation brought against him, was depos'd and excommunicated, notwithstanding his Appeal to the Pope in this Council, and in the preceding: For the Legates had declar'd, that no regard ought to be had to that Appeal, since they were invest'd with the whole plenitude of the Pontifical Power. This Council was compos'd of Eighty Dignitaries, as well Bishops as Abbots, and in it was pronounced a solemn Excommunication against King *Philip* for retaking *Bertrade*. The Abbot of *St. Remi* at *Reims* was confirm'd in his Abbey; the Case of *Drogo*, Treasurer of the Church of *Châlons*, was argu'd, and it was made to appear, that he could not possess that Benefice, having another in another Diocese: Lastly, a certain Church was adjudg'd to *Jos* Bishop of *Charres*, which had been usurp'd from him, and sixteen Canons were made in this Council.

The first imports, That only the Bishops or Abbots shall be empower'd to administer Clerical Tonfure to the Monks, that is to say, to engage them in the Monastick Life by virtue of that Ceremony, and that they ought only to confer it on those Persons who actually turn Monks.

The Second, That nothing shall be exacted upon account of such Tonfure, nay not so much as for the Sizzers and Napkins that are us'd in performing the Ceremony.

The Third ordains, That Clerks shall not do Homage to Lay-men, and shall not receive Church-Livings from their Hands.

The Fourth, That the Benediction of the Sacerdotal Habits, and of the Utensils belonging to the Altar, shall be reserv'd to the Bishop.

The Fifth, That the Monks shall not be allow'd to wear the Maniple, unless they exercise the Office of Sub-deacons.

The Sixth, That the Abbots shall not make use of Gantlets and Sandals; nor of the Ring, in officiating, unless they have obtain'd a Privilege from the See of *Rome*.

The Seventh, That Prebends shall neither be bought nor sold, and that no Household-Provisions shall be exacted for the conferring of them.

The Eighth, That no Prebends, nor any other Benefices, shall be dispos'd of during the Lifetime of the Incumbents.

The Ninth, That the Clerks and Monks shall not buy any Altars or Tithes of the Laicks.

The Tenth declares, That the Regular Canons may Baptize, Preach, enjoyn Penance, and Bury the Dead, with a Licence from the Bishop.

The Eleventh, That the Exercise of these Functions is forbidden to Monks.

The Twelfth ordains, That those Clerks, who carry about Relicks to get Money by them, shall not be suffer'd to preach.

The

The Thirteenth, That the Archbishops shall not exact of the Bishops, nor the Bishops of the Abbots, any Copes, Carpets, Basons, or Napkins, for their Consecration.

The Fourteenth, That Laicks shall have no share in the Offerings made at the Altar, nor in the Gratuities allow'd to the Priests, especially upon the account of Burials.

The Fifteenth, That no authorized Judges shall seize on the Revenues of the Bishops, either in their Life-time, or after their Death.

The Sixteenth, and last Canon, confirms every Thing that Pope *Urban* had ordain'd in the Council of *Clermont*; particularly concerning Tithes and Altars unjustly retain'd by Laicks, as also concerning the Celebacy of Priests, Deacons, Sub-deacons, and Canons, and the Prohibition to hold Two Prebends, or Two Dignities in Two several Churches. Moreover it is related in a certain Ancient Chronicle, that this Council ordain'd, that the Bishops should have a Right to recover their Possessions.

King *Philip*, to cause the Excommunication which was denounced against him in the Council of *Poitiers* to be taken off, wrote to the Pope, that he was ready for the future, not to have to do carnally with *Bertrade*. Whereupon the Pope referr'd the Management of that Affair to *Richard* Bishop of *Albano* his Legate, who held at *Beaugency* a Council of the Bishops of the Provinces of *Rheims* and *Sens*, in which the King and *Bertrade* took an Oath upon the Holy Gospels, that they would no longer have carnal-Copulation together, and that they would not see one another, but in the presence of such Persons as could not be suspected, till they had obtain'd a Dispensation from the Pope. However the Bishops and the Legate durst not give them Absolution, but reserv'd the Determination of the Matter to the Pope: Afterwards *Richard* being departed from *France*, the Pope granted a Commission for that purpose to *Lambert* Bishop of *Arras*, with the Archbishops and Bishops of the Provinces of *Rheims*, *Sens* and *Tours*, whom he empower'd to absolve the King, in case he renounced his unchast Correspondence with *Bertrade*, and engag'd no longer to see her, unless it were in the presence of unsuspected Persons. At last, *Lambert* Bishop of *Arras*, *Dianbert* Archbishop of *Sens*, *Radulphus* Archbishop of *Tours*, and many of their Suffragans, being conven'd at *Paris* A.D. 1105. receiv'd the Oaths of the King, and of *Bertrade*, conformably to the Tenor of the Pope's Letter, and gave them Absolution upon those Conditions.

The Council of Anse.

IN the Year 1100. the Archbishops of *Canterbury*, *Lyons*, *Tours*, and *Bourges*, and Eight Bishops, assembled at *Anse* near *Lyons*, held a Council, in which they debated Matters relating to the Voyage to the Holy Land, and excommunicated all those Persons, who had taken upon them the Cross, but had not made the Journey, till they should perform their Vow.

The Council of Anse in 1100.

The Council of Troyes.

RICHARD Bishop of *Albano*, Legate of the See of *Rome*, held a numerous Council at *Troyes* in *Champagne* A.D. 1104. in which *Godfrey* was chosen Bishop of *Amiens*, and *Hubert* Bishop of *Senlis* accused of Simony clear'd himself by Oath: This Council approv'd of, and confirm'd the Privileges of the Monasteries of the Church of *St. Peter* at *Troyes*, and of the Abbey of *Moleme*.

The Council of Troyes in 1104.

The Council of Beauvais held in the Year 1114.

GODFREY, who was ordain'd Bishop of *Amiens* in the preceding Council, being ill us'd in that Country, took a Resolution to quit his Bishoprick; insomuch that in the Year 1114. *Conon*, the Pope's Legate, having call'd a Council at *Beauvais*, the People of *Amiens* demanded another Bishop, and *Godfrey's* Letter was read, in which he declar'd, that he had renounced his Bishoprick. The Council, that nothing might be done with precipitation, reserv'd that Affair to be determined in the Council of *Soissons*. However they made a Constitution, in which it was declar'd, That the Revenues, of which the Churches had a quiet Possession during a Year and a Day, should belong to them for ever; provided that this Possession should take Place only against Lay-men, and that a Possession of Thirty Years shall be requisite to transfer a Right from one Church to another.

The Council of Beauvais in 1114.

The Council of Rheims held in the Year 1115.

CONON, held a Council the next Year at *Rheims*, in which he excommunicated the Emperor *Henry*, and oblig'd *Godfrey* to return to *Amiens*.

The Council of Rheims in 1115.

The Council of Toulouse held in the Year 1119.

The Council of Toulouse in 1119.

POPE Calixtus II. being arriv'd in France, held June 6. A. D. 1119. a Council at Toulouse, compos'd of certain Cardinals, and of the Archbishops and Bishops of *Aquitaine*, in which he published Ten Canons.

The First, is against those who buy or sell Spiritual Livings.

The Second imports, That no Man shall be made a Provost, Arch-Priest, or Dean, who is not a Priest; nor an Arch-deacon, who is not a Deacon.

The Third ordains, That Hereticks, who contemn the Communion of the Body and Blood of Jesus Christ, the Baptism of Infants, Holy Orders, and Lawful Wedlock, shall be excommunicated, and that the same Punishment shall be inflicted on their Adherents.

The Fourth, forbids Princes and Lay-men to possess Tithes, Oblations, Monasteries, or other Revenues belonging to the Churches.

The Fifth, prohibits to make Slaves of Free-men.

The Sixth ordains, That Clergy-men shall not be oblig'd to perform any manner of Service to Laicks for Church-Revenues.

The Seventh, That none shall seize on the Fourth Part of the Offerings which belong to the Bishop.

The Eighth, That neither Bishops, nor Priests, nor any other Ecclesiastical Persons, shall be permitted to leave their Benefices to their Heirs, as an Inheritance by Right of Succession.

The Ninth, That nothing shall be exacted for the consecrated Oyls, Holy Chrism, or the Burial of the Dead.

The Tenth, That the Monks, Canons, or Clerks, who quit their Profession, shall be Excommunicated.

The Council of London held in the Year 1125.

The Council of London in 1125.

IN the Year of our Lord 1125. *John de Crema*, Legate of the See of *Rome*, *William* Archbishop of *Canterbury*, *Turstin* Archbishop of *York*, Twenty Bishops, and about Forty Abbots, assembled at *London*, made Seventeen Decrees, in which they prohibit Simony; to give or to receive any Thing for Ordinations; to receive a Spiritual Living from the Hands of Laicks; to chuse a Successor to such Livings; to confer them on Persons who are not in Orders; to deprive a Clergy-man of a Benefice without a Legal Sentence passed against him by his Bishop; to ordain One who belongs to another's Diocese; to entertain One who has been excommunicated by his Bishop. Clerks are likewise forbidden to cohabit with strange Women, and to follow Ullury; Witchcraft is condemn'd; and Marriages are prohibited between Relations to the seventh Degree; but it is declar'd, that Husbands, who endeavour to get their Wives divorced, under pretence of Consanguinity, are not allow'd to make proof of it by Witnesses.

The Council of London held in the Year 1127.

The Council of London in 1127.

WILLIAM Archbishop of *Canterbury* held another Council at *London* Two Years after the former, in which he renew'd the most part of those Constitutions, adding some others against the Plurality of Benefices, also concerning the Restitution of Tithes, and the Plaintiffs that ought to be observ'd by the Abbesses in their Habits and Attire.

The Council of London held in the Year 1138.

The Council of London in 1138.

PART of the same Constitutions were reviv'd in the Council held at *London*, A. D. 1138. during the Vacancy of the See of *Canterbury*, by *Alberic* Cardinal Bishop of *Offia*, the Pope's Legate in *England*. This Council was compos'd of Eighteen Bishops, and about Thirty Abbots, and in it were published Seventeen Canons; of which the following are not comprehended in the preceding Councils: *viz.* The Second, which forbids the keeping of the consecrated Elements in the Eucharist above Eight Days, and ordains, that they shall be reverently carry'd to the Sick by the Priests or Deacons, and even by Lay-men, in Case of Necessity: The Fourth, which prohibits a Bishop, who is sent for by another Bishop to consecrate a Church, to exact any Thing besides his Right of Procuration: The Tenth, in which is referr'd to the Pope the giving of Absolution to those who have misus'd Priests, or Persons consecrated to God: The Twelfth, being a Prohibition to build a Chappel without a Licence from the Bishop: The Thirteenth, in which Church-men are forbidden to engage in Warlike Affairs, and to bear Arms: The Fourteenth, prohibiting

hibiting Monks to quit their Profession: The Fifteenth, which forbids Abbesses to be attir'd, and to have their Heads dress'd after the manner of Secular Women: And the Seventeenth, which imports, That School-masters shall not be permitted to let out their Schools to others for Money. Lastly, *Theobald* Abbot of *Bec*, was chosen Archbishop of *Canterbury* in this Council, and divers means were treat'd of for the making Peace between the Kings of *England* and *France*.

The Council of Rheims held in the Year 1131.

Pope *Innocent* II. as it has already been declar'd, held a Council at *Rheims*, *A. D.* 1131. in which he Crown'd *Lewes* Sirnam'd the Young, King of *France*, and published Seventeen Canons very advantageous to the Church, but since they are recited in the Second General Council of *Lateran*, it were needless to produce an Extract of them in this Place.

The Council of Rheims in 1131.

The Council of Rheims held in the Year 1148.

This Council conven'd by Pope *Eugenius* III. *March* 22. *A. D.* 1148. published Eighteen Canons, which are all among those of the Second General Council of *Lateran*. We have already given an Account of the Transactions therein, relating to the Condemnation of *Gilbert de la Porrée*.

The Council of Rheims in 1148.

The Council of Tours held in the Year 1163.

This Council held at *Tours* by Pope *Alexander* III. on the 28. Day of *April*, was compos'd of Seventeen Cardinals, 127 Bishops, and of a very great Number of Abbots, and other Ecclesiastical Persons. *Arnulphus*, Bishop of *Lisieux*, made an excellent Discourse before mention'd; *Alexander* renew'd his Bulls of Excommunication against *Octavian*, and the Ten following Canons were publicly set forth.

The Council of Tours in 1163.

The First, forbids the dividing of Prebends, and the changing of Dignities.

The Second, condemns Usury, more especially that by virtue of which the Interest of Things left in pawn by poor People, amounts to a greater Sum than the Principal.

In the Third, Clergy-men are forbidden to bestow Churches, Tithes, or Offerings on Laicks.

The Fourth, is against the *Albigensis*, which we have already recited in discoursing of those People.

The Fifth, prohibits the letting out of Churches to Priests for an Annuity or yearly Rent.

The Sixth, forbids the exacting of any Thing for admission into Orders; for Nominations to Benefices; for the Burial of the Dead; for the Holy Chrism; and for the consecrated Oils.

The Seventh, is a Prohibition to Bishops to grant Commissions to Deans, or to Arch-Priests, for the carrying on of Judiciary Proceedings in their room, or instead of Arch-deacons.

By the Eighth, Monks are forbidden to go out of their Cloisters in order to study, or to become Professors of the Civil Law, or to practise Physick.

The Ninth, declares the Ordinations made by *Octavian*, and by the other Schismatics or Hereticks, to be void and of none Effect.

The Tenth, proposes new Methods for maintaining the Revenues and Liberty of the Churches, and ordains, That whenever the Chaplains, who reside in the Castles, perceive any Injury to be done the Church, they shall make an Address to the Lord of the Castle, to demand Restitution; and if he neglect to do it within the space of Eight Days, the Celebration of the Divine Offices shall be suspended in the Castle; except that of Baptism, Confession, and the Communion, in case of Danger of Death: Only it is permitted to say Mass privately once a Week in a neighbouring Village, to consecrate the Host: It is added, That if the Inhabitants of the Castles continue in their obstinacy Forty Days, the Chaplains shall absolutely abandon the Place. They are also order'd to retire in Three Months, if they be charg'd with any manner of Services, and enjoy'd to get Information when the Booty is brought in; whether any of it belong to the Churches, or be claimed by Clergy-men: All the Vicars and Chaplains are requir'd to take an Oath to observe these Injunctions.

By this Canon, the Inn-keepers and Inhabitants of Towns or Villages, are forbidden to entertain excommunicated Persons: Church-yards and Ecclesiastical Revenues are exempted from all manner of Rent-charges and Assessments: The Excommunication to be inflicted on those who misuse Clergymen is reviv'd, with a Reservation of that Cause to the See of *Rome*. All manner of Conveyance or Correspondence is prohibited with Persons who lie under a Sentence of Excommunication: The Deans are enjoy'd to take care that these Ordinances be duly put in execution, and to give notice to the Bishop or Arch-deacon, of the Trespasses that shall be committed upon them. The Abbots, Monks, Priors, Abbesses and Prioreses, are likewise freed from all manner of Rent-charges, and

and Impositions. Lastly, an *Anathema* is denounced against Clergy-men and Laicks, who shall presume to buy or to sell any Revenues or Possessions, which they know to belong to the Church.

The Council of Cassel in Ireland.

The Council of Cassel in Ireland, held A.D. 1172.

IN the Year of our Lord 1172. Henry II. King of England, having made himself Master of Ireland, call'd a Council at Cassel, compos'd of the Prelates and other Clergy of Ireland, in which the following Canons were established.

The First imports, That all the Faithful in Ireland shall be oblig'd not to inter-marry with their near Relations, but to contract Lawful Marriages.

The Second, That all the Children shall be made Catechumens at the Church-door, and shall be baptized in the Church.

The Third, That all the Faithful shall pay to their respective Parish-Churches Tithes, as well of Cattel, and of the Fruits of the Earth, as of their other Revenues.

The Fourth, That all the Church-Revenues shall be exempted from all manner of Taxes and Impositions.

The Fifth, That when a certain Sum is made up, that is to say, stipulated or agreed to be paid for the Murder of a Person; the Clergy-men, who are the Heirs of the deceased Parry, shall not be oblig'd to pay any part of the Fine.

The Sixth, That all the Faithful when saine Sick shall make their last Will and Testament in the presence of their Confessor; and that they, who have a Wife and Children, shall divide their moveable Goods into Three Parts; One of which shall be allotted to the Wife, another to the Children, and the Third for the Funeral Expences: That if they have no Children, they shall leave one Moiety of their Goods to their Wives; and if they have no Wife, their Children shall have a Moiety.

* A sort of Service for the Dead. The Seventh, That a Mass and * Vigils shall be said for those who die after having made Confession, and that the accustomed Duties shall be paid to them.

The Eighth, That Divine Service shall be celebrated in all the Churches, according to the Rites and Customs of the Church of England.

The Council of Avranches held in the Year 1172.

The Council of Avranches in 1172.

THirteen Canons were published in the Council which was held at Avranches A. D. 1172. by the Cardinals Theoduin and Albert, for the giving of Absolution to Henry II. King of England.

The First, forbids the conferring of Benefices with the Cure of Souls on Children.

The Second, is a Prohibition to bestow on the Sons of Priests, the Churches that were possessed by their Fathers.

The Third, is likewise a Prohibition to give part of the Offerings to Laicks.

The Fourth, prohibits the appointing of Churches to be serv'd by annual Vicars.

The Fifth, obliges the Curates of large Parishes to provide a Vicar, when they have means to do it.

By the Sixth, the Ordination of Priests without a Title is prohibited.

The Seventh, forbids the letting out of Churches to farm for a Year.

The Eighth, prohibits the depriving the Priests, who perform their Functions therein, of a third Part of the Tithes belonging to them.

The Ninth, grants a Licence to those Persons, who are in possession of Tithes, to bestow them on such Clerks as they shall think fit, on condition that they shall afterwards return to the Church to which they belong of very good Right.

The Tenth, forbids a Husband to turn Monk, whilst his Wife remains in the Secular State; unless they be both too old to get any Children: The same Thing is forbidden with respect to the Wife.

The Eleventh, advises Fasting and Abstinence during the time of Advent.

The Twelfth, prohibits the placing of Clergy-men as Judges in the Civil Courts of Judicature.

The Thirteenth, determines nothing as to the Estates of excommunicated Persons; the Perquisites claimed for the Benedictions of Marriages and Baptism; and for the giving of Absolution to those who lye under a Sentence of Excommunication; by reason that the Bishops of Normandy refused to admit that Decree.

The Council of London held in the Year 1175.

THE Two *Henries*, Kings of *England*, being arriv'd at *London*, met with *Richard* Archbishop of *Canterbury*, and the rest of the Prelates of the Realm, who held a Council on the Sunday preceding the Festival of the Ascension, in which the Archbishop *Richard* published the following Nineteen Canons.

The Council of London in 1175.

The First ordains, That they who have enter'd into Holy Orders, and keep a Concubine, whom they refuse to expel, shall be depriv'd of all manner of Ecclesiastical Office and Benefice: That the Clerks who are in Orders, below the Degree of a Sub-deacon, and are married, shall not be divorced from their Wives; but shall no longer enjoy their Spiritual Livings: That they who are Sub-deacons, or in superior Orders, and contract Marriage, shall be compell'd to part with their Wives: And lastly, That the Sons of Priests shall be incapable to succeed their Fathers in the Churches possessed by them.

The Second, forbids Clergy-men to enter Victualling Houses, to eat or to drink there, except when they are travelling on the Road.

By the Third, Clerks, who are in Orders, are forbidden to assist at Tryals in Capital Cases.

The Fourth ordains, That the Arch-deacon shall oblige those Clergy-men who wear long Locks of Hair to cut them off, and that they shall be cloath'd modestly.

By the Fifth, Bishops are prohibited to ordain the Clergy of another Diocese, by reason of the Inconveniences that may arise from that Practice.

The Sixth, forbids the Tryal of Criminals to be manag'd in Churches, or in Church-yards.

The Seventh and Eighth, renew the Prohibitions to exact any Thing for the Administration of the Sacraments; for the burying of the Dead; or for admittance into Orders, or the Monastick State.

The Ninth, in like manner, forbids the making over of Churches to any Person under Pretence of endowing them; as also the exacting of any Thing for the Presentation to a Benefice.

The Tenth, prohibits Religious Persons to follow the Trade of Merchandizing, or to be Farmers, and likewise Lay-men to take Spiritual Livings to farm.

By the Eleventh, Clergy-men are prohibited to bear Arms.

The Twelfth imports, That the Vicars who endeavour to retain the Benefices of those who have the Title, contrary to their Promise or Engagement, shall be no longer suffer'd to exercise their Functions in the same Dioceses.

The Thirteenth ordains, That Tithes shall be paid of all Things.

The Tenor of the Fourteenth is, That a Clergy-man, who is cast in his Tryal, ought to be condemn'd to defray the Charges of it; and that if he has not wherewithal to pay, he shall be punish'd according to the Bishop's Discretion.

The Fifteenth ordains, That there shall be only Ten particular Prefaces, for the Festivals which are specified in that Canon.

The Sixteenth, prohibits the administering of the consecrated Bread in the Communion steeped in Wine.

The Seventeenth, forbids the Consecration of the Eucharist any otherwise than in a Gold or Silver Chalice, and abolishes the Use of Tin-Chalices.

By virtue of the Eighteenth, clandestine Marriages are forbidden.

The Nineteenth, is a Prohibition to marry Children, who have not attain'd to a competent Age of maturity, unless it be in case of Necessity, or for the promoting of Peace.

The Synod of York held in the Year 1195.

HUBERT Archbishop of *Canterbury*, and the Pope's Legate in *England*, held at *York* a Synod of the Clergy of that Church in the Month of *June*, A. D. 1195, in which, after having depos'd *Robert* Abbot of *St. Mary*, by reason of his Weakness and continual Distempers, he published certain Ordinances relating to Church-Discipline, more especially about the Celebration of the Eucharist.

The Synod of York in 1195.

The First imports, That the salutary Host, being the most excellent of the Sacraments, the Priest ought to use all possible Diligence and Application, to the end that it may be consecrated with Humility, received with Fear, and distributed with Reverence: That it is requisite that the Minister of the Altar be sure that he offer Bread and Wine with the Water in the Sacrifice; and that he cannot celebrate the Mass, unless he have a Minister who is endu'd with some measure of Knowledge: That care ought to be taken to keep the Host in a neat Box, to renew it every Sunday, and to carry it to the Sick in a Clerical Habit, and with Discretion.

The Second, enjoins the Arch-deacons to take care that the Canon of the Mass, which he calls *Secretum Missæ*, be very correct.

The

The Third, forbids Priests to oblige Laicks to cause a certain Number of Masses to be said in stead of Penance, or to make Bargains for the price of Masses.

The Fourth, contains a Prohibition to require more than Three Persons to stand as Sureties for a Child at the Baptismal Font; that is to say, Two God-fathers and One God-mother, when it is a Boy; or Two God-mothers and One God-father, if it be a Girl: Deacons are likewise forbidden to Baptize, except in a Case of very great Extremity, or to administer the Eucharist, or Penance; but Priests are enjoy'd to go readily whenever they are sent for to baptize Children, or to give the Holy Communion to sick Persons.

The Fifth, provides for the keeping of Churches, and their Ornaments, in good repair; and ordains, That the Eucharist shall be consecrated in a Silver-Chalice, in those Churches that have means to procure one.

The Sixth imports, That the Clergy-men, who have receiv'd the Crown from the Hands of the Bishop, shall have Tonsure with it; but if they neglect to observe this Ordinance, they shall be compell'd to do it by the Forfeiture of their Benefices; and they who have receiv'd neither, by the order of the Arch-deacon or Deans. He recommends to Priests the wearing of Habits suitable to their Profession.

By the Seventh it is enjoy'd, That Ecclesiastical Justice shall be administer'd *Gratis*.

The Eighth, ordains the payment of Tithes without any diminution.

The Ninth, prohibits Monks to take Offices or Licences from their Superiors to farm, and to travel or to go out of their Monastery without a just Cause, and without a Companion; As for the Nuns, they are likewise forbidden to go out of their Convents, unless accompanied with their Abbesses or Prioresses.

The Tenth, forbids the letting out of Tithes to farm to Laicks, although they were associated with a Clergy-man.

The Eleventh ordains, That the Curates shall publish thrice a Year the Excommunication against Perjur'd Persons with extinguished Candles, and shall denounce them excommunicated every Sunday. This Case is reserv'd to the Archbishop, to the Bishop, or to the Grand Penitentiary.

The Twelfth, renews the Prohibitions so often made, That Clergy-men should keep unchast Correspondence with Women, and regulates the manner of trying those who are accus'd of that Crime.

The Council of Montpellier held in the Year, 1195.

The Council of Montpellier in 1195.

MICHAEL, Legate of the See of Rome, passing over to Spain A. D. 1195. upon occasion of an invade which the Saracens had made against the Christians in the Territories of his most Catholick Majesty, who was oblig'd to retire to those of the King of France; held a Council of the Bishops of the Province of Narbonne at Montpellier, in which he reviv'd and published many Decrees of the latter Councils and Popes; amongst others, some about Peace and Truce; against Robbers and Pirates; concerning Ecclesiastical Jurisdiction, and the Prohibition to lay Taxes on Churches; against Usurers; about the Habits and Manners of the Clergy; the Frugality to be observ'd by Bishops in keeping their Tables, &c. He leaves the Archbishop of Narbonne, and his Suffragan Bishops, at liberty to denounce Ecclesiastical Censures against the Infringers of these Ordinances, or to supersede them, accordingly as they shall judge most expedient, lest the Hereticks should take an occasion from a general Suspension of long continuance, to pervert the Faithful, and to corrupt their Principles.

CHAP. XX.

Observations on the Ecclesiastical Affairs of the Twelfth Century.

THE Illustrations that we have inserted in the Body of this Work, as to the most important Ecclesiastical Affairs of the Twelfth Century, may serve to supersede any farther Pains that might be expected here, in making several Remarks on the Doctrine and Discipline of that Age. For, as to the original and progress of Scholastick Divinity, recourse may be had to what we have said in the XV Chapter. As to the manner of explaining the Holy Scriptures,

Scriptures, it would be requisite to consult the Observations made in Chap. XVI. And as to the Reception of *Gratian's* Decretal, only to peruse what has been related in Chap. XVII. Neither is it necessary to enlarge on the Heresies and Errors which appear'd in the Church in those Times, or on the Doctrines that were established against them, since we have already treated of them in particular Chapters. Indeed the Affair of the Investitures might supply us with some Reflections, if we had not discour'd at large on that Subject in the Second Chapter; so that nothing more remains to be said, concerning the Schisms of the Popes, and the Contests they had with the Emperors and Kings, which rent the Church, and occasion'd innumerable Calamities. I shall only observe here, That these Diffensions were so far from diminishing the Power of the Popes, that they serv'd even to corroborate and augment it: For it was in this Century, that they established their Sovereignty in *Rome*, and their Independency of the Emperor, and even assum'd to themselves a Right of conferring the Imperial Crown: They extended their Jurisdiction and Authority over the Churches farther than they had hitherto done, and met with much less Opposition in their Attempts than in former Times. The most part of the Councils were call'd either by them, or by their Legates, and they were the Authors of the Constitutions that were made therein, and to which the Bishops scarce did any Thing else but give their Consent. Appeals to the Pope in all sorts of Causes, and in favour of all sorts of Persons, were become so frequent, that no Affair was transacted, the Determination of which was not immediately refer'd to the Court of *Rome*; which oblig'd those Persons, who had any Zeal for the maintaining of Church-Discipline, and among others *St. Bernard*, publicly to complain of the Abuse. And indeed, they were constrain'd to find out some means to prevent it, in the Third General Council of *Lateran*, by forbidding Appeals that were enter'd before the Sentence was pronounced, and by ordaining that the Appellants should be oblig'd to prosecute them within a limited Time.

Of the Authority of the Pope.

The Discipline of the Church was likewise weaken'd by the frequent use of Dispensations, which were granted at *Rome*, with so much facility, that that Abuse is esteem'd by *St. Bernard* as one of the most notorious Disorders that ever happen'd in the Church. The Popes had a very great share in the Collating of Bishopsricks: For although the Bishops were then chosen by the Clergy, and ordain'd by the Metropolitan; nevertheless the Decision of the Differences that arose about the Validity of the Election, being of necessity refer'd to the Consistory of *Rome*, the Popes had an absolute Power to favour whom they should think fit; and if the Metropolitan refus'd to ordain him, whose Election was approv'd by them, they were in a Capacity to ordain him themselves. Sometimes they sent a Legate to assist on their behalf in the Election, where certain Persons were recommended to the Electors, or to the Patrons of the Benefices, and it would be difficult to have no regard to such Recommendations. The Elections of the Popes were reserv'd solely and wholly to the Cardinals, whose Dignity was advanced to such a degree of Height, that they were not only reputed to be superior to Bishops, but also to Patriarchs and Primates. These Cardinals were then chosen indifferently out of all Nations, and *France* produced above Fifty in that Age.

The Manners of the Clergy were more regular in this Century than in the Two preceding; inasmuch that Simoniack Practices, and other Enormities were not committed by Ecclesiastical Persons, neither so frequently, nor so publicly: It was forbidden to exact any Thing for the Administration of the Sacraments, for Ordination, or for the Collation of Benefices; yet this was practis'd at *Rome*, and elsewhere, under divers Pretences. Hitherto it was strictly prohibited, that they who were in Orders should marry; nevertheless when they did so, they were not divorced from their Wives; but only were degraded, turn'd out of the Clergy, or put to Penance: 'Twas only in this Century, that these Marriages were declar'd null, and that those Persons who had contracted them were constrain'd to be divorced; at least the first Ordinance which imports such an Injunction, is that of the First General Council of *Lateran*. The Constitution which excluded the illegitimate Sons of the Priests from the Clergy, was generally receiv'd, and many were enacted to prevent the Continuance of Spiritual Livings in Families, as it was a peculiar Inheritance. The Clergy-men us'd their utmost Efforts to exempt their Persons and Estates from the Jurisdiction of the Secular Powers, and the Bishops, who as yet were wont to administer Ecclesiastical Justice personally, began to have Officials, whose Name and Functions were unknown till that time: They likewise communicated their Episcopal Authority to Deans and Curates; which Custom was forbidden by the Third General Council of *Lateran*: They excommunicated or suspended the Laicks, who usurp'd or retain'd the Revenues belonging to the Church, or who meddled with the disposal of Spiritual Livings: However they themselves sometimes bestow'd Altars, that is to say, Benefices on Lay-men to enjoy the Revenues of them for a time; and these sorts of Benefices were call'd *Personats*: This Custom prevail'd in like manner amongst the Eastern Churches, where the Emperors and Patriarchs granted the Revenues of certain Monasteries to Laicks. The Visitations of the Ordinaries became so very chargeable to the Curates, that there was a Necessity of regulating their Retinue. Lastly, all the Bishops were oblig'd to have in their Cathedrals a Person capable of teaching the Arts and Sciences, and Universities began to be form'd in the great Cities; amongst which those of *Paris* and *Bononia* were the most Famous; the former for the study of Divinity, and the other for that of the Civil Law.

The Doctrine of the Sacraments was reduced in form of a methodical System in this Age, and divers Questions were discuss'd on that Subject, which never were started before. We shall not at present insist on them, but only observe certain particular Points of Discipline: The Administration of Baptism, even that of Infants, was reserv'd for solemn Days; but Parents were not allow'd to assist at that of their Children, and the triple Immersion was still in use. The Custom

Observations on the Discipline of the Sacraments:

of publick Penance for publick Offences was not entirely abolished; but it was very seldom put in practice, by reason that Remission of Sins must be obtain'd by other means, more especially by Crusades and Pilgrimages. The granting of Absolution for certain Crimes began to be reserv'd to the Pope, and the Bishops: At first, the Species of a Sin in general was not reserv'd, but a particular Action which appear'd to be enormous; and afterwards the Offence of those Persons, who abus'd Clergy-men, was generally refer'd to the Pope's Cognizance. Publick Confessions at the point of Death were likewise in use; but the Benefit of Absolution, and of the Communion, was deny'd, at least in France, to Malefactors condemn'd to Death: Persons who were in Distress, out of a Principle of Devotion, often caus'd themselves to be laid on Ashes, having their Bodies cover'd with a Hair-cloth, or cloathed in the Habit of a Monk: Voluntary Mortifications, such as the Penitential Shirt, the Hair-cloth, and the Scourging Discipline which Penitents gave themselves, or caus'd to be given by others, were very much us'd in those Times: They were wont to eat only once a Day, on the Days of Abstinence; but they began to break their Fast at the Hour of * None in Lent, and at Noon at another time: Fridays Fast was observ'd more regularly than that on Saturdays. The Participation of the Eucharist under both Kinds was customary during the whole Century; although in the beginning of it some took the Two Species both together, by steeping that of the Bread in that of the Wine, and in the end of the same Century, some took only one. The Term of *Transubstantiation* was then us'd by certain Writers, to express the Change of the Elements of Bread and Wine into the Body and Blood of *Jesus Christ*. Then also the Priests receiv'd Alms for their Masses, but it was forbidden to demand any; and although they offer'd the Sacrifice for certain Persons in particular, yet it was not doubted but that it was offer'd by them at the same time for all the Faithful; to which purpose see a remarkable Passage of *Arnulpheus of Lisieux*, which we have related in the Account of the Works of that Prelate. Constitutions were published about the time, during which the Hosts might be kept; but the Ordinations, and even the Consecrations made by Schismatics, or by Hereticks, were reputed to be void, and of none effect.

* One of
the Cano-
nical
Hours.

Remarks
on the Mo-
nastick
Life.

To say somewhat in like manner concerning the Monastick State, we shall observe that the *Benediction* of Monks, which was first introduced in the Eastern, and afterwards in the Western Churches, became as it were necessary, and that an express Profession was enjoy'd, which till then was never requir'd. This *Benediction* was usually given by a Bishop, or by an Abbot; nevertheless a simple Monk might also perform the Ceremony, and it was not forbidden to be reiterated: When a Monk was made Abbot, he receiv'd the *Benediction* from his Diocesan; yet such *Benediction* was not judg'd absolutely necessary. It appears that it was customary in those Times, both in the *Levant*, and in the Western Countries, that the Monasteries should receive Money or Goods of those Persons, who were to be admitted into them; but that it was prohibited to exact any Thing on that account. The *Cistercian* Order, which was small and poor in the beginning, soon became so Numerous and Rich, that it gave some cause of Jealousy to that of *Cluny*, and to all the other Black Friars. There arose several Contests betwixt them, as well by reason of the Difference of their Customs, as upon account of Temporal Interests, and more especially, because the *Cistercian* Monks receiv'd those of the Order of *Cluny*, who were desirous to pass over to them: It likewise fell out sometimes, that the *Cistercians* retir'd to *Cluny*, and were there entertain'd; but they procur'd a Dispensation from the Pope for that purpose, and it does not appear, that those of *Cluny*, who went to *Cîteaux*, observ'd the same Formality. This Custom of passing thus from an Order of a moderate, to another of a more austere Discipline, began to be introduced in the Twelfth Century. The greatest part of the Monasteries obtain'd Exemptions of the Popes to withdraw themselves from the Bishop's Jurisdiction; an Abuse that was condemn'd by St. Bernard, and which the Prelates were afterwards oblig'd to restrain in the Third General Council of *Lateran*. Some considerable Abbots were permitted by the Pope to wear the Episcopal Ornaments; viz. the Mitre, the *Dalmatick*, the Gloves, the Sandals, and even the Crozier: Although those who were of a more moderate Temper disliked this Custom; nevertheless it became so frequent, that many Abbots usurped that Right, without any Licence from the Pope; and it was necessary that the Third General Council of *Lateran* should forbid it them, as well as the simple Monks, who were not in Orders, the wearing of Maniples. Monks were likewise prohibited, in the First General Council of *Lateran*, to administer the Sacraments, and to exercise any of the Functions of Curates; but this Prohibition did not hinder, but that many were taken out of Monasteries to be made Bishops and Cardinals. It was also very Customary for Bishops to retire in the end of their Life into Monasteries, and having spent the remainder of their Days in pious Exercises, to die in those Places of retreat. The Order of *Grandmont* was founded in the beginning of the Century, by *Stephen Muret*; this Society being compos'd of Hermits dwelling in little Cells, which were separated and shut up within the same Inclosure: The Rule which he enjoy'd them to follow, was very judiciously compos'd, and approv'd of by the Popes, *Urban III.* and *Clement III.* It is also affirm'd, That the Order of the *Carmelites* began to be established in the Year 1121. by certain Hermits of Mount *Carmel*, whom the Patriarch of *Antioch* got together to form a Religious Society: They were Lay-men, who were wont to say the Office of the Virgin *Mary*, and were oblig'd to no other Vow but that of Obedience.

Regular
Canons.

The Regular Canons were employ'd in administering the Sacraments, and in exercising the Functions of Curates, when they were authoriz'd to that purpose, by their Bishops: But some Prelates made a Scruple to admit them to such Employments, and the Regular Canons themselves were not very willing to be taken off from their Solitary Life. At that time there arose a
kind

kind of Contrast between them, and the Monks, about the Preeminence and Dignity of their Stations : The Order of Regular Canons was augmented by a new Congregation, of which St. Norbert was the Founder, A. D. 1120. They were call'd *Canonici Tunicati*, by reason of their Habit, whereas those who bore the Name of St. *Augustin* were styled *Superpelliccati*.

With these Regular Canons may be join'd the Military Orders, which became very numerous in that Century, and were under the same Conduct and Rule : The most Ancient were those of St. *John of Jerusalem*, or the *Knights Hospitallers*, instituted in the beginning of the Century, to entertain the Pilgrims who were travelling to that City. The Second, are the *Knights Templars*, who had their Institution in the Year 1118. and whose Office it was to provide for the Safety of the Pilgrims, by encountering those who disturb'd them in their Journey. The Knights of the Teutonic Order, who professed to perform both these Employments, were established some time after. Lastly, in imitation of these Orders, those of St. *James*, and of *Calatrava*, were instituted in *Spain*, for the Pilgrimages of St. *James* in *Galicia*, and some others, in other Countries.

F I N I S.

CHRO

T A B L E S,

And other Necessary

Indexes and Tables.

1100	Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
	<i>Paschal II.</i>	<i>Henry IV. Emperor.</i>	<i>Alexis Comnenus.</i>	<i>Hugh, Abbot of Flavigny, who was expell'd by his Monks, is restor'd to his Abbey by the Council of Valence.</i>	A Council at Valence held in the Month of September.	<i>St. Bruno. Leo Cardinal Deacon. Robert Monk of St. Remy. Dominizon. Yves of Chartres.</i>
	I. The Death of <i>Guibers</i> the Antipope. <i>Albert d'Asella</i> , chosen Antipope in his Place, is taken at the end of Four Months by Pope <i>Paschal's</i> Party, and shut up in a Monastery. <i>Theodoricus</i> , afterwards made Antipope by the Inhabitants of <i>la Cava</i> , quitted that Dignity 3 Months after, to become a Hermit. <i>Maginulphus</i> , who succeeded him, under the Name of <i>Sylvester IV.</i> died a little after.	XLIV. <i>Philip I.</i> K. of France, in the 40th Year of his Reign. <i>William Rufus</i> King of England, and <i>Robert</i> his Brother, Duke of Normandy. <i>William</i> is kill'd in hunting, and <i>Henry</i> the youngest of the Three Brothers succeeds him in the Kingdom of England.	XX.		A Council at <i>Poitiers</i> assembled on the Octave of <i>St. Martin</i> , in which <i>Philip I.</i> King of France is excommunicated.	<i>Marbodius Bishop of Rennes. Bruno Bishop of Segni.</i>
					A Council at <i>Etampes</i> in which <i>Philip</i> Bishop of <i>Troyes</i> is cited.	
					A Council at <i>Asis</i> , in which 'tis debated concerning the Pilgrimage to the Holy Land.	
1101	II.	XIV. The Death of <i>Conrad</i> , Son of the Emperor <i>Henry</i> .	XXI.	<i>Leo of Marfi</i> , Bishop of <i>Seffa</i> , is made Cardinal Bishop of <i>Osia</i> . <i>St. Bruno</i> dies on the 6th of October, and <i>Laudinus</i> succeeds him in the Priory of <i>La Grande Chartreuse</i> .		<i>Leo of Marfi</i> Cardinal Bishop of <i>Osia</i> . <i>Geffrey Abbot of Vendeme</i> . <i>Hildebert Bishop of Mans</i> .

A Chronological Table.

<i>Papes.</i>	<i>Western Emperors and Kings.</i>	<i>Eastern Emperors.</i>	<i>Ecclesiastical Affairs.</i>	<i>Councils.</i>	<i>Ecclesiastical Writers.</i>
1102	III.	XLVI. Lewes the Gros, made King of France in his Father's life-time, assumes the Administration of the Government. The Emperor Henry obliges himself by a Vow to take a Journey to Jerusalem.	XXII. The Pope abolishes the Bishoprick of Lavello, and confirms the Rights of the Church of Melfi.	A Council at Rome in which the Emperor Henry IV. is Excommunicated. A Council at London.	Baudry Bishop of Noyon. Sigebert a Monk of Gemblours.
1103	IV.	XLVII. Robert Duke of Normandy is depriv'd of his Dukedom, and taken Prisoner by his Brother Henry, who causes his Eyes to be put out: He dies in Prison.	XXIII. Ganterius is made Bishop of Maguelone in Languedoc.		
1104	V.	XLVIII.	XXIV. Godfrey Abbot of Nogent is chosen Bishop of Amiens in the Council of Troyes, and Guibert succeeds him in that Abby. The Privileges of the Church of St. Peter of Troyes, and the Abbey of Molefme are confirm'd in the same Council.	A Council at Troyes held the 27th of March, where Hubert Bishop of Senlis being accus'd of Simony, clears himself by Oath. A council at Beaugency July the 30th concerning the Divorce of King Philip from Bertrade.	Rainoldus of Semur, Archbishop of Lyons. Guibert, Abbot of Nogent.
1105	VI.	XLIX. Henry 5th having Revolted against his Father, is Receiv'd and Proclaim'd King by the Saxons. He feigns a Reconciliation with his Father, whom he afterwards causes to be Imprison'd in the Castle of Bingen, and thence to be convey'd to Ingelheim; where he	XXV. Henry V. banishes Erlong Bishop of Wurtzburg, and Substitutes Robert in his Place. Henry IV. being again Excommunicated in the Council of Mentz, is forced at Ingelheim to Abdicate the Empire, and on his Knees to implore Absolution of Bishop Albanus the Pope's Legat, who denies it him, and refers him to the Pope. His Son Henry is Proclaim'd and Crown'd King of Germany in the same Council. Henry IV. being retir'd to Liege, causes a	An Assembly at Northausen, May the 29th. A Council at Paris, November the 2d where King Philip and Bertrade are Divorc'd after having solemnly sworn to live separately. A Council at Mentz held in the end of the Year against the Emperor Henry IV.	Philippus Solitarius a Greek Monk Composes his Dioptron or Rule of a Christian Life. Odo Bishop of Cambray.

A Chronological Table.

<i>Popes.</i>	<i>Western Emperors and Kings.</i>	<i>Eastern Emperors.</i>	<i>Ecclesiastical Affairs.</i>	<i>Councils.</i>	<i>Ecclesiastical Writers.</i>
	makes his escape, and retires to <i>Liege</i> .		Declaration there to be publish'd, to which his Son returns an Answer. Odo Abbot of <i>St. Mar- tin</i> at <i>Tournay</i> is made Bishop of <i>Cambray</i> , but afterwards Expell'd his Bishoprick, for refusing to admit the Emperor's Investiture.		
1106	VII. The Pope comes into France to im- plore the King's Pro- tection against the Emperor.	I. Henry V. suc- ceeds his Fa- ther Henry IV. who died at <i>Liege</i> , Aug. 7.	XXVI. The Inhabitants at <i>Liege</i> to obtain Pardon of the new Emperor, are oblig'd to dig out the dead Body of Henry IV. which is transported to <i>Spire</i> , and laid in a Stone Coffin without the Church. The Decrees against the Investitures are renew'd in the Council of <i>Guastalla</i> . The Pope takes away from the Metropolitan See of <i>Ravenna</i> the Suffragan Diocesses of <i>Emilia</i> , in the same Council as a punishment for their De- fection. Gillebert or Gilbert fir- nam'd <i>Crispin</i> , is In- stall'd Abbot of <i>West- minster</i> in this Year. <i>Petrus Alphonsus</i> a <i>Spanish Jew</i> is Con- verted to the Christian Re- ligion; Baptiz'd at <i>Hu- esca</i> ; and held at the Font by <i>Alphonsus</i> King of <i>Spain</i> .	A Council at <i>Guastalla</i> Octob. 19. under <i>Pas- chal</i> II. in which are regulated Matters relat- ing to the Churches of <i>Ger- many</i> and <i>Lom- bardy</i> that were engag'd in the Schism.	<i>Gilbert Cris- pin</i> , Abbot of <i>Westminster</i> . <i>Petrus Alphon- sus</i> a Converted <i>Jew</i> .
1107	VIII. The Death of <i>Edgar</i> K. of <i>Scotland</i> .	II.	XXVII. The Deputies of the Assembly of <i>Mentz</i> en- ter into Conference with the Pope at <i>Châlons</i> about the Affair of the Investi- tures, but nothing is con- cluded therein. The Emperor sends an Envoy to the Coun- cil of <i>Troyes</i> , which al- lows him a Years space to be in a capacity to plead his own Cause in Person at <i>Rome</i> in a Ge- neral Council.	An Assembly at <i>Mentz</i> held in the beginning of the Year about the Investitures. A Council at <i>Troyes</i> in <i>Cham- pagne</i> held by Pope <i>Paschal</i> on the Festival of the <i>Ascension</i> , concerning the Investitures and against Simony.	<i>Stephen</i> Ab- bot of <i>St. James</i> at <i>Liege</i> . The Death of <i>Manasser</i> , Arch- bishop of <i>Rheims</i> .
1108	IX. The Death of <i>Philip</i> K. of <i>Fr.</i> on July 26. <i>Lewis</i> the Gros his Son Crown'd at <i>Orleans</i> 5 days after.	III.	XXIX. <i>Rodolphus</i> is chosen Abbot of <i>St. Trudo</i> after the Death of <i>Thierry</i> .		<i>Anselm</i> Dean of <i>Laon</i> . <i>William de</i> <i>Champaux</i> . <i>Stephen Har- ding</i> , Abbot of <i>Chichester</i> .

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
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1109

X

IV.

XXIX.

The Death of St. Hugh Abbot of Cluny. April 30th.

The Death of Rainoldus of Semur, Archbishop of Lyons.

1110

XI.

V.

XXX.

Henry V. comes into Italy.

He is crowned King of Lombardy at Milan, by the Archbishop Chysolanus.

The Heretick Henry, who began to Dogmatize in Provence with Peter de Bruis, and passed from thence to Languis, arrives this Year at Mans, where he divulges his Errors for some time, and whence he is at last Expell'd by Bishop Hildebert.

Guigue de Castre succeeds John in the Priory of la Grande Charreufe.

An Assembly at Ratisbon

held in the beginning of the Year, in which the Emperor declares that he is resolv'd to go to Rome, there to receive the Imperial Crown, and to accommodate the Difference between him and the Pope.

A Council in Ireland held by Gilbert Bishop of Limerick the Pope's Legate, to regulate the Limits of the Bishopricks of that Kingdom.

Anscherus, Abbot of St. Riquier, writes this Year the Life and Miracles of St. Angilbert.

Theodredus Abbot of Epternach.

Thibaud or Theobald, a Clerk of Etampes.

Radulphus Ardens.

1111

XII.

VI.

XXXI.

The Pope having refus'd to Crown the Emperor, by reason of the Contests that arose about the Execution of the Treaty concerning the Investitures, is made a Prisoner with the Cardinals, and constrain'd to give Satisfaction to the Emperor, by granting him the Investitures.

Henry after having made a Treaty with the Pope, concerning the Investitures, which is sign'd and sworn to, and Hostages given on both sides, enters Rome February 11th and at last obliges the Pope to grant him the Investitures, and to Crown him Emperor on April 13.

The Emperor returns to Germany, and being arriv'd at Spire in the Month of August, causes the Body of Hen-

Bruno Bishop of Segni and Abbot of Mount Cassin is Depriv'd of his Abbey by the Pope, who gives it another, because this Bishop took the liberty to speak too freely concerning the Investitures, and against the Pope's Proceedings.

Leo of Massi, Cardinal Bishop of Ostia escapes by flight out of Rome after the taking of Paschal II. and traverses all Italy, to incite the People to take up Arms in Favour of the Pope.

Franco is made Abbot of Affligem.

An Assembly of Cardinals at Rome, which disannuls all the Pope's late Proceedings, renews and confirms the Decrees of his Predecessors against the Investitures.

A Council at Jerusalem, in which Conon Cardinal Bishop of Palestrino and the Pope's Legate in the Levant, Excommunicates the Emperor Henry.

Nicetas Seidus. Hierulphus a Monk of St. Riquier.

Hugh Abbot of Flavigny.

Odo a Benedictin Monk of Asli.

Raimond d'Agiles.

Turgot a Monk of Durham.

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IV. his Father, to be there interr'd with a Magnificent Funerall Pomp, according to the permission which he had obtain'd of the Pope, upon the Testimony that was produc'd, that he dy'd in a State of Repentance.

1112 XIII. VII. .XXXII.

A Council at *Lateran* which annuls the Pope's Treaty with the Emperor relating to the Investitures.

John Pyke.
Walter Archdeacon of *Oxford*.

Euthymius Zygabenus a Greek Monk.

Philippus Solitarius.

A Council at *Vienna* held September 16. by *Guy* Archbishop of that City and the Pope's Legat, in which the Privilege of the Investitures is abrogated, and the Emperor Excommunicated.

The Death of *Baudry* Bishop of *Noyon* and *Terrouanne*, who was advanc'd to the Episcopal Dignity, *A. D.* 1097

1113 XIV. VIII. XXXIII.

St. Bernard retires to *Cîteaux*, with 30 of his Companions, there to embrace the Monastick Life.

The Foundation of the Abbey *de la Ferté* the first Daughter of *Cîteaux* in the Diocess of *Châlons*.

William de Champeaux is Ordain'd Bishop of *Châlons*.

The Death of *Odo* Bishop of *Cambray* at *Doway*, whither he had retir'd.

The Death of *Sigebert* Monk of *Gembours*.

1114 XV. IX. XXXIV.

The Church of *Amiens* sends Deputies to the Council of *Beauvais*, to re-demand *Godfrey* their Bishop, who had retir'd to *La Grande Chartreuse*.

This Bishop writes a Letter to that Council, in which he declares, that he had resign'd his Bishoprick.

A Council at *Beauvais*, December 6th in which *Conan* the Pope's Legat excommunicates the Emperor.

Udalcalchus a Monk.

Florentius Bracco, a Monk of *Westminster*.

Ernulphe or *Arnulphe* Bishop of *Rocheſter*.

The Death of *Gillebert* or *Gilbert*, Ab. of *Wey*. in this Year or the next.

The

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
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The Foundation of Abbey of *Pontigny* in the Diocess of *Auxerre*.

Baudry, Abbot of *Bourgueil* is made Bishop of *Dol*.

Ernulfus or *Arnulfus* is translated from *Burk* Abbey to the Bishoprick of *Rocheſter*.

Stephen install'd Bishop of *Aulun*, the preceeding Year quits his Bishoprick to become Monk in the Abbey of *Cluny*.

A Council at *Beauvais*, December 6th in which *Conan* the Pope's Legate Excommunicates the Emperor.

1115 XVI.

X.

The Emperor *Henry* returns to *Italy*, where he takes Poſſeſſion of the Territories left by the Princeſs *Matilda*, who died on the 24th day of *July*.

XXXV.

The Council of *Rheims* obliges *Godfrey* to return to his Bishoprick of *Amiens*.

The Conteſt that aroſe between the Chapter of *St. John* and that of *St. Stephen* at *Befanſon* for the Metropolitan Right, is decided in favour of the former, in the Council of *Tornus*.

Bernard choſen Bishop of *St. David's* in *England*, is ordain'd at *Weſtminſter*.

The Foundation of the Abbeys of *Clairvaux* and *Morimond* in the Diocess of *Langres*.

St. Bernard install'd Abbot of *Clairvaux*, by *William de Champeaux* Bishop of *Châlons*; the Episcopalian See of *Langres*, to which this right of Inſtalment belong'd, being vacant.

Peter, afterwards Library-Keeper of *Mount Caſſin*, is put at the Age of Five Years into into that *Monastery*.

A Council at *Soiſſons* held Jan. 6th which enjoyns the *Carthuſian* Monks to ſend back *Godfrey* to his Bishoprick of *Amiens*.

A Council at *Rheims* March 27.

A Council at *Colen* held on the ſecond Feſti-val of *Eaſter*.

A Council at *Châlons*, *July* the 12th.

In theſe three Councils call'd by *Conan* the Pope's Legate, and in another held at *Colen* in the *Chriſtmaſs* Holy-days the Emperor *Henry* is again Excommunicated.

A Council at *Tornus*.

Yves Biſhop of *Chartres* died December 23.

1116 XVII.

XI.

XXXVI.

The Conteſt between *Chryſolanus* and *Jordanus* for the Archbiſhoprick of *Milan*, is determin'd in favour of the latter in the Council of *Lateran*.

A Council at *Lateran* March the 6th which revokes the Privilege of the Inveſtitures granted to the Emperor *Henry*, and renews the Decrees of the Popes againſt thoſe Inveſtitures.

Gautierus Biſhop of *Maguelike*.

A Chronological Table.

	<i>Popes.</i>	<i>Western Emperors and Kings.</i>	<i>Eastern Emperors.</i>	<i>Ecclesiastical Affairs.</i>	<i>Councils.</i>	<i>Ecclesiastical Writers.</i>
1117	XVIII. The Pope at the approach of the Emperor's Army leaves Rome, goes to Mount Cassin, and passes from thence into Apulia to seek for Succour.	XII. Henry returns to Rome with an Army, causes himself to be Crown'd again by Maurice Burdin, Archbishop of Braga. He retires afterwards into Tuscany.	XXXVII	The Pope confirms the Institution of the Order of Fontevrault.		
1118	Paschal returns to Rome, with's Forces. He dies there Jan. 18. GE-LASIUS II. is Elected in his place fix days after. Cincius of Franchipani being offended at this Election, takes Gelasius Prisoner, but he is soon rescu'd by the Romans. Gelasius being sollicit to confirm the Privilege of Investitures, and refusing to proceed in that Affair, is oblig'd upon the Emperor's approach to provide for his own safety at Cajeta, where he causes himself to be Consecrated. The Emperor residing at Rome, causes Maurice Burdin Archbishop of Braga to be Proclaim'd under the Name of Gregory VIII. Gelasius passes into France, and retires to Cluny.	XIII.	XXXVIII. The Death of Alexis Comnenus. JOHN C O M-NENUS his Son Succeeds him.	The Institution of the Order of Knights Templars, the first of whom were Hugh de Pagani, and Geoffrey de St. Aldemar.		

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.	
1119	I.	XIV.	I.	<p><i>William de Champeaux</i>, Bishop of <i>Châlons</i> and <i>Pontius</i>, Abbot of <i>Cuny</i>, are sent by Pope <i>Calixtus</i> to the Emperor <i>Henry</i>, he Commences the Negotiation about the Investitures.</p> <p>The Emperor sends 'em back with fair words.</p> <p>The Pope deputed to him again two Cardinals to put an end to that Negotiation. They agree upon the same things in Writing, with the Emperor, who promises to give the Pope a Meeting at <i>Mouzon</i> to consummate this Affair.</p> <p><i>Calixtus</i>, after the opening of the Council of <i>Rheims</i>, being arrived at <i>Mouzon</i>, cannot come to any Agreement with the Emperor. He returns to the Council, where he condemns the Investitures, and solemnly Excommunicates the Emperor <i>Henry</i>, the Anti-Pope <i>Burdin</i> and their Adherents.</p> <p><i>Turpin</i> chosen Archbishop of <i>Tork</i>, in 1115. but <i>Radulphus</i> Archbishop of <i>Canterbury</i> having refus'd to Ordain him, till he had acknowledg'd the Primacy of the Church of <i>Canterbury</i>, at last receives Episcopal Ordination from the Pope's Hands in the Council of <i>Rheims</i>.</p> <p>The Institution of the Order of <i>Premontre</i> by <i>St. Norbert</i>.</p> <p><i>Stephen</i> the Nephew of <i>Calixtus</i>, succeeds <i>Poppo</i> in the Bishoprick of <i>Metz</i>, is Consecrated at <i>Rome</i> by that Pope, and Created Cardinal.</p> <p><i>William</i> is made Abbot of <i>St. Thierry</i> in the place of <i>Geoffrey</i>, translated to the Abbey of <i>St. Medard</i> at <i>Soissons</i>.</p> <p><i>Ulricus</i>, Monk of <i>St. Blasius</i> in the <i>Black Forest</i>, is promoted this Year to the Bishoprick of <i>Constance</i>.</p>	<p>An Assembly at <i>Triburria</i> to accommodate Matters relating to the Investitures.</p> <p>A Council at <i>Thoulouse</i>, held <i>Jun. 6.</i> in the Presence of Pope <i>Calixtus</i>, in which the new Hereticks are condemn'd.</p> <p>A Council held <i>Octob. 21.</i> at <i>Rheims</i> against the Investitures.</p>	<p><i>Stephen Harding</i>, Abbot of <i>Cisteraux</i> publishes his Charter of Charity, or the Institutes of the <i>Cistercian</i> Order.</p> <p><i>Petrus Chrysolanus</i> dedicates to the Emperor <i>Comnenus</i> his Discourse concerning the Procession of the Holy Ghost.</p> <p>The Birth of <i>Thomas Becket</i>, Archbishop of <i>Canterbury</i>.</p> <p>The Death of <i>Florentius Bravo</i>, Monk of <i>Winchester</i>.</p>
1120	II.	XV.	II.		<p><i>Eustrathius</i> Archbishop of <i>Nice</i>.</p> <p><i>Stephen</i> Bishop of <i>Autun</i>.</p> <p><i>Nicephorus Bryennius</i>.</p> <p><i>Joannes Zonaras</i></p> <p><i>Honoratus</i> of <i>Autun</i>.</p> <p><i>Nicolas</i>, Monk of <i>Soissons</i>.</p> <p><i>Elmoius</i> a Monk of <i>Canterbury</i>.</p>	

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1121	III. <i>Burdin</i> is taken at <i>Sutri</i> , and confin'd in the Monastery of <i>Cava</i> , where he spends the rest of his Life-time in a kind of forc'd Penance.	XVI. <i>Saxony</i> Revolts against the Emperor.	III. <i>Bruno</i> Bishop of <i>Spire</i> and <i>Arnoldus</i> Abbot of <i>Fulda</i> , are deputed to <i>Rome</i> by the Assembly of <i>Wurtzburg</i> , there to Negotiate an Accommodation between the Pope and the Emperor. The Foundation of the Abbey of <i>Foigny</i> , in the Diocess of <i>Laon</i> . The Heretick <i>Tanchelmus</i> , or <i>Tanchelinus</i> Dogmatizes in <i>Flanders</i> . The Institution of the Order of <i>Carmelites</i> by a Patriarch of <i>Antioch</i> , who having gather'd together certain Hermits of <i>Mount Carmel</i> , enjoin'd 'em to lead a Monastick Life.	An Assembly at <i>Wurtzburg</i> , that appeases the Commotions of the Empire. A Council at <i>Soissons</i> which obliges <i>Petrus Abaelardus</i> to burn his Book of the <i>Trinity</i> .	The Death of <i>William de Champeaux</i> Bishop of <i>Châlons</i> , in the end of January. <i>Thomas a Monk</i> of <i>Ely</i> . <i>St. Norbert</i> . <i>Guigue</i> Prior of <i>La Grande Chartreuse</i> . <i>Geffrey</i> Bishop of <i>Chartres</i> .
1122	IV.	XVII.	IV. The Pope confirms the Right of the Cathedral adjudg'd to the Church of <i>St. John</i> at <i>Besançon</i> , by the Council of <i>Tornus</i> . The Deputies of the Assembly of <i>Wurtzburg</i> , having agreed upon at <i>Rome</i> , certain Conditions of an Accommodation between the Holy See and the Empire, The Pope sends into <i>Germany</i> , <i>Lambert</i> Cardinal Bishop of <i>Ostia</i> , and two other Cardinals, who conclude with the Emperor a Treaty concerning the Investitures; which put an end to a Quarrel of above 50 Years continuance. <i>Albero</i> Primate of the Church of <i>Metz</i> , and Brother to <i>Godfrey</i> Duke of <i>Louvain</i> , succeeds <i>Frederick</i> Bishop of <i>Liege</i> . <i>Adam</i> Abbot of <i>St. Denis</i> being deceased, <i>Suger</i> , who was at <i>Rome</i> , is chosen in his place, and Consecrated in the following Year.		<i>Gilbert</i> Bishop of <i>Limerick</i> . <i>Fræne</i> Abbot of <i>Affligbem</i> . <i>Peter</i> , Library-Keeper of <i>Mount Cassino</i> . <i>Utricus</i> , bishop of <i>Constantz</i> . <i>Baudry</i> , Bishop of <i>Dole</i> .
1123	V.	XVIII.	V. <i>Petrus Mauritius</i> , Sirnam'd the Venerable, is made Abbot of <i>Cluny</i> , on the Festival of the Assumption of the Virgin <i>Mary</i> . and the Emperor relating to the Investitures.	The I. General Council of <i>Lateran</i> , held in the Month of <i>March</i> , confirms the Treaty between the Pope	The Death of <i>Marbodus</i> Bishop of <i>Reims</i> . The Death of <i>Bruno</i> Bishop of <i>Segni</i> .

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical
1124	VI.	XIX.	VI.	Stephen is Ordain'd Bishop of Paris, and Rainand, or Rainoldus, Archbishop of Rheims.		The Death of Ernulphus or Arnulphus Bishop Rochester.
	Calixtus II. dies December 13th After his Death the Cardinals chuse Theobald Cardinal of St. Anastasia, and are ready to proclaim him under the Name of Celestin II. but the People disliking this Election, proclaim Lambert Cardinal Bishop of Orlés, who assumes the Name of HONORUS II. and who is afterwards admitted by the Cardinals and peaceably enjoys the Papal Dignity.					The Death of Guibert Bishop of Nogens Som Concy
1125	I.	The Emperor Henry V. dies at Utrecht May 23. without Male Issue.	VII.	The Pope approves the Institution of the Order of Premonstré. Matthew, Prior of St. Martin in the Fields, is ordain'd Bishop and Cardinal by Pope Honorius II. and sent Legate into France.	A Council at London held September 9th. for the Reformation of the Manners of the Clergy.	
	LOTHARIUS, Duke of Saxony, is elected King of Germany, proclaim'd and crown'd at Mentz, August 30th.		Hildebert, Bishop of Mans, is install'd Archbishop of Tours in the place of Gilbert.			
	Conrad and Frederick, Nephews of the Emperor Henry V. who endeavour to get possession of the Empire, and make War with Lotharius, are Excommunicated by the Pope.		The Heretick Tanchelinus or Tanchelmus spreads his Doctrine in Flanders.			
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	Popes.	Western Empe- rors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1116	II.	II.	VIII.	<p><i>Orto</i> of <i>Frisinghen</i> embraces the Monastick Life in the Abbey of <i>Morimond</i>.</p> <p><i>Albericus</i> the Fellow-Disciple of <i>Petrus Abaelardus</i>, and an able Divine, being chosen Bishop of <i>Châlons</i> after the Death of <i>Ebalus</i>, <i>St. Bernard</i> entreats the Pope to confirm that Election.</p> <p>The Heretick <i>Peter de Bruys</i> divulges his Opinions in <i>Provence</i> and <i>Languedoc</i>.</p> <p><i>St. Norbert</i> is sent for to <i>Antwerp</i> to confute the Heretick <i>Tanchelmus</i>.</p>		
1127	III.	III.	IX.	<p><i>St. Norbert</i> is made Archbishop of <i>Magdeburg</i>.</p> <p>The Bishops of the Province of <i>Sens</i> having suspended the Dominions of King <i>Lewes</i> the Gros from Divine Service, by reason of the Persecutions rais'd by him against <i>Stephen</i> Bishop of <i>Paris</i>; that Prince has recourse to Pope <i>Honorius</i>, and prevails with him to take off the Suspension.</p> <p><i>St. Bernard</i> congratulates the Abbot <i>Suger</i>, upon his introducing a Reformation into the Abbey of <i>St. Denis</i>.</p> <p>The Foundation of the Abbey of <i>Igny</i> in the Diocess of <i>Rheims</i>.</p>	<p>A Synod at <i>Nantes</i> against incestuous Marriages, and Successions among Kinsfolks, as also, about the Fiscal Right relating to Wrecks.</p> <p>A Council at <i>London</i>, held in the Month of <i>May</i>, in which are renew'd the most part of the Ordinances of the Council of <i>London</i>, A. 1125.</p>	<p><i>St. Bernard</i> composes his Treatise of the Duties of Bishops, which he dedicates to <i>Henry</i> Archbishop of <i>Sens</i>, and at the same time makes a Discourse to the Clergy of <i>Paris</i>, call'd, <i>Of Conversion</i>.</p>
1128	IV.	IV.	X.	<p>The Death of <i>Albero</i> Bishop of <i>Liege</i>, January the 1st.</p> <p><i>Stephen</i> Abbot of <i>St. John</i> at <i>Chartres</i> is made Patriarch of <i>Jerusalem</i>.</p> <p><i>Drogo</i> or <i>Dreux</i>, Prior of <i>St. Nicaise</i> of <i>Rheims</i>, is constituted first Abbot of <i>St. John</i> at <i>Laon</i> by <i>Bartholomew de Foigny</i>, Bishop of that City.</p> <p><i>Peter</i>, Library-Keeper of <i>Mount Cassin</i> is expell'd that Monastery by the envy of his Companions, and retires to the Emperor, who Constitutes him his Secretary and Chaplain, and employs him in several Negotiations.</p>	<p>A Council at <i>Troyes</i> held Jan. 13. which confirms the Institution of the Order of the Knights Templars, and prescribes 'em a Rule and a Form of a White Habit, upon which Pope <i>Eugenius</i> III. afterwards ordain'd that a red Crois should be worn.</p>	<p><i>St. Bernard</i> composes this Year, his Treatise of <i>Grace</i> and <i>Free Will</i>.</p> <p><i>Drogo</i> or <i>Dreux</i>.</p>

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1129 V. <i>Lewes</i> the Gros, King of <i>France</i> , causes his Son <i>Philip</i> to be crown'd, April the 14th.	V. <i>Lewes</i> the Gros, King of <i>France</i> , magnificently entertains Pope <i>Innocent</i> at <i>Orleans</i> . <i>Henry I. K.</i> of <i>England</i> , receives him in the like manner, and owns his Authority.	XI. The Pope sends Legate to <i>Denmark</i> Gregory de <i>Crescentia</i> , Cardinal of <i>Theodoris</i> .		A Council at <i>Châlons</i> , held Feb. 2. in which <i>Henry</i> Bishop of <i>Verdun</i> resigns his Bishoprick according to <i>St. Bernard's</i> advice, and <i>Visto</i> Abbot of <i>St. Denis</i> at <i>Rheims</i> is substituted in his place.	The Death of <i>Gauterius</i> Bishop of <i>Maguelonne</i> .
1130 The Death of <i>Honorius</i> II. Feb. 14. INNOCENT II. is chosen the same day. The Schism of <i>Peter de Leon</i> , who assumes the Name of <i>Anacletus</i> . <i>Innocent</i> is acknowledg'd in the Assembly of <i>Etampes</i> and goes into <i>France</i> . I.	VI. <i>Lewes</i> the Gros, King of <i>France</i> , magnificently entertains Pope <i>Innocent</i> at <i>Orleans</i> . <i>Henry I. K.</i> of <i>England</i> , receives him in the like manner, and owns his Authority.	XII. <i>St. Bernard</i> speaks earnestly in favour of Pope <i>Innocent</i> in the Council of <i>Etampes</i> , and his judgment is follow'd by the Council. <i>Hugh</i> , a Native of <i>Amiens</i> , and Abbot of <i>Redding</i> in <i>England</i> , is made Archbishop of <i>Roan</i> .	A Council at <i>Etampes</i> , which acknowledges <i>Innocent</i> as lawful Pope.	<i>Eckard</i> Abbot of <i>Orangen</i> <i>Hugh</i> , Monk of <i>Fleury</i> . <i>Isaac</i> an <i>Armenian</i> Bp writes against the Errors of the <i>Armenians</i> . <i>Anselm</i> Abbot of <i>Gembours</i> . <i>Ordericus Vitalis</i> . <i>Anselm</i> Bishop of <i>Havelberg</i> . <i>Herveus</i> Monk of <i>Dol</i> . <i>Hugh de Foliet</i> . <i>Stephen</i> Bishop of <i>Paris</i> . <i>Rainier</i> Monk of <i>St. Laurence</i> at <i>Liege</i> . <i>Gualbert</i> Monk of <i>Marchiennes</i> . <i>Pandulphus</i> of <i>Pisa</i> . <i>Fabritius Tuscus</i> Abbot of <i>Abendon</i> . <i>Austus</i> Abbot of <i>Valombre</i> .	
1131 II. An Interview between Pope <i>Innocent</i> and the Emperor <i>Lotharius</i> at <i>Liege</i> . The Pope visits the Abbeys of <i>Cluny</i> and <i>Clairevaux</i> , at his return from <i>Liege</i> .	VII. <i>Philip</i> the Son of <i>Lewes</i> the Gros, is kill'd by accident, and his Brother <i>Lewes</i> the Younger, Godly, is crown'd by the Pope in the Council of <i>Rheims</i> Octob. 23th.	XIII. The Emperor proposes the re-establishment of the Investitures in his Interview with the Pope at <i>Liege</i> , but <i>St. Bernard</i> opposes it, and persuades that Prince to insist no longer upon that Demand. <i>St. Bernard</i> refuses the Bishoprick of <i>Châlons</i> , and causes <i>Geffrey</i> Abbot of <i>St. Medard</i> at <i>Soissons</i> to be chosen Bishop of that Diocess.	An Assembly at <i>Liege</i> , March the 21th. A Council at <i>Rheims</i> , held in the Month of October, where the Anti-pope <i>Anacletus</i> is Excommunicated.	In this Year <i>St. Bernard</i> composes his Treatise of Injunctions and Dispensations. <i>Albericus</i> , Canon of <i>Aix</i> . <i>Foucher</i> a Monk of <i>Chartres</i> . <i>Gauterius</i> the Chancellour. <i>Amas Commenus</i> .	

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Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils	Ecclesiastical Writers.
			<p>The Pope grants a Privilege to the Abbey of <i>Môna</i>. <i>St. Bernard</i> invites to <i>Clairvaux</i> <i>Gueric</i>, Canon of <i>Tournay</i>.</p>		<p><i>Michael Glycas</i>. The Death of <i>Bendry</i> Bishop of <i>Dal</i>.</p>
1132	III. The Pope returns to <i>Italy</i> .	VIII.	XIV. <p>The Death of <i>St. Hugh</i>, Bishop of <i>Grenoble</i>. <i>St. Bernard</i> accompanies <i>Innocent II.</i> to <i>Italy</i>, and by the way, reconciles the Inhabitants of <i>Genova</i> and <i>Pisa</i>, and obliges 'em to declare for the Pope. <i>Albero</i>, who had succeeded another <i>Albero</i> in the Dignity of Primate of <i>Metz</i>, when the latter was made Bishop of <i>Liege</i>, is chosen Archbishop of <i>Triers</i>. A Contest between the Abbey of <i>Cluny</i> and that of <i>Cîteaux</i>, on occasion of a Privilege granted by Pope <i>Innocent</i>, which exempted the Monks of <i>Cîteaux</i> from paying Tithes to the Abbey of <i>Cluny</i>. Differences between <i>Stephen</i> Bishop of <i>Paris</i>, and an Arch-Deacon of his Diocese, who had unadvisedly Suspended his Arch-Deaconry from Divine Service, with <i>Stephen de Garlande</i> his Adversary, which is the Subject of the Letters written by that Bishop.</p>		<p><i>Tustlin</i> Archbishop of <i>Tork</i>. The Death of <i>Hildebert</i> Archbishop of <i>Tours</i>.</p>
1133	IV. <i>Lotharius</i> re-establishes Pope <i>Innocent</i> in the See of <i>Rome</i> , but this Prince is no sooner departed thence to return to <i>Germany</i> , but the Anti-pope <i>Anacletus</i> constrains <i>Innocent</i> to retire a second time to <i>Pisa</i> . <i>Roger Duke of Sicily</i> , upon the Solicitation of <i>Anacletus</i> , who had	IX. <i>Lotharius</i> is crown'd Emperor at <i>Rome</i> by Pope <i>Innocent</i> .	XV. <p>The Pope ratifies the Immunities and Donations made to the Church of <i>Pistoia</i> in <i>Tuscany</i>: He likewise confirms the Right of Superiority of the Archbishop of <i>Hamburg</i> over the Bishops of <i>Denmark</i>, <i>Sweden</i> and <i>Norway</i>. <i>Thomas</i>, Prior of <i>St. Vitor</i>, is kill'd near <i>Gournay</i> by the Relations of <i>Theobald</i> Arch-Deacon of <i>Paris</i>, as he was returning with <i>Stephen</i> Bishop of <i>Paris</i> from the the Abbey of <i>Chelles</i>, where they they went to reform some Abbeys. This Bishop Pronounces a Sentence</p>	<p>A Council at <i>Soerre</i>, which Excommunicates the Assassins of <i>Thomas</i>, Prior of <i>St. Victor</i> at <i>Paris</i>, and of <i>Archembaldus</i>, Sub-Dean of <i>Orleans</i>, and all those that entertain'd 'em. The Pope confirms this Sentence, and adds in a Letter, that Divine Service should cease to be celebrated in all those places where these Assassins were</p>	

given

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
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given him the Title of King, in vain endeavours to withdraw the Inhabitants of *Pisa* from their Obedience to the Pope.

of Excommunication against those Murderers, and retires to *Clairvaux*.

Archembald, Sub-Dean of *Orleans* is likewise Assassinated at the instigation of *John* Arch-Deacon of *St. Croix* of the same City.

Robert Pullus, who had pass'd from *France* to *England*, in the Year 1130, and had since obtain'd the Arch-Deaconry of *Rocheſter* re-establishes the University of *Oxford*.

present, and that those Ecclesiastical Persons that were abettors to these Murders, should be depriv'd of their Benefices.

1134

V.

X.

XVI.

A Treaty of Peace concluded between *Lotharius* and *Conrad*, by the Mediation of *St. Bernard*.

St. Bernard, after the breaking up of the Council of *Pisa*, is sent to *Milan*, to reconcile the *Milanese* with the Church of *Rome*.

He is accompanied with 2 Cardinal Legates, *Guy* Bishop of *Pisa*, and *Matthew* Bishop of *Albano*, as also with *Geffrey* Bishop of *Chartres*.

A Council at *Pisa*, held by the Pope against the Anti-pope *Anacletus*.

Hugh of *St. Victor*.

The Death of *St. Norbert*, Founder of the Order of *Premonstré*.

The Death of *Stephen Harding*, Abbot of *Cisteraux*.

1135

VI.

XI.

XVII.

Roger Duke of *Sicily* takes possession of *Benevento* and *Capua* that belong'd to the See of *Rome*.

Henry I. K. of *England* dies without Male Issue, by reason that his Three Sons were drown'd *A. 1120*. *Stephen* Count of *Boulogne*, the Son of *Adela* his Sister, seizes on the Kingdom of *England*, and disputes *Normandy* with *Mathilda* or *Maud* the Daughter of that Prince, and Wife of *Geffrey Plantagenet*, Count of *Anjou*.

St. Bernard returning from *Italy* to *France*, is sent into *Guyenne* with the Legate of the Holy See, where he obliges the Duke of that Province, to own Pope *Innocent II.* and to re-establish the Bishops of *Poitiers* and *Limoges*, whom he had expell'd.

Alexander Bishop of *Liege* is depos'd and *Albert IV.* of that Name, Primate of the Church of *Metz*, substituted in his place.

William, Abbot of *St. Thierry*, leaves his Abbey and becomes a Monk in that of *Segni* of the *Cistercian* Order.

St. Bernard composes this Year his Treatise of the Commendation of the new *Militia*, Dedicated to *Hugh*, Grand Master of the Knights Templars.

Odo, Abbot of *Remy* at *Rheims*, writes his Letter concerning a Miracle of *St. Thomas* the Apostle.

Ruperr, Abbot of *Duys*, dies March 3d.

1136

VII.

XII.

XVIII.

Helias, Abbot of *St. Sulpitius* of *Bourges* is chosen Bishop of *Orleans*, and Consecrated in the Month of *April* in the Year following.

Drogo or *Dreux*, Abbot of *St. John* at *Laon*,

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Geffrey the Gros, Monk of *Tiron*.

Rodulphus Abbot of *St. Trem*.

William Abbot of *St. Thier* or *Theodoric*.

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A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
			is sent for to Rome by Pope Innocent, who Creates him Cardinal, and Bishop of Ostia.		Peter the venerable Abbot of Cluny.
			Odo, Abbot of St. Remigius at Rheims, gives the Revenues of the House of Mont-Dieu to the Carthusians.		
1137	VIII.	XIII.	XIX.		The Death of Guigue, Prior of the LaGrande Chartreuse.
		The Death of Lewes VI. fir-nam'd the Gros, King of France, August 1. Lewes the Young succeeds him.		St. Bernard is recall'd to Italy by the Pope, who afterwards sends him to Roger Duke of Sicily, to oblige him to abandon the Anti-pope Anacletus's Party. This Saint enters into Conference with Peter Cardinal of Pisa, who was about to maintain the Anti-pope's Cause, and persuades him to change his Opinion and Party.	
1138	IX.	XIV.	XX.		
	The Death of the Anti-pope Anacletus.	The Death of the Emperor Lotharius, Decemb. 3.		William, Bishop of Langres dying this Year, a Contest arises for that Bishoprick: Peter Archbishop of Lyons, and Hugh Son of the Duke of Burgundy, cause a Monk of Cluny to be chosen Bishop of that Diocels: But the Chapter of Langres opposes this Election, and appeals to the See of Rome. However the Monk does not forbear to cause himself to be ordain'd by the Archbishop of Lyons, and the Bishops of Autun and Macon. The Pope condemns this Ordination, and requires 'em to proceed to a new Election conformably to the Advice of St. Bernard: Godfrey, Prior of Clairvaux, and the Kinsman of this Saint is Elected Bishop of Langres the Year next ensuing.	A Council at Gueric, Abbot of Igny.
	The Schismatics Substitute in his place Gregory Cardinal, who takes the Name of Victor, but this last soon abdicates the Pontificate, and puts an end to the Schism.	The King of France gives Normandy to Eustache the Son of Stephen King of England.		Decemb. 13th in which 'tis debated about means to conclude a Treaty of Peace between the Kings of France and England.	The Death of Drogo or Dreux, Cardinal Bishop of Ostia.
			Theobald, Abbot of Bec, is chosen Archbishop of Canterbury in the Council of London.		
			Otho the Son of Leopold Marquess of Austria, is made Bishop of Freisingen.		
			Ulric, Bishop of Constance, leaves his Bishoprick and returns to the Monastery of Saint Blaise.		

A Chronological Table.

Pope. Western Emperors and Kings. Eastern Emperors. Ecclesiastical Affairs. Councils. Ecclesiastical Writers.

Gueric is constituted Abbot of *Igni* this Year, in the place of *Humbert*, who had retir'd from thence.

Arnold of *Brescia* divulges his Opinions in *Italy*.

1139

X. Pope *Innocent* waging War with *Roger* Duke of *Sicily*, who seiz'd upon the Dutchy of *Apulia*, is taken Prisoner by that Prince, and oblig'd by an Agreement to confirm the Donation that *Honorius* II. had made to him of the Kingdom of *Sicily*, the Dutchy of *Apulia* and the Principality of *Capua*, with the Title of King.

I. CONRAD, Duke of *Franconia*, is proclaim'd King of *Germany*.
Geoffrey Count of *Angou*, recovers part of *Normandy*.

XXI.

Philip, Bishop of *Taranto*, a favourer of the Anti-pope *Anacletus* is depos'd upon that account in the General Council of *Lateran*.

William, Abbot of *St. Thierry* sends to *Geoffrey* Bishop of *Chartres*, Legate of the Holy See, and to *St. Bernard* 13 Propositions which he had taken out of the Theological Writings of *Petrus Abaelardus*.

Alberic Elected to the Bishoprick of *Châlons* in 1126, but not having been Ordain'd nor put in Possession of that Bishoprick, is advanc'd to the Archbishoprick of *Bourges*.

St. Malachy, Primate of *Ireland*, takes a Journey to *Rome*.

Gilbert or *Gilbert*, Legate of the See of *Rome*, in *Ireland*, resigns his Office into the Pope's Hands.

The Death of *St. Orso* the Apostle of *Pomerania*.

The Death of *Ranoldus*, Archbishop of *Rheims*, Jan. 13. *Samson* is chosen in his place.

The Death of *Peter*, Archbishop of *Lyon*, who has for his Successor *Falko*, Dean of that Church.

The II. General Council at *Lateran*, held in the Month of *April* against the Followers of the Anti-pope *Anacletus*, and *Arnold* of *Brescia*, who is expell'd *Italy*.

1140

XI.

II.

XXII.

St. Bernard sends to *Italy* some of his Monks to inhabit the Monastery of *St. Anastasius*, newly re-built, and *Bernard* afterward Pope under the Name of *Eugenius* the III. is made Abbot of it.

Turstin, Archbishop of *Tork* being dead, this Metropolitain See is contended for between *William* the Nephew of

A Council at *Sens* begun on the Octave of the Feast of *Pentecost*, in which *St. Bernard* confutes the Errors of *Petrus Abaelardus*, who appeals to the See of *Rome*, but afterwards desists from that Appeal by the

St. Bernard writes his Sermons 65 and 66 against the Hereticks of *Colen*. He likewise writes to the Canons of *Lyon*, his famous Letter concerning the Festival of the Conception of the Virgin *Mary*, which

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Pope.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
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King Stephen, and Henry of Murdach, Abbot of Fontaines; William causes himself to be Consecrated by Henry Bishop of Winchester, but the Pope denies him the Pall, and grants it to Henry, confirming his Election. However the King did not acknowledge Henry till three Years after.

Geffrey de Loroux Archbishop of Bourdeaux, incurs the displeasure of King Lewis the Young, for having ordain'd Grimard Bishop of Poitiers Canonically Elected.

The Pope confirms the Sentence of the Council of Sens against Petrus Abaelardus.

Hereticks discover'd in the Diocess of Colen this Year.

The Church of Rheims having remain'd near two Years destitute of an Archbishop, and St. Bernard having refus'd to accept of this Dignity, Samson Provost of the Church of Chartres, is ordain'd Archbishop of that Diocess in the end of the Year.

Advice of Peter the Venerable, Abbot of Cluny, into whose Monastery he had retir'd.

those Canons had lately introduc'd.

Petrus Abaelardus about the same time composes his Apology.

Philip a Monk of Clairvaux.

Samson Archbishop of Rheims

Robert Palus

William of Malinesbury.

Hugo Metellus.

Thomas de Mautigny.

Bernard a

Monk of Cluny.

Ulgernus Bishop

of Singers.

Antoniun Me-

lissus.

Weselinus Mo-

malus.

The Death

of Turstin Arch-

bishop of York.

The Death of

Ulric Bishop

of Constance.

1141

XII.

III.

XXIII.

The King of France maintains a cruel War against Thobald Count of Champagne, for having detain'd the Archbishop of Bourges in his Territories.

Albericus Archbishop of Bourges being dead, Peter de la Châtre is chosen in his place, and Consecrated by the Pope. but the King of France refusing to admit him, his Kingdom is suspended from Divine Service by the Pope, who afterwards takes off the Suspension, the King having acknowledg'd this Archbishop.

Arnold Arch-Deacon of Sees, is chosen Bishop of Lisieux.

Gillebert de la Porée is ordain'd Bishop of Poitiers.

1142

XIII.

IV.

XXIV.

The Death of Fulk King of Jerusalem.

Cardinal Yves, who was sometime a Regular Canon of St. Victor at Paris, is sent to France by the Pope, there to pronounce a Sentence of

Hugh of St. Victor dies, February 11.

The Death of Petrus Abaelardus.

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Pope. Western Emperors and Kings. Eastern Emperors. Ecclesiastical Affairs. Councils. Ecclesiastical Writers.

Melifinda his Wife obtains the Administration of the Government during the Minority of her Son.

Excommunication against *Radulphus* Count of *Vermandois*, who had divorc'd *Petronilla*, the Sister of the Count de *Champagne* his Wife, in order to Marry the Duke of *Aquitaine's* Daughter.

The Bishops *Bartholomew* of *Laon*, *Simon* of *Noyon*, and *Peter* of *Sens*, the promoters of this Divorce, are suspended *ab Officio*.

Bernard, who of Prior of *Porter* had been made Bishop of *Belley*, leaves that Bishoprick to return to his Monastery.

1143

The Death of Pope *Innocent*, September 24th. **CELESTIN II.** is substituted in his place the same Day.

V.

The Death of *John Comnenus* in the Month of April. **M. A. NUEL COMNENUS** succeeds him.

I.

The Bishop of *Frascati* is sent into England in Quality of the Pope's Legate.

The Death of *John* Bishop of *Sées*, who has for his Successor, *Girard* a Regular Canon: The latter cannot peaceably enjoy this Bishoprick, by reason that he endeavour'd to introduce into his Church, Secular Canons in the place of the Regular, who were in possession of it.

The Death of *William* of *Somerset* a Monk of *Malmesbury*.

1144

I. The Death of *Celestin II.* March 8th. **LUCIUS II.** is chosen in his place a few days after. He makes a Truce with *Roger* King of *Sicily*, and implores the Assistance of the Emperor *Conrad* against the People of *Rome*, who had revolted from him, and proceeded to the Election of one *Patriarchus*.

VI. A Treaty of Peace concluded between the King of *France* and the Count of *Champagne* by the Mediation of *St. Bernard*.

II.

Pope *Lucius* confirms the Primacy of the Church of *Toledo* above all the others of *Spain*.

He grants a Privilege to the Abbey of *Cluny*, and renders the Monastery of *St. Sabas* subject to that Abbey.

Robert Pullus, who had been invited to *Rome*, by Pope *Innocent II.* is made Cardinal and Chancellor of the Church of *Rome* by *Lucius II.*

Hugh Abbot of *Ponzing*, succeeds *Henry* in the Archbishoprick of *Sens*.

Amedeus Abbot of *Haute-Combe* is ordain'd Bishop of *Lausanne*.

Amedeus Bishop of *Lausanne*.

Potbo a Monk of *Prom*. *Henry* Bishop of *Troyes*.

Heriman Abbot of *St. Martin* at *Tournay*. *Archardus* a Monk of *Clairvaux*.

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	Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1145	II. Lucius dies February 25th. EUGENIUS III. is chosen in his place, and Consecrated March 4. I.	VII.	III.	Pope Eugenius exhorts the Christians to the Crusade, confirms the Privileges granted upon that account, by Urban II. and orders St. Bernard to Preach up the Crusade throughout all Christendom. Thierry Abbot of St. Eloy at Noyon, is Consecrated Bishop of Amiens by Samson Archbishop of Rheims. St. John Bishop of Valence being dead, Oribert Prior of La Chaise-Dieu is Elected in his place.		
1146	II. The Heretic Arnold of Brescia returning to Italy, causes the Inhabitants of Rome to revolt against the Pope, who is forced to retire into France.	VIII. Lewes the Young, King of France, causes to be crown'd at Bourges on the Festival of Christmas, before he undertakes his Voyage to the Holy Land.	IV.	The Pope re-establishes the Bishoprick of Tournay, which for above 500 Years had been United to that of Noyon, and constitutes Anselm Abbot of St. Vincent of Lam, Bishop of that Diocess. Hellas Bishop of Orleans resigns his Bishoprick according to the Advice of St. Bernard. Serlo a Monk of Cerrisy is chosen Abbot of Savigny. It was the Custom of the Kings of France to cause themselves to be crown'd on the principal Festivals of the Year, and conformably to this Custom, Samson Archbishop of Rheims having perform'd the Ceremony of the Coronation of King Lewes at Bourges, to the prejudice of the Archbishop of that City (Peter de la Châtre) who alleg'd that this Right apparently belong'd to him in his own Church; He is depriv'd of the Use of the Pall by Pope Eugenius, to whom the Archbishop of Bourges had made his Complaint. A certain Monk named Radulphus, Preaches to the Allies engag'd in the Crusade, that before their departure for the Holy Land, they ought	A Council at Chartres held the third Sunday after Easter, in which St. Bernard is chosen Chief of the Crusade for the Expedition at the Holy Land.	Nicolas a Monk Châtronnais. Simeon of Durham. Gauvainus of Mauritanis Bishop of Lam. Wolbero Abbot of St. Pantaleon at Colon.

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to destroy all the Jews, as being greater Enemies to Jesus Christ than the Mahometans. St. Bernard Preaches the Crusade, but Admonishes the Christians of France and Bavaria, not to suffer the Jews to be put to death, nor so much as to be persecuted.

1147

III. The Pope being arriv'd in France, is magnificently entertain'd at Paris by the King.

IX. The Emperor Conrad marches into the Levant with an Army for the relief of the Holy Land.

The King of France follows him soon after, with another Army upon the same design.

V. The Examination of the Doctrine of Gillesbert de la Porée Bishop of Poitiers is begun in the Pope's Presence in the Councils of Auxerre and Paris, and the Determination of that Affair is refer'd to a Council appointed to be held at Rheims the next Year. Orba Bishop of Frisingen accompanies the Emperor Conrad in his Expedition to the Holy Land.

Arnold Bishop of Liège, in like manner accompanies the King of France into the Levant.

Suger, Abbot of St. Denis, and Regent of the Kingdom, establishes Regular Canons in the Abbey of St. Genevieve in the place of the Monks that resided there.

St. Bernard takes a Journey to Guienne with Albericus Cardinal Bishop of Ostia, the Pope's Legate, and Gessrey Bishop of Chartres: He there impugns the Errors of the Heretick Henry, and confutes 'em by his Preaching and a great number of Miracles. This Heretick endeavouring to make his escape, is seiz'd, and convey'd, laden with Fetters, to Thoulouse, and deliver'd into the Bishop's Custody.

The Abbey of Baume is chang'd into a Priory by the Pope, by reason of the contempt that the Monks of that Abbey had shewn of the Authority of the See of

A Council at Erampes, held on Septuagesima-Sunday concerning the Expedition of the Holy Land, and the Regency of France, which is given to Suger, Abbot of St. Denis.

A Council at Auxerre held in the beginning of the Year.

A Council at Paris, held on the Festival of Easter.

The Death of Wafelinus Momalius, Prior of St. Laurence at Liege.

Rome; nevertheless this Title is restor'd some time after.

1141

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1148	IV. The Pope after having held several Councils in France, returns to Italy.	X.	VI. <i>Lucas Chrysobergius</i> , according to some Writers, is advanc'd this Year to the Patriarchate of <i>Constantinople</i> ; but as others will have it, not till <i>An. 1155</i> . <i>Eon de l'Etoile</i> , a Visionary Heretick is brought before Pope <i>Eugenius</i> in the Council at <i>Rheims</i> , who condemns him to close Confinement, so that he dies in Prison a little while after. <i>Gilbert de la Porée</i> being convicted by <i>St. Bernard</i> , in that Council, retracts his Errors. The Pope performs the Ceremony of the Dedication of the Church of <i>Toul</i> : He writes to <i>St. Hildegarda</i> , Abbess of <i>Mount St. Robert</i> , commending her Spirit of Prophecy. <i>St. Malacty</i> , who undertook a second Journey to <i>Rome</i> , in order to obtain the <i>Pall</i> , of the Pope, dies by the way, at <i>Clairvaux</i> , November the 2d.	A Council at <i>Rheims</i> , held in the Month of <i>March</i> against <i>Gilbert de la Porée</i> , Bishop of <i>Poitiers</i> . A Council at <i>Triers</i> , held in the presence of Pope <i>Eugenius</i> , which approves the writings of <i>St. Hildegarda</i> .	
1149	V. The King of France returning from the Holy Land, invests <i>Henry</i> the Son of <i>Matilda</i> , Countess of <i>Anjou</i> , with the Duchy of <i>Normandy</i> .	XI.	VII. <i>Henry</i> , the Brother of the King of France, and Monk of <i>Clairvaux</i> , is made Bishop of <i>Beauvais</i> . <i>Gilbert Foliot</i> , Abbot of <i>Leicester</i> in England, is ordain'd Bishop of <i>Hereford</i> .		<i>St. Bernard</i> writes his first Book Of Consideration. The Death of <i>Amedeus</i> , Bishop of <i>Lausanne</i> .
1150	VI. <i>Eugenius</i> after his return to Italy, having sustain'd many shocks, at last makes himself Master of <i>St. Peter's Church</i> .	XII. <i>Lewes</i> the Young, King of France, divorces his Wife <i>Eleonor</i> , the Daughter of <i>William Duke of Guienne</i> , whom he had marry'd in 1137.	VIII. <i>Hugh</i> , Abbot of <i>Trois-Fontaines</i> in <i>Champagne</i> , is created Cardinal Bishop of <i>Osia</i> . <i>Henry</i> and <i>Roland</i> Monks of <i>Clairvaux</i> , are likewise made Cardinals at the same Promotion. <i>Philip</i> , Arch-Deacon of <i>Paris</i> , the Son of King <i>Lewes</i> the Great, is chosen Bishop of that City; but he resigns this Bishoprick to <i>Peter Lombard</i> , fir-nam'd Master of the Sentences. <i>Godefridus</i> , Abbot of <i>St. Martin</i> luc-		<i>St. Bernard</i> writes his second Book Of Consideration, and sends it to Pope <i>Eugenius</i> . <i>Arsenius</i> , a Monk of <i>Mount Athos</i> , makes his Collection of the Canons. <i>Orto</i> , Bishop of <i>Frisingen</i> . <i>Serle</i> , Abbot of <i>Savigny</i> . <i>Lucius</i> , Abbot of <i>St. Cornelius</i> .

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Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
			ceeds <i>Alvisius</i> in the Bishoprick of <i>Arras</i> .		<i>Bartholomew de Foigny</i> , Bishop of <i>Laon</i> .
			<i>Philip</i> , who had been depos'd from the Bishoprick of <i>Taranto</i> . <i>A. 1139.</i> and who had afterward retir'd to <i>Clairvaux</i> , there to take the habit of a Monk, is made Prior of the same Monastery by <i>St. Bernard</i> .		<i>Peter Lombard</i> , Bishop of <i>Paris</i> .
			<i>John</i> , a Monk of the Isle of <i>Oxïa</i> , is advanc'd to the Patriarchate of <i>sicoh</i> this Year.		<i>Falco</i> .
			<i>Peter de Celles</i> , is made Abbot of <i>Celles</i> in the same Year.		<i>Henry</i> , Arch-Deacon of <i>Humington</i> .
					<i>Hugh</i> , Cardinal Bishop of <i>Ofia</i> .
					<i>Constantinus Manasses</i> .
					<i>Constantinus Harmenopolus</i> .
					<i>Robert Pullus</i> , Cardinal, dies this Year.
					The Death of <i>William</i> , Abbot of <i>St. Tibert</i> , in the same Year.
1151	VII.	XIII.	IX.	The Pope confirms the Rights and Privileges of the Church of <i>Colen</i> .	<i>Gratian</i> completes his <i>Col-lection</i> of <i>Canon</i> .
				<i>Jourdain des Ursins</i> , Cardinal, is sent Legate into <i>Germany</i> . <i>St. Bernard</i> wrote his 190th Letter against this Prelate.	<i>John</i> , Patriarch of <i>Antioch</i> .
				<i>Geffrey Arthur</i> , Arch-Deacon of <i>St. Asaph</i> , is ordain'd Bishop of the same Church.	<i>Germanus</i> , Patriarch of <i>Constantinople</i> .
				<i>Bartholomew</i> , Bishop of <i>Laon</i> after having govern'd his Church 38 Years, retires to the Abbey of <i>Foigny</i> , and there turns Monk. <i>Gauterius</i> , Abbot of <i>St. Martin</i> at <i>Laon</i> , succeeds him in that Bishoprick, but he leaves it three Years after, and becomes a Monk at <i>Premontre</i> .	<i>Andronicus Camaterius</i> .
				<i>Theobaldus</i> is chosen Abbot of <i>Trois-Fontaines</i> in the room of <i>Hugh</i> , made Cardinal in the preceding Year.	<i>George</i> , Arch-bishop of <i>Corsu</i> .
				The Death of <i>Hugh</i> , who of Abbot of <i>Pon-rigny</i> had been ordain'd Bishop of <i>Auxerre</i> : Whereupon many Con-tests arise about the Suc-cession to that Bishop-rick.	<i>Lucas Chryso-bergius</i> , Patri-arch of <i>Constantinople</i> .
					<i>Robert</i> , Arch-Deacon of <i>Of-trevaunt</i> .
					<i>Theobaldus</i> , a Monk of <i>St. Pe-ter</i> at <i>Beze</i> .
					<i>Gauterius</i> , Canon of <i>Terou-ane</i> .
					<i>Herbert</i> a Monk.
					<i>Haimo</i> , Arch-Deacon of <i>Clu-kens</i> .
					<i>Herman</i> a converted Jew of <i>Colen</i> .
					<i>Nicetas</i> Con-stantinopolitanus
					<i>Teulfus</i> , a Monk of <i>Me-riky</i> .

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1132	VIII. The Death of Conrad. FREDERICK I. succeeds him. I. Stephen, K. of England, being deceas'd, the Kingdom returns to Henry II. Duke of Normandy.	X.	Odo, Abbot of St. Cornelius at Compeigne, is chosen Abbot of St. Denis in the place of Suger. The Pope orders the Bishop of Saintes to permit a new Church to be built at Rochel. He confirms the Primacy of Toledo, and enjoins the Bishops of Spain to acknowledge it. He likewise ratifies the Constitutions and Privileges of the Cistercian Order.		The Death of Suger, Abbot of St. Denis, January 15. St. Bernard finishes his other Books, Of Consideration. John, Monk of Marmoutier. Alexander, Abbot in Sicily. Radulphus Niger, Monk of St. Germer. St. Elizabeth, Abbess of Selnow. St. Achred, Abbot of Reverb.
1153	IX. Eugenius dies, July 8th at Tivoli. ANASTASIUS IV. is chosen in his place two days after. I.	II.	XI. Pope Eugenius grants by a Bull to the Canons of St. Peter at Rome, the fourth part of all the Offerings that were made in that Church. Alanus, a Native of Burg de Remingben near Tpres in Flanders, and Abbot of Larivoir, is ordain'd Bishop of Auxerre. Henry Archbishop of York being dead this Year, William his Competitor, who had been Chosen and Consecrated Archbishop of that Church in 1140. but before whom Henry was prefer'd by Pope Innocent, takes a Journey to Rome, where he obtains of Pope Anastasius, the confirmation of his Archiepiscopal Dignity, and the Pall. However he does not long enjoy this Archbishoprick, dying in the next Year. The Cardinals Bernard and Gregory, the Pope's Legates in Germany, depose Henry, Archbishop of Mentz. Robert, Abbot of Dunelm, succeeds St. Bernard in the Abbey of Clairvaux.		The Death of St. Bernard, August 20th.
1154	II. Anastasius dies Decemb. 4th having for his Successor ADRIAN IV.	III. The Death of Stephen, K. of England, and the beginning of the	XII. Gauterius of Mauritanian is ordain'd Bishop of Laon, in the place of another Gauterius, the Successor of Bartholomew of Faigny.		The Death of Gilbert de la Porree Bishop of Poitiers.

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Reign of Henry II. his Successor according to the truest Opinion.

Pope Anastasius confirms the Statutes of the Regular Canons of St. John at Lateran; takes into the Protection of the See of Rome, the Order of the Knights of St. John of Jerusalem; and ratifies their Privileges.

1155

I.

Arnold of Breſcia excites Commotions in Rome against Pope Adrian, who suspends the City from Divine Service, till the Romans should expel that Heretick and his Followers: These last are forc'd to escape by flight to Otticoli in Tuscany, where they are well receiv'd by the People: But some time after, Arnold of Breſcia is taken Prisoner and deliver'd up to the Prefect of Rome, who causes him to be burnt, and his Ashes to be cast into the River Tiber, lest the People should shew any honour to his Relicks.

The Pope pronounces Anathema against William King of Sicily, who had refus'd to receive his Letters, because he did not give him the Title of King, and had taken possession of some Territories belonging to the Patrimony of the Church of Rome.

IV.

Frederick is crown'd Emperor at Rome by the Pope.

XIII.

The Contest that arose An. 1132. between the Abbey of Cluny and that of Cisteraux, as to the Affair of Tithes, is at last terminated by an Accommodation.

Basil of Acri's Archbishop of Thessalonica, returns an Answer to the Letter which was writ to him by Pope Adrian, to induce him to be reconcil'd to the Latin Church.

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	Papet.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1156	II. The Pope concludes a Treaty of Peace with William, King of Sicily, and grants him the Title of King of both Sicilies.	V. The Emperor being offended at the Letter which the Pope had writ to him, drives the two Legates, who brought it, out of his Dominions, forbids all his Subjects to take any Journeys to Rome, and sets Guards upon the Frontiers to hinder the passage of those that shou'd attempt to enter.	XIV	A Difference arising between <i>Adrian IV.</i> and <i>Frederick</i> , concerning the Terms of a Letter writ by this Pope to the Emperor, which imported that <i>Adrian</i> had conferr'd upon that Prince the notable Favour of the Imperial Crown. The Pope is oblig'd to give another Explication of the Terms of his Letter, to afford satisfaction to the Emperor; but takes an occasion to complain that <i>Frederick</i> had prefix'd his own Name before that of the Pope in one of his Letters; that he exacted Fealty and Homage of the Bishops; that he refus'd to receive his Legates; and that he prohibited his Subjects to go to Rome. <i>Otho</i> , Bishop of <i>Frisingen</i> , quits his Bishoprick, and retires to the Abbey of <i>Morimond</i> , where he liv'd a Monk before his advancement to the Episcopal Dignity, and dies there in the Month of <i>September</i> , in the same Year. <i>Philip</i> , formerly Bishop of <i>Taranto</i> , and afterwards Prior of <i>Clairvaux</i> , is constituted Abbot of <i>Aumône</i> of the Cistercian Order.		<i>Hugh</i> of <i>Poitiers</i> , a Monk of <i>Vezelay</i> , begins to write his History of that Monastery. The Death of <i>Peter</i> the Venerable, Abbot of <i>Cluny</i> , on <i>Christmas-day</i> .
1157	III.	VI.	XV.			
1158	IV.	VII.	XVI.	<i>Thomas Becket</i> is made Lord Chancellor of England by King <i>Henry II.</i> The Reformation of the Regular Canons of <i>St. Victor</i> at <i>Paris</i> is established in the Monastery of <i>St. Evre</i> at <i>Orleans</i> , by <i>Roger</i> its first Abbot.		The Death of <i>Luke</i> , Abbot of <i>St. Cornelius</i> ,
1159	V. The Death of <i>Adrian</i> . The greatest part of the Cardinals	VIII. The Emperor being present at the Siege of <i>Cremna</i> , the two	XVII.			

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chuse ALEXANDER III. *Osavian* is Elected Anti-pope by others and maintain'd by the Emperor. He takes the Name of *Victor* III.

Competitors for the Papal Dignity present themselves before him to be supported. He appoints 'em to come to *Pavia*, there to be judg'd by a Council.

1160

I.

IX.

XVIII.

Alexander, who refus'd to appear in the Council of *Pavia* having been inform'd of what was there transacted against him, excommunicates the Emperor *Frederick*.

Thirty Persons, the Followers of *Arnold* of *Brescia*, call'd *Publicans*, having taken a resolution to pass into *England*, to divulge their Doctrine, are there seiz'd on, publicly whipt, stigmatiz'd with a hot Iron on their Foreheads, harrafs'd, and at last starv'd to death with hunger and cold.

Arnold, Bishop of *Lisieux*, is sent Legate into *England*.

A Council at *Pavia* held in the Month of *February*, which declares the Election of *Alexander* to be void, and Excommunicates him with his Adherents; but confirms that of *Victor*.

A Council at *Oxford*, in which the *Publicans* or *Vaudois* are convicted and condemn'd.

Hugh, a Monk of *Cluny*.

Hugh Archbishop of *Rean*.

Michael of *Thessalonica*, condemn'd for the Heresy of the *Bogomiles*, retracts his Errors and makes a Confession of his Faith.

Philip, Bishop of *Taranto*.

Odo de Deuil, *Gibert*, Abbot of *Hoiland*.

1161

II.

X.

XIX.

Lewis the Young, King of *France*, marries *Adela*, or *Alix*, Daughter of *Theobald*, Count of *Champagne*, who died in 1152.

Alanus abdicates his Bishoprick at *Auxerre*, and retires to *Clairvaux*.

The Kings of *Denmark*, *Norway*, *Hungary*, and *Bohemia*, as also six Archbishops, twenty Bishops and many Abbots write (as 'tis reported) Letters by way of excuse, to the Assembly at *Lodi*, by which they own *Victor* as lawful Pope.

The Death of *Theobald*, Archbishop of *Canterbury*.

He has for his Successor in that Archbishoprick, *Thomas Becket*, Chancellor of *England*, who is Consecrated on *Whit-Sunday*.

Dr. Gilbert Foliot is translated from the Bishoprick of *Hereford* to that of *London*.

An Assembly at *New-Market*, in the Month of *July*, in which the Election of *Alexander* III. is declar'd Legitimate, and that of *Victor* illegal.

An Assembly at *Beauvais* at the same time, which passes a like Judgment with that of *New-Market*, in favour of Pope *Alexander*.

An Assembly of the Prelates of *England* and *France*, in which both Kings assisted, where were present the Legates of *Alexander* and *Victor*, and Deputies from the Emperor *Frederick*.

Alexander is there own'd as lawful Pope, and *Victor* Excommunicated with his Adherents.

Peter de Rey, a Monk of *Clairvaux*.

Enervinus, Provost of *Sieinfeld*.

Ecbert, Abbot of *St. Flurin*.

Bonacursus, *Ebrard de Bithune*.

Michael of *Thessalonica*.

Odo, a Regular Canon.

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
					An Assembly at Lodi, held June 20. in the presence of the Emperor Frederick, which confirms what was transacted in that of Pavia the preceding Year, in favour of Victor.	
1162	XIII.	XI.	XX.	John de Bellemains is ordain'd Bishop of Poitiers. Peter, Abbot of Celles, is translated to the Abbey of St. Remigius at Rheims. Geffrey, Abbot of Igny succeeds Fastredus in the Abbey of Clairvaux.	A Conference at Avignon, which was propos'd by the Emperor to put an end to the Schism, but was broke off by reason that Pope Alexander refus'd to appear.	Hugh of Poitiers, a Monk of Verceil. Albert, Abbot of Hildesheim. John of Hexarn, Provost of Haguislad. Fastredus, Abbot of Clairvaux.
	The Pope who had fled for Refuge to the Territories of William K. of Sicily, waiting for a favourable opportunity to pass into France, arrives there at last on the Festival of Easter, and is receiv'd by the Kings of France and England, who go before him upon the River Loire as far as Torey, land to meet him, and conduct him on the Road, each holding one of the Reins of his Horse's Bridle.	An interview between the King of France and the Emperor at Avignon, where the Anti-pope Victor is present, and where the Emperor is incens'd against the King, by reason that Alexander was not come according as he had engag'd, to bring him, and having the strongest Party, designs to take him Prisoner; but the King is deliver'd from this trouble, by the Army that the King of England had caus'd to march that way.				
1163	IV.	XII.	XXI.	Henry, the Brother of the King of France, is translated from the Bishoprick of Beauvais, to the Archbishoprick of Rheims. John, Dean of Orleans, is assassinated by a certain Lord, from whom he endeavour'd to recover some Goods belonging to the Chapter of Orleans, which he had Usurp'd. The beginning of the Contests between Henry II. King of England, and Thomas Becket, Archbishop of Canterbury.	A Council at Tours, held in the Pope's Presence, May 28. against the Anti-pope Victor, and his Adherents, and against the Hereticks of this Age. An Assembly at Westminster, in which Thomas, Archbishop of Canterbury incurs the Displeasure of the King of England, by	Arnold, Bishop of Lisieux, pronounces his Discourie concerning the Unity and Liberty of the Church at Tours.

1164

V.

XIII.

XXII.

The Death
of the Anti-
pope Victor, at
Lucca.

His Adhe-
rents and Fol-
lowers pro-
ceed to the
choice of Guy
of Crema, who
assumes the
Name of Pas-
chal III.

Thomas Becket, Arch-
bishop of Canterbury, re-
pents of what he did in
the Assembly at Claren-
don, and abstains from
celebrating Divine Ser-
vice, till the Pope who
then resided at Sens, had
given him Absolution
for that Offence.

The King of Eng-
land sends to the Pope
to desire, that the Arch-
bishop of York may be
made Legate of the
Holy See in England,
and that the Customs of
this Kingdom may be
confirm'd by its Au-
thority, and observ'd by
the Bishops of England.

The Pope only grants
the Office of Legate to
the Archbishop of York
with this restriction,
that the same Legate
shou'd have no Juris-
diction over the Person
of the Archbishop of
Canterbury, and that the
Bishops shou'd continue
to obey him as their
Primate.

Thomas Becket retires
to France after the Ses-
sions of the Assembly at
Clarendon, which re-
quir'd him to resign his
Archbishoprick: He is
very favourably receiv'd
by the French King and
the Pope, who orders
him to keep his Station
of Archbishop.

William of Champagne
the fourth of the Brothers
of Adella Queen of
France, is chosen Bishop
of Chartres after the
Death of Robert.

Maurice de Sully suc-
ceeds Peter Lombard in
the Bishoprick of Paris.

Richard of St. Victor
is constituted Prior of that Monastery.

refusing to ob-
serve the Cust-
oms of the
Kingdom, with-
out any Limi-
tation.

A Council at
Sens concerning
the Murder of
John, Dean of
the Church of
Orleans.

An Assembly
at Clarendon,
held in the
Month of Jan-
uary, in which
Thomas, Arch-
bishop of Can-
terbury, and the
other Prelates of
England are
compell'd to
confirm certain
Customs of the
Kingdom, and
to oblige them-
selves by Oath
to observe 'em
without restric-
tion.

An Assembly
at Northampton
against Thomas,
Archbishop of
Canterbury.

Richard of St.
Victor.

Hugh, Monk
of St. Saviour at
Lodeve.

Laurence a
Monk of Liege.
St Hildegarda,
Abbess.

The Death of
Peter Lombard,
Bishop of Paris.

III

1165

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1165	VI. <i>Alexander</i> returns to Italy, and makes his publick entry into Rome, in the Month of November.	XIV. The Nativity of <i>Philip</i> fir-nam'd <i>Augustus</i> , King of France.	XXIII.	<i>Stephen</i> , who was sometime Bishop of <i>Tournay</i> , becomes a Regular Canon in the Monastery of <i>St. Evre</i> at <i>Orleans</i> .		<i>Philip de Harveng</i> , Abbot of <i>Bonne Esperance</i> . <i>Alanus</i> Bishop of <i>Auxerre</i> . <i>John</i> of <i>Salisbury</i> . <i>Arnold</i> , Bishop of <i>Lisieux</i> . <i>Adamus</i> Scotus. <i>Geffrey Arthor</i> , Bishop of <i>St. Asaph</i> . The Death of <i>St. Elizabeth</i> , Abbess of <i>Schoenau</i> .
1166	VII.	XV. The Emperor <i>Frederick</i> marches into Italy with an Army, to put the Anti-pope <i>Paschal</i> in Possession of the See of <i>Rome</i> .	XXIV.	<i>Alexis Aristenes Oconemus</i> , or Steward of the Church of <i>Constantinople</i> , cites in the Synod of that City the 37th Canon of the Council in <i>Trullo</i> against <i>Nicephorus</i> , Patriarch of <i>Jerusalem</i> . The Deputies of the King of <i>England</i> having assisten at the Assembly of <i>Wurtzburg</i> , repair to <i>Rome</i> , there to demand Satisfaction as to the Affair of <i>Thomas</i> , Archbishop of <i>Canterbury</i> . The Pope returns an Answer to the King their Master with so much Resolution, that this Prince is oblig'd to disown what these Deputies had done in the Assembly of <i>Wurtzburg</i> . <i>Thomas Becket</i> , Archbishop of <i>Canterbury</i> , is Constituted Legate of the Holy See in <i>England</i> , and in that Character condemns and abrogates the Customs that were Publish'd at <i>Clarendon</i> ; Excommunicates all those that shou'd observe, or cause 'em to be observ'd; and threatens the King of <i>England</i> with an <i>Anathema</i> .	A Synod of <i>Constantinople</i> , held by <i>Lucas Chrysobergius</i> , Patriarch of that City. An Assembly at <i>Wurtzburg</i> , held on the Festival of <i>Whitsuntide</i> , in which the Emperor obliges by Oath the greater part of the Lords and Prelats of whom it was compos'd, to acknowledge no other Pope but <i>Paschal</i> . The Deputies of the King of <i>England</i> , who was at variance with Pope <i>Alexander</i> , by reason of the Differences between him and <i>Thomas</i> , Archbishop of <i>Canterbury</i> , take the same Oath.	<i>Peter</i> of <i>Celos</i> . <i>Gilbert Foliot</i> . The Death of <i>St. Elred</i> , Abbot of <i>Reverby</i> .
1167	VIII.	XVI. The Emperor defeats the <i>Romans</i> in a Batrel, makes himself Master of part of the City of	XXV.	<i>John</i> of <i>Oxford</i> , depu- ted to <i>Rome</i> by the King of <i>England</i> , obtains a promise of the Pope, that he wou'd send two Legates to determine the Affair of the Archbishop of <i>Can-</i>		<i>Hugh</i> of <i>Parisi</i> , Monk of <i>St. Vexelay</i> , composes his History of the Monastery. <i>Michael Archibishop</i> , Patriarch.

A Chronological Table.

<i>Popes.</i>	<i>Western Emperors and Kings.</i>	<i>Eastern Emperors.</i>	<i>Ecclesiastical Affairs.</i>	<i>Councils.</i>	<i>Ecclesiastical Writers.</i>
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Rome, and of St. Peter's Church: But the Diseases that rage in his Army afterwards, oblige him to retire speedily to Lombardy.

terbury, and causes the Authority of the Archbishop to be suspended till the arrival of those two Legates.

Michael Anchiolus is advanc'd to the Patriarchal See of Constantinople.

William of Tyre is made Arch-Deacon of that Church.

Peter of Blois repairs to Sicily, where he's chosen to be Tutor, and afterward Secretary to William II. King of Sicily.

Geffrey, Prior of Vigoris is ordain'd Priest by Giraldus Bishop of Calors.

of Constantinople.

The Death of Lucas Chrysobergin, Patriarch of Constantinople.

The Death of Wolbero, Abbot of St. Pantaleon at Colon.

1168

IX.

The Italians animated by the Sentence of the Council of Lateran, revolt against the Emperor, own Pope Alexander, and expel the Schismatical Bishops.

XVII.

XXVI.

William of Champagne is translated from the Bishoprick of Chartres, to the Archbishoprick of Sens.

Thomas, Archbishop of Canterbury, refuses to admit as Judges of the Controversy between him and the King of England, the Pope's Legates in the Assembly at Gisors, and pleads his own Cause so resolutely, that it breaks up, without concluding any thing. He obtains of the Pope sometime after, the revocation of those two Legates.

A Council at Lateran, in which Pope Alexander pronounces a Sentence of Deposition against the Emperor Frederick.

An Assembly at Gisors, in the Month of November,

The Death of Odo de Deuil, Abbot of St. Corneliu, at Compeigne.

1169

X.

Pope Alexander who had retir'd to Benevento, returns thence in the end of the Year.

The Romans refuse to admit him, but on condition that he shou'd order the Walls of Frascati to be demolish'd, which he had fortify'd.

The Pope does it accordingly, but the Romans

XVIII.

The Emperor is defeated by the Milanese, and escapes with much a-do to Germany.

An Intervew between the Kings of England and France at St. Denis, about the Affair of Thomas, Archbishop of Canterbury, where they come to no Agreement.

The King of England

XXVII.

The fruitless Negotiations of two other Legates of the See of Rome concerning an accommodation of the Differences between the King of England and the Archbishop of Canterbury.

The King of England being dissatisfy'd with the proceedings of these two last Legates, desires two others to be sent, which suit is granted; but they have no better success in their Negotiation than the former.

The Pope revokes the Suspension of the Authority of the Archbishop of Canterbury.

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A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
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having broke their word, he causes *Frafcati* to be re-fortify'd, and returns to *Be-nevento*.
 causes his Son *Henry* to be Crown'd by the Archbishop of *York*, to the prejudice of the Archbishop of *Canterbury*, to whom this Right belong-ed.

He Suspends the Arch-bishop of *York* and the Bishops who assisted at the Coronation of the King of *England*, ab *Officio*, &c.

1170

XI.
 The Anti-pope *Paschal* dies.
 His Partisans Subtitute *John*, Abbot of *Struma* in his place under the Name of *Calixtus*
III.

XIX.
 An Inter-view between the Kings of *England* and *France* at *St. German en Laye*, who conclude a Mutual Treaty of Peace.

XXVIII.
Manuel Comnenus, a Proposal to be made to the Pope for the re-union of the *Greek* and *Latin* Churches, in case he wou'd cause him to be Crown'd Emperor of the *West*; but the Pope replies, that the Matter being of too great difficulty, he could not grant his request.

Theorianus is sent to *Armenia* by the Emperor *Manuel Comnenus*, to endeavour to procure a re-union between that and the *Greek* Church. He finds means to gain the Patriarch of the *Armenians*.

The Interview between the the two Kings at *St. Germain en Laye*, where were present the Legates of the Pope, and *Thomas*, Archbishop of *Canterbury*, produce no effect, as to the reconciliation of this Prelate with his Prince.

Rosrou, Archbishop of *Roan* and *Bernard* Bishop of *Nevers*, are sent by the Pope to the King of *England*, with Orders to suspend the whole Kingdom from Divine Service, if he refus'd to be reconcil'd to the Archbishop of *Canterbury*, and to restore Peace to the Church. This Prince yields to their Remonstrances and even entertains 'em to promote the Accommodation, which is at last terminated this Year.

Theobald, the Kinsman of *William* of *Champagne*; Archbishop of *Sens*, is ordain'd Bishop of *Amiens*.

The Archbishop of *York*, and the Bishops of *London* and *Salisbury*, whom *Thomas Becket* had Excommunicated, create him new Troubles in *England*; and he is no sooner arriv'd at *Canterbury*, but he is Assassinated in his Church

Henry, Archbishop of *Rheims* writes to the Pope and Cardinals, in favour of *Drauz* or *Draze*, Chancellor of the Church of *Noyon*.

Peter of *Pactiers*, Chancellor of the Church of *Paris*, composes his Book of *Sentences*.

Robert of *Me-lun*, Bishop of *Heresford*.

Alexis *Driftenes*.

Simon *Legabeta*.

John of *Corn-wall*.

Gerachus, Provost of *Reichen-sperg*.

Peter de *Riga*, Canon of *Rheims*.

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
			on the Festival of <i>Christmas</i> . <i>Pomius</i> the fifth, Abbot of <i>Clairvaux</i> , is made Bishop of <i>Clermont</i> in <i>Auvergne</i> . The Birth of <i>St. Dominick</i> .		
1171	XII.	XX.	XXIX.	<p>The King dispatches an Envoy to <i>Rome</i> to clear himself of the Murder of <i>Thomas Becket</i>, Archbishop of <i>Canterbury</i>. The Pope sends two Legates, to oblige him to make satisfaction to the Church, and in the mean while Excommunicates the Murderers. The King meekly submits to the Penance impos'd on him by the Legates; dis-annuls the Customs publish'd at <i>Clarendon</i>, and at last receives Absolution at the Door of the Church.</p> <p><i>Richard</i> succeeds <i>Thomas</i> in the Archbishoprick of <i>Canterbury</i>.</p> <p>The Assassins of <i>Thomas</i>, Archbishop of <i>Canterbury</i> come to <i>Rome</i> to get Absolution; where the Pope enjoyns 'em to take a Journey to <i>Jerusalem</i> in the Habit of Pilgrims: One of 'em perishes by the way, and the two others spend the remainder of their Lives in doing Penance, being shut up in a place call'd <i>Monte-Nigro</i>.</p>	
1172	XIII.	XXI.	XXX.	<p><i>Guarinus</i> or <i>Warinus</i> is constituted the fifth Abbot of <i>St. Victor</i> at <i>Paris</i>.</p> <p><i>Henry II.</i> King of <i>England</i>, is absolv'd in the Council of <i>Avanches</i>.</p> <p>A Council at <i>Lombex</i>, in which the Heretick <i>Oliverius</i> and his Followers call'd <i>Bons Hommes</i>, or Good Men are convicted and condemn'd.</p> <p>A Council at <i>Cassel</i> in <i>Ireland</i> held in the Month of <i>October</i>.</p> <p>A Council at <i>Avanches</i>.</p>	
					The Death of <i>Gilbert</i> , Abbot of <i>Holland</i> .

A Chronological Table.

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1173	XIV.	XXII. The Young King of England Rebels against his Father, who is oblig'd to repair to the Tomb of Thomas, Archbishop of Canterbury, to implore his Assistance.	XXXI.	The Canonization of Thomas, Archbishop of Canterbury,		Richard of St. Victor dies March 10.
1174	XV.	XXIII.	XXXII.	The Canonization of St. Bernard, Jan. 18. William, Arch Deacon of Tyre, is advanced in the Month of May, to the Dignity of Archbishop of that Church.		
1175	XVI.	XXIV. The Emperor makes War in Italy.	XXXIII.	The Pope approves the Institution of the Order of the Knights of St. James in Spain, and of that of the Monks of the Abbey of St. Saviour at Messina. Nivelen de Cherisy, is made Bishop of Soissons. Geoffrey Arthur, Bishop of St. Asaph, who had quitted his Bishoprick, by reason of some Disturbances that happen'd in Wales, and had retir'd to King Henry's Court, who gave him the Abbey of Abington, is solicited in the Council of London, to return to his Bishoprick; but upon his refusal, other Incumbents are provided both for his Bishoprick and Abbey, and he remains destitute of a Benefice. Geoffrey, who was translated from the Abbey of Igny to that of Clairvaux, going into Italy, is there made Abbot of Fossanova, and some Years after, of Hautecombe.	A Council at London, held on the Sunday before the Festival of the Ascension, in which were present the two Henrys, Kings of England.	Geoffrey, Abbot of Clairvaux. William, Archbishop of Tyre.
1176	XVII.	XXV. The Emperor's Army is entirely defeated by the Milanese Forces, and that Prince is oblig'd to send Ambassadors to Pope Alexander, to sue for Peace.	XXXIV.	The Pope approves the Institution and the Constitution of the Carthusian Order.		

A Chronological Table.

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1177	XVIII.	XXVI.	XXXV.	<i>William of Champagne</i> , the Brother-in-law of the King of France, is translated from the Archbishoprick of Sens, to that of Rheims, and made Cardinal.	A Council at Venice held by the Pope September 16. in which the Peace is confirm'd, and the Anathema renew'd against those that were not return'd to the Bosom of the Church.	
	An Inter-view between Pope <i>Alexander</i> and the Emperor <i>Frederick</i> at Venice, in the Month of July, where the Peace of the Church is establish'd.			<i>Stephen of Tournay</i> , is translated from the Abbey of St. Evre at Orleans, to that of St. Genevieve at Paris, after the Death of the Abbot <i>Aubert</i> .		
	By virtue of this Treaty, <i>William</i> , King of Sicily obtains a Truce of fifteen Years with the Emperor, and the <i>Lombards</i> one of seven.			The Pope sends a Legate to a King of the Indies, commonly call'd <i>Prestet John</i> .		
1178	XIX.	XXVII.	XXXVI.	<i>Esilus</i> , Archbishop of Lunden, Primate and Legate of the See of Rome in Denmark and Sweden, and Regent of both Kingdoms, quits all these Dignities, to turn Monk at <i>Clairoaux</i> , where he dies four Years after. <i>Abfalon</i> succeeds him in the Archbishoprick of Lunden.		
	The Pope is re-call'd from <i>Anagnia</i> to Rome, by the Clergy, Senate, and People of that City.			<i>Saxo Grammaticus</i> , Provost of <i>Roschild</i> , is sent to Paris by <i>Abfalon</i> Archbishop of Lunden, to bring Monks of St. Genevieve into Denmark.		
	The Antipope <i>Calixtus</i> obtains Pardon upon his Prostration at the Pope's Feet.			A great number of Dissenters from the Church of Rome are discover'd at <i>Tboulouse</i> , who being branded with the odious Name of Hereticks, are Excommunicated and Banish'd by the Pope's Legate, with the assistance of some Bishops; and who retire to the Country of <i>Albigensis</i> , where <i>Roger</i> , Count of <i>Ally</i> , receives 'em favourably, and makes use of 'em to detain the Bishop of his City Prisoner, since that time these People were call'd <i>Albigenses</i> , or <i>Albigensis</i> .		
	The Pope confirms the Rights and Privileges of the Archbishop of Colon.					

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1179 XX.	XXVIII. Lewes, the Young King of France caules his Son Philip to be Anointed and Crown'd at Rheims.	XXXVII.	William, Archbishop of Tyre assits in the Council of Lateran, and draws up the Acts. The Albigeois, or People of Alby, are Condemn'd and Excommunicated in the General Council of Lateran, which declares that they were call'd Cathari, Parians and Publicans, and that they had many other Names. Laborant is made Cardinal John of Salisbury ordain'd Bishop of Chartres.	A III. General Council at Lateran, begun March 2.	
1180 XXI.	XXIX. The Death of Lewes, the Young King of France, on the 10th or 20th Day of September. His Son Philip Augustus succeeds him.	XXXIII. Manuel Comnenus dies Octob. 6th. ALEX-ANDER NENUS succeeds him.	Arnold, Bishop of Lisieux, having incur'd the displeasure of the King of England, retires to the Monastery of St. Victor at Paris. Peter, Abbot of Cîteaux is ordain'd Bishop of Arras.	John the Hermit writes this Year the Life of St. Bernard. Thierry or Theodoricus, a Monk, in like manner composes his History in the same Year. Richard, Prior of Hagulfstadt. Stephen, Bishop of Tournay. The Death of St. Hildegarda, Abbess of Monastery. St. Robert. The Death of Philip de Harveng, Abbot of Bonne Esperance. The Death of Adamus Scetus a Regular Canon. The Death of Nicolas, a Monk of Clairvaux in the same Year.	
1181 XXII.	XXX. Alexander III. dies on the 27th day of August, or on the 21. of September. LUCIUS III. is chosen to supply his place.	I.	Henry, Bishop of Alby, having in quality of the Pope's Legate, levy'd certain Troops, marches into Gasconne, to expel thence the People call'd Publicans, who were Masters of a great number of Castles: They make a shew, to avoid the Storm, of abjuring their Opinions, but the Bishop being gone, they live as before.	The Death of Alanus at Clairvaux.	
<p>John de Bellemains is translated from the Bishoprick of Poitiers to the Archbishoprick of Narbonne, and afterwards to that of Lyons.</p> <p>Baldwin of Devonshire, Abbot of Ferden, is ordain'd Bishop of Winchester.</p>					

A Chronological Table.

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1182	I.	XXXI.	II.	<i>Peter de Cellez</i> , Abbot of <i>St. Remigius</i> , at <i>Rheims</i> install'd Bishop of <i>Chartres</i> in the place of <i>John</i> of <i>Salisbury</i> .		Cardinal <i>La-borant</i> writes his Collection of <i>Canons</i> . The Death of <i>John</i> of <i>Salisbury</i> , Bishop of <i>Chartres</i> . The Death of <i>Arnold</i> , Bishop of <i>Lisieux</i> , August 31.
1183	II.	XXXII.	I.	Above seven thousand <i>Albigensis</i> are destroy'd in <i>Berri</i> , by the Inhabitants of the County.		
		<i>Henry</i> , the Youngest of the three Sons of the King of <i>England</i> , dies.	ANDRONICUS COM-NENUS causes <i>Alexis</i> to be put to Death, and Usurps the Imperial Throne.			
1184	III.	XXXIII.	II.			A Council at <i>Verona</i> , held in the presence of the Pope and the Emperor <i>Frederick</i> , concerning the Execution of the Treaty of Peace concluded at <i>Venice</i> .
1185	IV.	XXXIV.	III.	Contests arise between Pope <i>Urban</i> and the Emperor <i>Frederick</i> concerning certain Lands left by the Princess <i>Mathilda</i> to the Church of <i>Rome</i> ; about the Goods of Bishops after their Decease, to which the Emperor laid claim as his Right, and about the Taxes that were levy'd for the maintenance of Abbesses.		<i>Baldwin</i> Archbishop of <i>Canterbury</i> . <i>Joannes Phocas</i> , a Greek Monk, goes in Pilgrimage to the <i>Holy Land</i> , and at his return writes a Relation of what he had seen and observ'd. <i>Petrus Comestor</i> . <i>Peter</i> of <i>Blois</i> . <i>Syvester Gerald</i> , Bishop of <i>St. David</i> .
	<i>Lucius</i> III. dies at <i>Verona</i> , Novemb. 25. URBAN III. succeeds him.		ISAAC ANGE-LUS kills <i>Andronicus</i> , and takes Possession of the Empire.	<i>Baldwin</i> of <i>Devonshire</i> is translated from the Bishoprick of <i>Winchester</i> to the Archbishoprick of <i>Canterbury</i> after the Death of <i>Richard</i> the Successor of <i>Thomas Becket</i> .		

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1186	I. The Pope being offended at a Letter sent by the Assembly of <i>Geinlenhausen</i> , resolves to Excommunicate the Emperor, but the Inhabitants of <i>Verona</i> entreat him not to publish this Excommunication in their City.	XXXV. <i>Henry</i> , the Son of the Emperor <i>Fredrick</i> , marries <i>Constance</i> , the Daughter of <i>Roger</i> , King of <i>Sicily</i> .	I. The Pope sends the <i>Pall</i> to <i>Baldwin</i> , Archbishop of <i>Conterbury</i> . <i>St. Hugh</i> , Prior of the <i>Carthusian</i> Order is made Bishop of <i>Lincoln</i> .	An Assembly at <i>Geinlenhausen</i> , in which a Resolution is taken to write to the Pope concerning the Rights claim'd by the Emperor.	<i>Godfrey</i> of <i>Verbis</i> compleats his Universal History, and Dedicates it to the Pope. <i>Hermengard</i> , <i>John</i> the Hermit. <i>Bernard</i> , Abbot of <i>Fontcand</i> . <i>Joannes Cinarius</i> .
1187	II. The Pope departing from <i>Verona</i> with a design to Excommunicate the Emperor, dies <i>October 17</i> , before he could effect it. GREGORY VIII. succeeds him the next day, but dies two Months after, <i>December 16</i> .	XXXVI. The Nativity of <i>Lewis</i> VIII. King of <i>France</i> , the Father of <i>St. Lewis</i> , <i>September 5th</i> .	II. The City of <i>Jerusalem</i> is taken from the Christians <i>October 2</i> , by <i>Saladin</i> King of <i>Syria</i> and <i>Egypt</i> . Thus at the end of 88 Years, ends the Kingdom of <i>Jerusalem</i> .	A Circular Letter of Pope <i>Gregory</i> to all the Faithful, exhorting them to the relief of the <i>Holy Land</i> . A Fast appointed by this Pope during five Years, on all the Fridays from <i>Advent</i> till <i>Christmast</i> , with abstaining from <i>Flesh</i> on <i>Wednesdays</i> and <i>Saturdays</i> . <i>Robert de Bar</i> succeeds <i>Peter de Celles</i> in the Bishoprick of <i>Chartres</i> .	<i>Theoriana</i> . <i>Hugo Estorians</i> . <i>Robertus Paulus</i> . <i>Gervase</i> , a Priest of <i>Chichester</i> . <i>Odo</i> , Abbot of <i>Bel</i> . Cardinal <i>Labranus</i> . <i>Geffrey</i> , Prior of <i>Vigornis</i> . <i>Thierry</i> or <i>Theodoric</i> , a Monk. <i>Joannes Burgundus</i> . The Death of <i>Peter de Celles</i> , Bishop of <i>Chartres</i> , on the 17. day of <i>February</i> .
1188	I. After a Vacancy of 20. days, <i>CLEMENT III.</i> is Elected in the place of <i>Gregory VIII.</i> <i>January 6</i> .	XXXVII.	III. <i>Philip Augustus</i> , King of <i>France</i> , imposes a Tax in his Kingdom for his Voyage to the <i>Levant</i> , which is call'd by the Name of <i>Saladin's Tithes</i> .		
1189	II. <i>Henry II.</i> King of <i>England</i> dies, and <i>Richard</i> his Son succeeds him. The Kings of <i>England</i> and <i>France</i> set forward in their Journey to the <i>Holy Land</i> . The Queen Mother, and her Brother <i>William</i> of <i>Champagne</i> , Cardinal Archbishop of <i>Rimini</i> obtain the Government of <i>France</i> during the King's absence. <i>William</i> , the Good King of <i>Sicily</i> , dies without Issue. <i>Constance</i> his Aunt, the Wife of <i>Henry</i> the Son of the Emperor, lays claim to the Succession, but <i>Tancred</i> , the Natural Brother of the Prince, gets possession of the Kingdom.	XXXVIII. <i>Henry II.</i> King of <i>England</i> dies, and <i>Richard</i> his Son succeeds him. The Kings of <i>England</i> and <i>France</i> set forward in their Journey to the <i>Holy Land</i> .	IV. <i>William</i> , Bishop of <i>Ely</i> , and Legate of the See of <i>Rome</i> , in <i>England</i> , is made Regent of the Kingdom during the absence of King <i>Richard</i> , who is about to undertake an Expedition to the <i>Holy Land</i> .		

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1190	III.	XXXIX.	V.		Neophytus. John Bishop of Lydda. The Death of Richard, Prior of Hagulstade.
		The Death of the Emperor Frederick in the Levant. His Son Henry IV. succeeds him. The Kings of England and France arrive in the Month of August at Messina, and reside there above six Months.			
1191	I. Clement III. dies April 10. and C E L E S T I N III. is substituted in his place.	I. Henry is Crown'd Emperor by Pope Celestin, and his Wife Constance Empress. Richard, K. of England, takes possession of the Kingdom of Cyprus, carries off a rich Booty from thence, and gives this Kingdom to Guy of Lusignan, in exchange for that of Jerusalem, which Richard hop'd ere long to wrest out of the Hands of the Infidels.	VI. Edward d'Avesnes, Bishop of Tournay dying, Peter, Chanter of the Church of Paris, is chosen in his place, but William, Archbishop of Rheims opposes this Election, and causes Stephen, Abbot of St. Genevieve at Paris, to be Electd the next Year. The taking of the City of Acre by the Christians from the Infidels in the Levant. Pope Celestin orders the Bishops of England to Excommunicate all those that shou'd refuse to obey the Bishop of Ely, Regent of the Kingdom.		
1192	II. The Pope Excommunicates the Emperor, because he detains Prisoner Richard, King of England.	II. Richard K. of England is taken Prisoner in returning from the Holy Land, by Leopold Duke of Austria, and deliver'd up to the Emperor Henry, who confines him 14 Months. During his Imprisonment, John his Brother, surnam'd Without Land, gets Possession of the Kingdom of England.	VII. The Pope confirms the Rights and Privileges of the Churches and Kingdom of Scotland. The Canonization of St. Ubald, Bishop of Eugubio. Stephen of Tournay, causes his Nephew to be chosen in his place Abbot of St. Genevieve at Paris.		Baldwin of Devonshire, Archbishop of Canterbury, dies in the Levant this Year or in the following.

A Chronological Table.

Pope.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1193	III.	III.	VIII.		
		<i>Philip</i> , King of France, Marries <i>Basil-da</i> according to some Authors, or <i>Isemburga</i> (as others will have it) the Sister of <i>Canutus</i> King of Denmark, but is Divorced from her some time after, under pretence of being too near a kin.	<i>George Xiphylin</i> is chosen Patriarch of Constantinople.		<i>Demetrius Tornicius</i> writes this Year his Treatise of the Procession of the Holy Ghost.
1194	IV.	IV.	IX.		
		<i>Richard</i> , K. of England being released out of Prison, resumes the Government of his Kingdom.	The Pope appoints the Bishop of Lincoln to take Cognisance of the Misdemeanors and Crimes committed by <i>Geffrey</i> , Archbishop of York. <i>Michael de Corbeil</i> , Dean of the Church of Paris, who had been chosen Patriarch of Jerusalem, is made Archbishop of Sens.		The Death of <i>Joannes Burgundus</i> , or <i>John Burguignon</i> , Magistrate of Piza.
1195	V.	V.	X.		
		<i>Isaacus Angelus</i> , is depos'd, and ALEXIS ANGELUS is plac'd on the Imperial Throne.	The Pope Constitutes <i>Hubert</i> Archbishop of Canterbury his Legate in England, and enjoyns the Bishops of this Kingdom to submit to his Authority. He grants a Commission to <i>Simon</i> , Dean of the Church of York, to govern that Church; and Summons <i>Geffrey</i> , who was Archbishop of it, to appear at Rome to clear himself there, of the Crimes laid to his Charge.	A Synod at York, held in the Month of June. A Council at Montpellier in the Month of December.	<i>Gauterius</i> a Regular Canon of St. Victor. <i>Thierry</i> or <i>Theoderic</i> , Abbot. <i>Ogerus</i> , Abbot of Lucedia and of Mount St. Michael. <i>Robert de Tournay</i> . <i>Osbo de St. Blaise</i> . <i>John Brompton</i> , Abbot of Jorval. <i>Lupus Protospatus</i> . <i>Alulphus</i> , Monk of St. Martin at Tournay. <i>Isaac</i> , Abbot of L'Etoile.
	VI.	VI.	II.		
		<i>Th. First</i>	<i>Enslach</i> is ordain'd Bishop of Ely in England in the place of <i>William</i> . <i>Odo de Sully</i> succeeds <i>Maurice</i> in the Bishoprick of Paris.		<i>Henry</i> , Abbot of Clairvaux. The Death of <i>Maurice de Sully</i> Bishop of Paris. September 3. <i>Gilbert</i> of Sempringham.

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
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which belong'd to his Dominions in right of his Wife. He treats the *Sicilians* so cruelly, that this Prince's Commiserating their Misfortunes, constrains her Husband by force, to grant 'em a Peace upon reasonable Terms.

Peter, Abbot of *Clairvaux*.
Garnerius, Abbot of *Clairvaux*.
Nicolaus, a Canon of *Liege*.
Sibrandus, Abbot of *Mariégarde*.

1197

VII.

The Pope contents that *Frederick*, the Son of the Emperor *Henry*, shou'd be Crown'd King of *Sicily* for 1000 Marks of Silver to be paid to him, and as many to the Cardinals.

VII.

The Death of the Emperor *Henry* at *Messina*.
 The Right of Succession to the Empire is disputed between *Philip* the Brother of *Henry*, and *Otho*, Duke of *Saxony*.

III.

The Archbishop of *Messina*, going to consult the Pope about the decess'd Emperor who dy'd Excommunicated; cannot obtain a License for the Interring of that Prince in Consecrated Ground, but with the consent of *Richard*, King of *England*, and after having restor'd the sum of Money that was exacted for his Ransom.

Bertrand, Abbot of *la Chaise-Dieu*.
Radulphus Tortarius.
Christian, a Monk of *Clairvaux*.
Gauterius of *Chatillon*.
Thomas, a Monk of *Chichester*.
Garnerius, a Monk of *St. Victor*.

Jourdain du Hommel, is ordain'd Bishop of *Lisieux*. Under his Government, the Building of the Cathedral of *Lisieux* was finish'd, and that Church was much enrich'd by the Liberality of this Bishop.

The Death of *Peter Comestor*, Dean of *St. Peter* at *Troyes*.
Robert of *Flamewy*.
Bartholomew, Bishop of *Oxford*.

1198

VIII.

Celestin III. dies Jan. 8.
 INNOCENT III. succeeds him.
 I.

VIII.

Philip Augustus, King of *France* is Excommunicated, Decemb. 6th by the Pope's Legate *Peter* of *Capua*, and his Kingdom suspended from Divine Service, because he refus'd to retake his Wife *Batilda* whom he had put away, and to quit *Mary*

IV.

Pope *Innocent* reduces *Dol* and the other Bishopricks of *Bretagne* under the Jurisdiction of the Archbishoprick of *Tours*.

A Council at *Sens* which deposes the Abbot of *St. Martin* at *Nevers*, suspends the Dean of the Church of that City, who were accus'd of the Heresie of the *Publicans*, and remits 'em both to the Judgment of the See of *Rome*.

Odo de Chistow.
John, a *Carthusian* of *des Portes*.
Stephen de Chaun, a *Carthusian* Monk.

the Daughter of the Duke of *Aquitaine*, whom he had Marry'd; nevertheless the Publication of this Sentence is deferr'd till after the Festival of *Christmass*.

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1199	II.	V.	<p>The King of France is freed from the Sentence of Excommunication which the Pope's Legate had publish'd against him; by quitting the Daughter of the Duke of Aquitaine and retaking his former Wife. However he forbears not to put her away again some time after.</p>		<p>William le Peite, a Regular Canon of Newbridge. Gerard, a Monk of Canterbury. Gonthier, a Monk of St. Amand. Theodorus Balsamon. Oliver of Colen. Radulphus de Diceto. Gauhier de Vineauf. Richard, Abbot of Marm Cassin. Elias of Caxie Saxo Grammaticus. Joannes Cameracensis. Zacharias Chrysopolitanus. Roger de Hoveden. The Death of George Xiphilin, Patriarch of Constantinople.</p>
	IX.				
	<p>The Death of Richard, King of England. John, fir-nam'd Without Land, takes Possession of his Dominions to the prejudice of Arthur, Duke of Bretagne, the Son of Geffrey, the elder Brother of the said John.</p>				

A CHRONOLOGICAL TABLE OF THE Ecclesiastical Writers IN THE TWELFTH CENTURY.

S. BRUNO.

Founder of the *Carthusian Order*; flourish'd at *Rheims* in the Year 1075. retir'd to *La Grande Chartreuse*, or the *Great Charter-House* in 1086, went to *Italy* in 1090. died in 1101.

LEO.

Cardinal Deacon, flourish'd under the Pontificate of *Urban II.* in the end of the preceeding Century.

PETRUS THEUTBODUS.
Flourish'd in the end of the XI. Century, and in the beginning of the XII.

A Nameless *Italian* AUTHOR,
Flourish'd in the end of the preceeding Century.

ROBERT,

A Monk of *St. Remigius* at *Rheims*, flourish'd in the end of the preceeding Century.

DOMNIZON,

A Priest, liv'd in the end of the XI. Century, and in the beginning of the XII.

RAINAUD. or **RAINOLDUS,**
Of *Senmur*, Archbishop of *Lyons*, born in the Year 1024. translated from the Abbey of *Vezelay* to the Archbishoprick of *Lyons* after 1104. dy'd in 1109.

BAUDRY,

Bishop of *Noyon* and *Terouanne*, ordain'd Bishop *A. D.* 1097. dy'd in 1112.

SIGEBERT,

A Monk of *Gembours*, flourish'd in the end of the preceeding Century, and in the beginning of the present XII. dy'd in 1113.

ODO,

Bishop of *Cambray*, translated from the Abbey of *St. Martin* at *Tournay*, to that See, *A. D.* 1105. dy'd in 1113.

YVES.

Bishop of *Chartres*, made Abbot of the Regular Canons of *St. Quentin* at *Beauvais*, *A. D.* 1078. made Bishop in 1092. dy'd in 1115.

GISLEBERT, or **GILBERT CRISPIN,**
Abbot of *Westminster*, made *A. D.* 1106. dy'd in 1114. or 1115.

LEO of *Masi*.

Cardinal Bishop of *Ofsia*, made *A. D.* 1101. dy'd a little after in 1115.

PETRUS ALPHONSUS,

A *Spanish Jew*, converted *A. D.* 1106.

STEPHEN,

Abbot of *St. James* at *Liege*, flourish'd in the beginning of this Century, about *A. D.* 1107.

PASCAAL II.

Pope, advanc'd to that Dignity, *A. D.* 1099. dy'd in 1118.

ANSELM,

Dean of the Church of *Laon*, flourish'd in the beginning of this Century.

ANSCHERUS,

Abbot of *St. Riquier*, flourish'd in the beginning of this present XII. Century.

THEOFREDUS,

Abbot of *Epernack*, flourish'd about the same time.

THEOBALDUS.

A Clerk of the Church of *Etampes*, flourish'd and was Professor in the Divinity-Schools of *Caen* and *Oxford* at the same time.

RADULPHUS, or RAOUL L'ARDENT.

Liv'd about the same time.

NICETAS SEIDUS,

Flourish'd at the same time.

A Chronological Table

HARIULPHUS,
A Monk of *St. Riquier*, flourish'd at the same time.

HUGH,
Abbot of *Flavigny*, liv'd about the same time.

ODO,
A *Benedictine* Monk of *Aff*, flourish'd at the same time.

RAIMOND D'AGILES,
A Canon of *Puy*, flourish'd at the same time.

TURGOT,
A Monk of *Durham*, flourish'd about the same time.

JOHN PYKE,
An *English* Writer, flourish'd about the same time.

WALTER,
Arch-Deacon of *Oxford*, liv'd about the same time.

EUTHYMIUS ZYGABENUS,
A *Greek* Monk, flourish'd about the same time.

PHILIPPUS SOLITARIUS,
A *Greek* Monk, liv'd about the same time.

UDASCHALCUS,
A Monk, flourish'd under Pope *Paschal II.* in the beginning of this Century,

GELASIUS II
Pope, chosen *A. D.* 1118. dy'd in 1119.

FLORENTIUS BRAVO,
A Monk of *Winchester*, flourish'd at the same time, dy'd in 1119.

WILLIAM de CHAMPEAUX,
Bishop of *Châlons*, flourish'd in the beginning of this Century, in the Divinity-Schools at *Paris*, ordain'd Bishop *A. D.* 1113. dy'd in 1121.

MARBODUS,
Bishop of *Rennes*, flourish'd in the end of the preceding Century, made Bishop *A. D.* 1096. dy'd in 1123.

BRUNO,
Bishop of *Signi*, flourish'd in the beginning of Century, dy'd in 1123.

CALIXTUS II
Pope, chosen *A. D.* 1119. dy'd in 1124.

GUIBERT,
Abbot of *Nogent-Sous-Coucy*, elected *A. D.* 1104. dy'd in 1124.

ERNULPHUS or ARNULPHUS,
Bishop of *Rocheſter*, ordain'd *A. D.* 1114. dy'd in 1124.

GAUTERIUS,
Bishop of *Maguelone*, made *A. D.* 1103. dy'd in 1129.

GEFFREY,
Abbot of *Vendôme*, chosen *A. D.* 1093. took several Voyages into *Italy*, dy'd in 1129.

HONORIUS II
Pope, elected *A. D.* 1124. dy'd in 1130.

HILDEBERT,
Bishop of *Mans*, and afterwards Archbishop of *Tours*, made *A. D.* 1098. translated to *Tours* in 1125. dy'd in 1132.

STEPHEN HARDING,
Abbot of *Cilbeaux*, made *A. D.* 1108. dy'd in 1134.

PETRUS GROSOLANUS, or CHRYSOLANUS,
Flourish'd *A. D.* 1120.

EUSTRATIUS,
Archbishop of *Nice*, flourish'd *A. D.* 1120.

STEPHEN,
Bishop of *Autun*, made *A. D.* 1113. left his Bishoprick in 1129. to retire to *Cluny*, dy'd in 1130.

NICEPHORUS BRYENNIUS,
Of *Macedonia*, flourish'd *A. D.* 1120.

JOANNES ZONARAS,
Secretary of State to the Emperor of *Constantinople*, flourish'd *A. D.* 1120.

HONORIUS SOLITARIUS,
Professor of Scholastical Divinity of the Church of *Autun*, flourish'd *A. D.* 1120.

NICOLAS,
A Monk of *Soissons*, flourish'd *A. D.* 1120.

ELNOTHUS,
A Monk of *Canterbury*, flourish'd *A. D.* 1120.

THOMAS,
A Monk of *Ely*, liv'd at the same time.

St. NORBERT,
Founder of the Order of *Prémontré*, retir'd to that Monastery *A. D.* 1120. dy'd in 1134.

RUPERT,
Abbot of *Duys*, flourish'd in the beginning of this Century, dy'd in 1135.

GUIGUE,
Prior of *La Grande Chartreuse*, chosen *A. D.* 1113. dy'd in 1137.

DROGO, or DREUX,
Cardinal Bishop of *Offia*, translated from the Dignity of Prior of *St. Nicaſſus* at *Rheims*, to that of Abbot of *St. John* at *Laon* *A. D.* 1128. and to that of Cardinal, in 1136.

PETER of LEON,
Anti-pope, under the Name of *ANACLETUS*, chosen *A. D.* 1130. dy'd in 1138.

GEFFREY,
Bishop of *Chartres*, chosen *A. D.* 1115. dy'd in 1138.

GEFFREY the Gros,
A Monk of *Tiron*, wrote *A. D.* 1135.

PETER,
Library-Keeper of *Mount-Cassin*, turn'd Monk *A. D.*

of Ecclesiastical Writers.

A. D. 1115 in the Abbey of *Moum-Cassin*, and was expell'd in 1128.

RODULPHUS,

Abbot of *St. Troude*, chosen A. D. 1108. dy'd in 1140.

GILLEBERT, or GILBERT,
Bishop of *Limerick*, ordain'd before the Year 1110. dy'd in 1140.

FRANCO,

Abbot of *Afflighem*, made A. D. 1111. dy'd in 1140.

TURSTIN,

Archbishop of *York*, chosen A. D. 1115. ordain'd in 1119. dy'd in 1140.

ULRICUS,

Bishop of *Constance*, made A. D. 1120. quitted his Bishoprick in 1138. dy'd in 1140.

BAUDRY,

Bishop of *Dol*, made A. D. 1114. dy'd in 1141.

INNOCENT II.

Pope, elected A. D. 1130. dy'd in 1143.

CELESTIN II.

Pope, elected A. D. 1143. dy'd in 1144.

LUCIUS II.

Pope, chosen A. D. 1144. dy'd in 1145.

ECKARD,

Abbot of *Urgen*, flourish'd 1130.

HUGH,

A Monk of *Flemy*, liv'd A. D. 1130.

ANSELM,

Abbot of *Gembours*, flourish'd A. D. 1130.

ORDERICUS VITALIS,

A Monk of *St. Evrou*, born A. D. 1075. flourish'd in 1130. dy'd in 1142.

ANSELM,

Bishop of *Havelberg*, flourish'd after the Year 1130.

HERVEUS,

A Monk of *Bourg de Dol*, flourish'd A. D. 1130.

HUGH de FOLIETH,

A Monk of *Corbie*, flourish'd A. D. 1130.

STEPHEN,

Bishop of *Paris*, made A. D. 1127.

RAINERIUS.

A Monk of *St. Lawrence at Liege*, flourish'd A. D. 1130.

GUALBERT,

A Monk of *Marchiennes*, flourish'd A. D. 1130.

PANDULPHUS of *Pisa*,

Flourish'd A. D. 1130.

FABRITIUS TUSCUS,

Abbot of *Abington*, flourish'd A. D. 1130.

AUCTUS,

Abbot of the Order of *Valombre*, flourish'd A. D. 1130.

ALBERTUS or ALBERICUS,
A Canon of *Aix*, flourish'd A. D. 1130.

FOUCHER,

A Monk of *Chartres*, flourish'd A. D. 1130.

GAUTERIUS,

The Chancellor, flourish'd A. D. 1130.

ANNA COMNENA,

The Daughter of *Alexis Comnenus*, flourish'd A. D. 1130.

ISAACK,

An *Armenian* Bishop, flourish'd A. D. 1130.

MICHAEL GLYCAS,

A *Sicilian*, flourish'd A. D. 1130.

ODO,

Abbot of *St. Remigius at Rheims*, wrote about the Year 1135.

HUGH, of St. Vitor,

Born A. D. 1098. flourish'd in 1130.

PETRUS ABAELARDUS,

Flourish'd in the beginning of this Century, in the University of *Paris*, was condemn'd in the Council of *Saiffons* in 1121. and in that of *Sens* in 1140. dy'd in 1142.

WASELINUS MOMALIUS,

Prior of *St. Lawrence at Liege*, flourish'd A. D. 1140. dy'd in 1147.

AMEDEUS,

Bishop of *Laufanna*, and Abbot of *Hautcomb*, was made Bishop of that See A. D. 1144. dy'd in 1149.

St. BERNARD,

Abbot of *Clairvaux* born A. D. 1091. retir'd to *Cisteaux* in 1113. made Abbot in 1115. assisted in the Councils of *Troyes* and *Châlons* in 1128, and 1129. He maintain'd the Cause of Pope *Innocent II.* with great resolution in 1130. and 1131. He accompany'd him to *Rome*, in 1132. assisted there in a Council, and was sent to *Milan* in 1134. He return'd to *France*, and was sent by the King to the Duke of *Guienne* in 1135. He was re-call'd into *Italy* by the Pope in 1137. He confuted *Abaelardus* in the Council of *Sens* in 1140. He was sent for into *Aquitaine* against the Herctick *Henry* and his Followers in 1147. He convicted *Gillebert de la Porree* in a Council held at *Rheims* in 1148. Hedy'd in 1153.

WILLIAM,

Abbot of *St. Thierry*, or *Theodoric*, made A. D. 1120. retir'd to *Signi* in 1135. dy'd in 1150.

ARNOLD,

Abbot of *Bonneval*, chosen in 1151. dy'd in 1154.

PETER, the Venerable,

Abbot of *Cluny*, born in 1093. made in 1123. dy'd in 1156.

GUERRIC,

Abbot of *Igny*, came to *Clairvaux* A. D. 1131. was made Abbot in 1138.

PHILIP.

A Chronological Table

PHILIP,
A Monk of *Clairvaux*, flourish'd *A. D.* 1140.

SAMPSON,
Archbishop of *Rheims*, advanc'd to that Dignity in 1140.

ROBERT PULLUS,
Cardinal, flourish'd in the Divinity-Schools of *Paris A. D.* 1120. re-establish'd the University of *Oxford*, in 1133. was made Cardinal in 1144. and dy'd in 1150.

WILLIAM of *Somerset*
A Monk of *Malmesbury*, flourish'd *A. D.* 1130. dy'd in 1153.

SUGER,
Abbot of *St. Denis*, chosen *A. D.* 1122. dy'd in 1153.

GILBERT DE LA PORREE,
Bishop of *Poitiers*, chosen *A. D.* 1141. His Opinions condemn'd in an Assembly held at *Auxerre* in 1147. and in the Council of *Rheims*, in 1148.

HUGO METELLUS,
A Regular Canon of *St. Leon*, at *Toul*, flourish'd *A. D.* 1140.

THOMAS,
Abbot of *Maurigny*, flourish'd *A. D.* 1140.

BERNARD,
A Monk of *Cluny*, flourish'd *A. D.* 1140.

ULGER,
Bishop of *Angers*, flourish'd *A. D.* 1140.

ANTONIUS MELISSUS,
A *Grecian* Monk, flourish'd in this Century, but 'tis not certainly known in what Year, although some reckon it to be in 1140.

HERMAN,
Abbot of *St. Martin* at *Tournay*, flourish'd *A. D.* 1140.

SIFREDUS, EBBO, THIMON and
HERBORDUS,
Flourish'd *A. D.* 1140.

ARCHARDUS,
A Monk of *Clairvaux*. flourish'd *A. D.* 1140.

HENRY,
Bishop of *Troyes*, flourish'd *A. D.* 1140.

EUGENIUS III.
Pope, made *A. D.* 1144. dy'd in 1153.

ANASTASIUS IV.
Pope, chosen *A. D.* 1153. dy'd in 1154.

OTHO,
Bishop of *Frisingen*, made *A. D.* 1138. retir'd to the Abbey of *Morimond* in 1156. and dy'd in the same Year.

POTHO,
A Monk of *Prom*, flourish'd *A. D.* 1145.

SERLON,
Abbot of *Savigny*, made in 1146. dy'd in 1156.

HUGH
A Monk of *Cluny*, flourish'd *A. D.* 1160.

PHILIP,
Bishop of *Tarentum* or *Tarente*, made *A. D.* 1130. depos'd in 1139. retir'd to *Clairvaux*, where he was chosen Prior in 1150. and Abbot of *Aumaine* in 1156. dy'd in 1160.

HUGH,
Archbishop of *Roan*, made *A. D.* 1130. dy'd in 1164.

NICOLAS,
A Monk of *Clairvaux*, and *St. Bernard's* Secretary, left his own Monastery of *Monflier-Randy* to meet that Saint at *Clairvaux*, *A. D.* 1146. departed thence in 1151. and return'd to *Monflier-Randy* in 1160. dy'd in 1180.

SIMEON of *Durham*,
Flourish'd *A. D.* 1150.

BARTHOLOMEW of *Foigny*,
Bishop of *Laon*, made *A. D.* 1113. founded the Abbey of *Foigny A. D.* 1121. was suspended in 1142. abdicated his Bishoprick a little after, and retir'd in 1151. to *Foigny*, where he became a Monk.

GAUTERIUS of *Mauritania*,
Bishop of *Laon*, ordain'd *A. D.* 1154.

WOLBERO,
Abbot of *St. Paulseon* at *Colen*, flourish'd *A. D.* 1150.

LUKE,
Abbot of *St. Cornelius*. flourish'd *A. D.* 1150. dy'd in 1157.

GRATIANUS,
A Monk of *St. Felix* at *Boulogne*, flourish'd *A. D.* 1150.

PETER LOMBARD.
Bishop of *Paris*, flourish'd after 1120, ordain'd Bishop in 1150. dy'd in 1164.

FALCO,
A Magistrate of *Benevento*, flourish'd *A. D.* 1150.

HENRY,
Arch-Deacon of *Huntington*, flourish'd *A. D.* 1150.

Two nameless **AUTHORS**,
Epitomizers of *Foucher*, flourish'd *A. D.* 1150.

HUGH,
Cardinal Bishop of *Ostia*, flourish'd *A. D.* 1150.

CONSTANTINUS MANASSES,
Flourish'd *A. D.* 1150.

CONSTANTINUS HARMENOPULUS,
A Judge of *Thessalonica*, flourish'd *A. D.* 1150.

JOHN,
Patriarch of *Antioch*, flourish'd *A. D.* 1150.

GERMANUS,
Patriarch of *Constantinople*, flourish'd *A. D.* 1150.

ARSENIUS,
A Monk of *Mount Athos*, flourish'd *A. D.* 1150.

ANDRONICUS CAMATERUS,
Flourish'd *A. D.* 1150.

GEORGE,

GEORGE,
Archbishop of *Corfu*, flourish'd *A. D.* 1150. dy'd
in 1167.

LUCAS CHRYSOBERGIUS,
Patriarch of *Constantinople*, made *A. D.* 1140. or
1155.

ROBERT,
Arch-Deacon of *Ostrevant*, flourish'd in the mid-
dle of this Century.

A nameless AUTHOR,
Of the Life of *St. Ludger*, flourish'd in the mid-
dle of the same Century.

THEOBALD,
A Monk of *St. Peter at Beze*, liv'd in the middle
of the same Century.

GAUTERIUS,
A Canon of *Terouane*, flourish'd in the middle of
the same Century.

HERBERT,
A Monk, flourish'd *A. D.* 1150.

HAIMO,
Arch-Deacon of *Châlons*, flourish'd *A. D.* 1150.

HERMAN,
A converted Jew of *Colen*, flourish'd in the middle
of this Century.

NICETAS of *Constantinople*,
Flourish'd *A. D.* 1150.

BASIL of *Aris*,
Archbishop of *Thessalonica*, flourish'd *A. D.* 1150.

TEULPHUS,
A Monk of *Maurigny*, flourish'd *A. D.* 1150.

JOHN,
A Monk of *Marmoutier*, flourish'd about the mid-
dle of this Century.

ALEXANDER,
An Abbot in *Sicily*, flourish'd after the Year 1164.

ADRIAN IV.
Pope, made *A. D.* 1154. dy'd in 1159.

ALEXANDER, III.
Pope, chosen *A. D.* 1159. dy'd in 1181.

LUCIUS III.
Pope, elected *A. D.* 1181. dy'd in 1185.

URBAN III.
Pope, advanc'd to that Dignity *A. D.* 1185, dy'd
in 1188.

GREGORY VIII.
Pope, obtain'd the See of *Rome* *A. D.* 1188. and
dy'd in the same Year.

RADULPHUS NIGER,
A Monk of *St. Germer*, flourish'd *A. D.* 1157.

St. ELIZABETH,
Abbess of *Schonau*, born *A. D.* 1129 flourish'd
in 1155. dy'd in 1165.

St. AELRED or **ETHELRED,**
Abbot of *Reverby*, flourish'd *A. D.* 1150. dy'd in
1166.

OTHO of *Deuil*,
Abbot of *St. Cornelius*, flourish'd *A. D.* 1160.
dy'd in 1168.

THOMAS BECKET,
Archbishop of *Canterbury*, born *A. D.* 1119. made
in 1161. was assassinated in 1170.

GILBERT,
Abbot of *Hoiland*, flourish'd after the Year 1150.
dy'd in 1172.

RICHARD of *St. Victor*,
Flourish'd *A. D.* 1160. dy'd in 1173.

PETER de *Roye*,
A Monk of *Clairvaux*, flourish'd *A. D.* 1160.

ENERVINUS,
Provost of *Stemfeld*, flourish'd *A. D.* 1160.

ECBERT,
Abbot of *St. Florin*, flourish'd *A. D.* 1160.

BONACURTIUS, *Mediolanensis*,
Flourish'd *A. D.* 1160.

EBRARD of *Bethune*,
Flourish'd *A. D.* 1160.

MICHAEL of *Thessalonica*,
Defender of the Church of *Constantinople*, flou-
rish'd *A. D.* 1160.

ODO,
A Regular Canon of *St. Augustin*, flourish'd *A. D.*
1160.

HUGH of *Poitiers*,
A Monk of *Vezelay*, flourish'd *A. D.* 1160.

ADELBERT or **ALBERT,**
Abbot of *Heldestein*, flourish'd *A. D.* 1160.

JOHN of *Hexam*,
Provost of *Hugulstadt*, flourish'd *A. D.* 1160.

FASTREDUS,
Abbot of *Clairvaux*, flourish'd *A. D.* 1161.

HUGH,
A Monk of *St. Saviour at Lodeve*, flourish'd *A. D.*
1161.

LAURENTIUS,
A Monk of *Liege*, flourish'd after the Year 1150.
dy'd in 1179.

St. HILDEGARDA,
Abbess of *Mount St. Robert*, born *A. D.* 1098.
was in great repute in 1150. dy'd in 1180.

PHILIP de *HARVENG*,
Abbot of *St. Bonne-Esperance*, flourish'd after the
Year 1150. dy'd in 1180.

ADAMUS SCOTUS,
A Regular Canon, Flourish'd *A. D.* 1160. dy'd
in 1180.

GEFFREY ARTHUR,
Bishop of *St. Asaph*, chosen Bishop *A. D.* 1151.
dy'd in 1180.

ALANUS,
Bishop of *Auxerre*, of Abbot of *Larivair*, was advanced to that Dignity *A. D.* 1153. retir'd to *Clairvaux* in 1161. dy'd in 1181.

JOHN of Salisbury,
Bishop of *Chartres*, flourish'd after the Year 1160. was ordain'd Bishop in 1179. dy'd in 1182.

ARNULPHUS or ARNOLDUS,
Bishop of *Lisieux*, made *A. D.* 1141. accompany'd *Lewes* the young King of *France*, in his Expedition to the *Holy Land*, in 1147. was sent Legate into *England* in 1160. retir'd to the Monastery of *St. Vitor* in 1180. dy'd in 1182.

PETER of Celles,
Bishop of *Chartres*, elected Abbot in 1150. translated to the Abbey of *St. Remigius* at *Rheims*, in 1162. ordain'd Bishop in 1182. dy'd in 1187.

NICOLAS,
A Monk of *St. Alban*, flourish'd *A. D.* 1160.

GILBERT FOLIOT,
Bishop of *London*, made Bishop of *Hereford*, *A. D.* 1149. and translated thence to *London* in 1161. dy'd in 1187.

MICHAEL ANCHIALUS,
Patriarch of *Constantinople*, advanced to that Dignity *A. D.* 1167.

ROBERT of Melun,
Bishop of *Hereford*, flourish'd *A. D.* 1170.

ALEXIS ARISTENES.
Oeconomus or Steward of the Church of *Constantinople*, flourish'd *A. D.* 1170.

SIMEON LOGOTHEA,
Flourish'd *A. D.* 1170.

JOHN of Cornwall,
Flourish'd *A. D.* 1170.

GEROCHUS,
Provost of *Rheims*, and a nameless Author, Dean of the same Church, flourish'd *A. D.* 1170.

PETER of Riga,
A Canon of *Rheims*, flourish'd *A. D.* 1170.

HENRY,
Archbishop of *Rheims*, flourish'd *A. D.* 1170.

GEFFREY,
Abbot of *Clairvaux*, a Disciple of *St. Bernard*, made Abbot of *Igny*, and afterwards Abbot of *Clairvaux*, *A. D.* 1162. and of *Hautecombe* in 1175. dy'd in the end of this Century.

WILLIAM,
Archbishop of *Tyre*, ordain'd *A. D.* 1174. dy'd in 1190.

RICHARD,
Prior of *Hagulfade*, flourish'd *A. D.* 1180. dy'd in 1190.

CLEMENT III.
Pope, chosen *A. D.* 1188. dy'd in 1191.

BALDWIN,
Archbishop of *Canterbury*, first made Abbot of *Winchester*, and afterwards Archbishop, *A. D.* 1185. dy'd in 1192.

ERMENGARDUS or ERMENGALDUS.
Flourish'd *A. D.* 1180.

JOHN,
A Hermit, flourish'd *A. D.* 1180.

BERNARD,
Abbot of *Fontcaud* flourish'd *A. D.* 1180.

JOANNES CINNAMUS,
The Grammarian, flourish'd *A. D.* 1180.

THEORIANUS,
Flourish'd *A. D.* 1180.

HUGO ETHERIANUS,
Flourish'd *A. D.* 1180.

ROBERTUS PAULULUS,
A Priest of *Amiens*, flourish'd *A. D.* 1180.

GERVASE,
A Priest of *Chichester*, flourish'd *A. D.* 1180.

ODO,
Abbot of *Bel*, liv'd *A. D.* 1180.

LABORANT,
Cardinal, flourish'd *A. D.* 1180.

GEFFREY,
Prior of *Vigeois*, flourish'd *A. D.* 1180.

THIERRY or THEODORIC,
A Monk, flourish'd *A. D.* 1180.

JOANNES BURGUNDUS,
A Magistrate of *Pisa*, flourish'd after the Year 1150. dy'd in 1194.

MAURICE DE SULLY,
Bishop of *Paris*, made *A. D.* 1164. dy'd in 1196.

CELESTIN III.
Pope, chosen *A. D.* 1191. dy'd in 1198.

PETRUS COMESTOR,
Dean of *St. Peter* at *Troyes*, flourish'd in the end of this Century, dy'd *A. D.* 1198.

JOANNES PHOCAS,
A Greek Monk, flourish'd *A. D.* 1190.

NEOPHYTUS,
A Grecian Monk, flourish'd *A. D.* 1190.

A nameless AUTHOR,
Of the Expedition of the *Danes* to the *Holy Land*, flourish'd *A. D.* 1190.

DEMETRUS TORNICIUS,
Wrote about the Year 1193.

JOHN,
Bishop of *Lydda*, flourish'd *A. D.* 1194.

GAUTERIUS.

GAUTERIUS,

A Regular Canon of *St. Viſtor*, flouriſh'd in the end of the Century.

THIERRY or THEODORIC,

An Abbot, flouriſh'd at the ſame time.

OGERUS,

Abbot of *Lucedia*, flouriſh'd at the ſame time.

GODFREY of Viſerbo,

Flouriſh'd in the end of the Century.

ROBERT of Torigny,

Abbot of *Mouns St. Michael*, flouriſh'd at the ſame time.

OTHO of St. BLAIS,

Flouriſh'd at the ſame time.

JOHN BROMPTON,

Abbot of *Jorval*, flouriſh'd at the ſame time.

LUPUS PROTOSPATUS,

Flouriſh'd about the end of the Century.

ALULPHUS,

A Monk of *St. Martin* at *Tournay*, flouriſh'd in the end of the Century.

ISAAC,

Abbot of *L'Eſteile*, flouriſh'd in the end of the Century.

HENRY,

Abbot of *Clairvaux*, flouriſh'd in the end of the Century.

PÉTER,

Abbot of *Clairvaux*, flouriſh'd at the ſame time.

GARNERIUS,

Abbot of *Clairvaux*, flouriſh'd in the end of the Century.

GILBERT of Sempringham,

Flouriſh'd at the ſame time.

NICOLAS,

A Canon of *Liege*, flouriſh'd at the ſame time.

SIBRANDUS,

Abbot of *Mariegard* in *Friſeland*, flouriſh'd at the ſame time.

BERTRAND,

Abbot of *La Chaiſe-Dieu*, flouriſh'd at the ſame time.

RADULPHUS TORTARIUS,

Flouriſh'd in the end of the Century.

A nameleſs **AUTHOR,**

Of the *Hiſtory of Jeruſalem*, flouriſh'd in the end of the Century.

CHRISTIAN,

A Monk, of *Clairvaux*, flouriſh'd at the ſame time.

GAUTERIUS of Châſtillon,

Flouriſh'd at the ſame time.

THOMAS,

A Monk of *Ciſteaux*, flouriſh'd at the ſame time.

GARNERIUS of St. Viſtor,

Flouriſh'd in the end of the Century.

ROBERT of Flamaſbury,

Flouriſh'd in the end of the Century.

BARTHOLOMEW,

Biſhop of *Oxford*, flouriſh'd in the end of the Century.

ODO DE CHIRTON,

Flouriſh'd in the end of the Century.

JOHN,

A *Carthuſian* Monk of *des Portes*, flouriſh'd in the end of the Century.

STEPHEN DE CHAULMET,

A *Carthuſian* of *des Portes*, liv'd at the ſame time.

WILLAM LE PETIT,

A Regular Canon of *Neubrige*, or *Neuburg*, flouriſh'd at the ſame time, dy'd in 1208.

GERVAſE,

A Monk of *Canterbury*, flouriſh'd in the end of the Century.

GONTHERIUS,

A Monk of *St. Amand*, flouriſh'd in the end of the Century.

OLIVER of Colen,

Flouriſh'd in the end of the Century.

RADULPHUS DE DICETO,

Dean of *St. Pauls* at *London*, flouriſh'd in the end of the Century.

GEFFREY or GAUTERIUS

DE VINEſAUF,

Flouriſh'd under the Popedom of *Innocent III.* in the very end of the Century.

GEORGE XIPYLIN,

Patriarch of *Conſtantinople*, advanc'd to that Dignity *A. D.* 1193. dy'd in 1199.

PETER of Poitiers,

Chancellor of the Church of *Paris*, flouriſh'd *A. D.* 1170. dy'd in 1200.

PETER of Blois,

Arch Deacon of *Bath*, went to *Sicily A. D.* 1167. return'd to *France* a little while after, paſſed into *England*, and flouriſh'd there till the end of the Century.

SYLVESTER GIRALDUS,

Biſhop of *St. Davids*, flouriſh'd *A. D.* 1170. dy'd in the beginning of the following Century.

RICHARD,

Abbot of *Mounſ-Caſſin*, flouriſh'd in the end of this Century, dy'd in the beginning of the following.

STEPHEN,

Biſhop of *Tournay*, became a Regular Canon *A. D.* 1165. was choſen Abbot of *St. Genevieve* in 1177. and Biſhop of *Tournay* in 1192.

THEODORUS BALSAMON,

Patriarch of *Antioch*, flouriſh'd from the Year 1180. to 1203.

ELIAS

A Chronological Table, &c.

ELIAS, of *Coxie*,
Abbot of *Dunelm*, flourish'd in the end of the Century,
dy'd in 1203.

SAXO GRAMMATICUS,
Provost of *Roschild*, flourish'd at the same time,
dy'd in 1204.

JOANNES CAMATERUS,
Patriarch of *Constantinople*, advanc'd to that Dignity
A. D. 1199, dy'd in 1206.

ZACHARIAS,
Bishop of *Chrysopolis*, is suppos'd to have liv'd in
the XII. Century.

ROGER DE HOVEDEN,
A Professor of *Oxford*, flourish'd in the beginning
of the following Century.

JAMES DE VITRY,
Cardinal, flourish'd in the end of the Century,
dy'd in *A. D.* 1194.

A TABLE OF THE WORKS OF THE Ecclesiastical Writers IN THE TWELFTH CENTURY.

S. BRUNO, *Founder of the Carthusian Order.*
His Genuine Works still extant.
TWO Letters.

Spurious Works.
 All the other Works that are attributed to him, and
 which really belong to Bruno, Bishop of Segni.

LEO, *Cardinal Deacon.*

Manuscript Works.

Letters.

PETRUS THEUTBODUS,

A Genuine Work.

The History of the Crusade.

A nameless Italian Author.

His Genuine Works still extant.

Four Books of the History of the Crusade.

ROBERT *a Monk of St. Remigius at Rheims.*

A Genuine Work.

The History of the Crusade.

DOMNIZON, *a Priest.*

A Genuine Work.

The Life of the Princess Matilda.

RAINOLDUS *of Semur, Archbishop of Lyons.*
A Genuine Work.

The Life of St. Hugh, Abbot of Cluny.

BAUDRY, *Bishop of Noyon and Terouanne.*

A Genuine Work.

A Chronicle of the Churches of *Cambray and Ar-*
ras.

SIGEBERT, *a Monk of Gemblours.*

Genuine Works.

A Continuation of St. Jerom's Chronicle.

A Treatise of Ecclesiastical Writers,

A Letter written in the Name of the Clergy of
Liege and Cambray.

The Lives of St. Sigebert, St. Guibert, and St.
Maclou.

Works left.

The Life of St. Therry, or Theodoricus.

The History of the Passion of St. Lucy, and her
 Defence, with a Sermon in Commendation of
 this Saint.

The Passion of the Theban Martyrs in Verse.

And Apology for the Masses of Marry'd Priests.

An Answer to the Inhabitants of Trier, concern-
 ing the four *Ember-Weeks.*

The Book of Ecclesiastes, in Heroick Verse.

A Treatise of the Reformation of the Cycles.

ODO, *Bishop of Cambray.*

His Genuine Works which we now have.

- A Commentary on the Canon of the *Mess.*
- Three Books of *Original Sin.*
- A Treatise in form of a Dialogue against a *Jew*, concerning the necessity of the Incarnation and Grace of *Jesus Christ.*
- A Tract concerning the sin of *Blasphemy* against the Holy Ghost.
- A Tract explaining the Harmony of the Four Evangelists.
- A Sermon on the Parable in the Gospel of the unjust Steward.

YVES or YVO *Bishop of Chartres.*

Genuine Works.

- Two Hundred and Eighty Nine Letters.
- A Treatise call'd *Pannormia.*
- Another call'd the *Décre.*

Supposititious Works.

Two Chronicles.

GISLEBERT, or GILBERT CRISPIN. *Abbot of Westminster.*

A Genuine Work still extant.

A Conference with a *Jew* concerning Religion.

Manuscript Works.

- A Homily on the Book of *Canticles.*
- A Discourse upon St. *Jerom's* Preface to the Bible.
- A Treatise of Sins.

LEO of *Marli, Cardinal Bishop of Ostia.*

A Genuine Work.

A Chronicle of *Mount-Cassin.*

PETRUS ALPHONSUS, a Spanish Jew converted.

A Genuine Work.

A Dialogue concerning the Truth of the Christian Religion.

STEPHEN *Abbot of St. James at Liege.*

A Genuine Work.

The Life of St. *Modonidius.*

PASCHAL II. *Pope.*

Genuine Works still in our Possession.

Letters.
Fragments of some other Letters.

Works lost.

Commentaries on the Books of the Holy Scripture, and several other Treatises.

ANSCHERUS, *Abbot of St. Riquier.*

A Genuine Work.

An Account of the Life and Miracles of St. *Wilbred.*

THEOBALDUS, a Clerk of the Church of *Etampes.*

Genuine Works.

Five Letters.

RADULPHUS or ARDENS.

Genuine Works.

Several Sermons.

NICETAS SEIDUS.

A Manuscript Work.

A Treatise against the *Latins*, concerning the Primacy of the Church of *Rome*, of which there are some Fragments in *Allatius.*

HARIULPHUS, a Monk of St. *Riquier.*

Genuine Works still extant.

A Chronicle of St. *Riquier.*

The Life of St. *Arnold.*

A Relation of the Miracles of St. *Riquier.*

The Life of St. *Maldegilsius.*

HUGH, *Abbot of Flavigny.*

A Genuine Work.

A Chronicle of *Verdun.*

ODO, a *Benedictin Monk of Aft.*

A Genuine Work.

A Commentary on the Book of *Psalms.*

RAIMOND D'AGILES, a Canon of *Puy.*

A Genuine Work.

The History of the *Crusade.*

TURGOT, a Monk of *Durham.*

A Genuine Work.

The History of the Church of *Durham*, to the Year 1096.

JOHN PYKE, an English Writer,

The History of the *English, Saxon, and Danish* Kings that have Reigned in *England.*

WALTER, Arch-Deacon of *Oxford.*

A Translation of *Geffrey of Monmouth's* History of *England.*

EUTHYMIUS ZYGABENUS, a Greek Monk.

Genuine Works.

Panoplia Dogmatica, or a Treatise of the Orthodox Faith.

Commentaries on the Book of *Psalms, Canticles*, and the *Gospels.*

PHILIPPUS SOLITARIUS, a Greek Monk.

A Genuine Work.

Dioptron; or the Rule of the Christian Life.

UDASCHALCUS, a Monk.

A Genuine Work.

A Relation of the Controversy between *Herman*, Bishop of *Augsburg*, and *Egino* Abbot of St. *Ulrich.*

GELASTUS II. *Pope.*

Genuine Works.

Seven Letters.

FLORENTUS

FLORENTIUS BRAVO, a Monk of Winchester.
Genuine Works still extant.

A Chronicle.
A Genealogy of the Kings of England.

WILLIAM DE CHAMPEAUX, Bishop of
Châlons.
Works lost.

A Book of Sentences.
Several other Treatises.

MARBODUS, Bishop of Rennes.
Genuine Works.

Divers Poems.
Six Letters.

BRUNO, Bishop of Segni.
Genuine Works.

Commentaries on the Pentateuch, Books of *Job*,
Psalms, *Canticles*, and *Apocalypse*.
145 Sermons.

A Treatise on the Song of *Zacharias*.
A Treatise of the Incarnation and Burial of *Jesus*
Christ.

A Tract concerning the use of unleavened Bread,
against the *Greeks*.

The Life of Pope *Leo IX*.

A Treatise of the Corruption of the Age,

The Life of *St. Peter* of *Anagnia*.

Six Books of Moral Discourses attributed to *St.*
Bruno.

Two Letters.

A Treatise of the Sacraments, or Ceremonies of
the Church.

CALIXTUS II. Pope.
Genuine Works still extant.

Thirty Six Letters.

Spurious Works.

Four Sermons on *St. James*.

GUIBERT, Abbot of Nogent sous Coucy.
Genuine Works.

A Treatise of Preaching.

Ten Books of Moral Commentaries on the Book
of *Genesis*.

Tropologia, or an Explication of the Prophecies of
Hosea and *Amos*, and on the Lamentations of
Jeremiah.

A Treatise against the *Jews*.

A Treatise of the Real Presence of the Body of
JESUS CHRIST in the *Eucharist*.

A Treatise of the *Encomiums* of the Virgin *Mary*.

A Treatise of *Virginity*.

Three Books of the Relicks of Saints.

The History of the *Crusades*, under the Title of
Gesta Dei per Francos.

The Life of *Guibert* by himself.

A Sermon on the last Verse of the 7th Chapter of
the *Wisdom* of *Solomon*.

Works lost.

Sentences taken out of the *Gospels*.

Commentaries on the other lesser Prophets, *Manu-*
scripta.

ERNULPHUS or **ARNULPHUS**, Bishop
of Rochester.

Genuine Works still extant.

Two Letters.

GAUTERIUS, Bishop of Maguelone.
A Genuine Work.

An Epistle, serving instead of a Preface to *Liet-*
bert's Commentary on the Book of *Psalms*, pub-
lish'd by him.

GEFFREY, Abbot of Vendôme.
Genuine Works.

Five Letters

A Treatise of the Body and Blood of *JESUS*
CHRIST.

A Treatise of Elections against the Investitures.

Two other Treatises against the Investitures.

A Treatise of Dispensations.

A Discourse on the Qualities of the Church.

Explications of the Ark of the Testimony.

A Treatise of the Sacraments of *Baptism*, *Confir-*
mation, *Extreme Unction* of the Sick, and the
Lord's Supper.

A Treatise of the Reiteration of the Sacraments.

A Treatise to prove that Bishops ought not to
exact any thing for Blessings and Consecrations.

A Rule for the Confessions of Monks.

A Discourse on the Three Virtues of *Pastors*.

A Dialogue between God and the Sinner.

Four Hymns.

Eleven Sermons.

HONORIUS II. Pope.
Genuine Works still extant.

Eleven Letters.

BAUDRY, Bishop of Dol.
Genuine Works.

The History of the *Crusade*.

A Memoire concerning the Monastery of *Fecamp*.

The Life of *St. Hugh*, Archbishop of *Reuen*.

Other Lives of the Saints.

HILDEBERT, Bishop of Mans, and after-
wards Archbishop of Tours.
Genuine Works.

Eighty Three Letters.

Nine other Letters publish'd by *F. Dachery*.

Two Discourses on the Nativity of our Lord.

A Paraphrase in Verse on the Canon of the *Mass*.

Two Sermons.

A Synodical Discourse.

The Life of *Hugh* Abbot of *Cluny*.

The Epitaph of *Berengarius*.

A Letter to *Reginoldus*.

A Preface to the Life of *St. Radegonda*.

A Work lost.

A Treatise of *Virginity*.

STEPHEN HARDING, Abbot of Cîteaux.
Genuine Works still extant.

The Charter of Charity.

The small beginning of the Order of *Cîteaux*.

A Discourse on the Death of *Albericus*.

A Discourse Dedicated to *St. Bernard*.

PETRUS

PETRUS GROSOLANUS, or CHRYSOLANUS.

A Genuine Work.

A Discourse before *Alexis Comnenus*.

EUSTRATIUS, Archbishop of Nice.

Manuscript Works.

A Reply to *Chrysolanus*.

Some other Treatises.

STEPHEN, Bishop of Autun.

A Genuine Work.

A Treatise of the Prayers and Ceremonies of the Mass.

NICEPHORUS BRYENNIUS of Macedonia.

A Genuine Work still extant.

The *Byzantine History*, from the Year 1057. to 1081.

JOANNES ZONARUS, Secretary of State to the Emperor of Constantinople.

Genuine Works.

Annals, or an Ecclesiastical History.

Commentaries on the Canons.

A Discourse of Impurity.

A Canon of the Virgin Mary.

A Preface to the Poems of *St. Gregory Nazianzen*.

Fifty Six Letters.

Works lost.

An Explication of the Canons for the Festival of *Easter*.

Several Sermons.

A Poetical Work on the Procession of the Holy Ghost.

HONORIUS SOLITARIUS. Professor of Scholastical Divinity in the Church of Autun.

Genuine Works.

A Treatise of the Lights of the Church, or of the Ecclesiastical Writers.

A List of Hereticks.

A Chronological Table of the Popes.

The Pearl of the Soul, or a Treatise of Divine Offices divided into Four Books.

A Treatise of the Image of the World, in Three Books.

The Philosophy of the World.

A Treatise of Predestination and Free Will.

Questions upon the Book of *Proverbs* and *Ecclesiastes*.

A Commentary on the Book of *Canticles*.

The Seal of the Virgin Mary.

Works lost.

An Illustration of the Church, of the Doctrine of *JESUS CHRIST*, and of Eternal Life.

The Mirror of the Church.

The Scandal against the Incontinence of Priests.

An Historical Summary.

A Treatise of the *Eucharist*.

A Treatise of Eternal Life.

The Ladder of Heaven.

Extracts out of *St. Augustin's Works* in form of a Dialogue.

A Treatise of the Pope and the Emperor.

Commentaries on the Books of *Psalms* and *Canticles*.

Certain Homilies on those Gospels that were not explain'd by *St. Gregory*.

The Key of Natural Philosophy.

The Nutriment of the Mind in the Festivals of our Lord, and the Saints.

Several Letters.

A Spurious Work.

A Moral Commentary on the Book of *Canticles*.

NICOLAS, a Monk of Soissons.

A Genuine Work still extant.

The Life of *St. Godfrey*.

AELNOTHUS, a Monk of Canterbury.

A Genuine Work.

The History of the Life and Passion of *Canutus King of Denmark*.

THOMAS, a Monk of Ely.

A Genuine Work.

An Account of the Life and Translation of *St. Etheldrith*.

S. NORBERT, Founder of the Order of Premonstré.

A Genuine Work.

A Moral Discourse in form of an Exhortation.

RUPERT, Abbot of Dux.

Genuine Works.

A Treatise of the Trinity and its Operations, divided into Three Parts, and containing Commentaries almost on the whole Bible.

Commentaries on the XII lesser Prophets, and on the Book of *Canticles*.

XIII Books of the Victory of the Word of God.

A Commentary on *St. Matthew*, of the Glory of the Son of God.

Commentaries on the Gospel of *St. John*, and on the *Apocalypse*.

A Treatise of the Glorification of the Trinity, and of the Procession of the Holy Ghost.

A Treatise of the Divine Offices.

GUIGUE, Prior of La Grande Chartreuse, or the Great Charter-House.

Genuine Works still extant.

Statutes of the *Carthusian Order*.

The Life of *St. Hugh*, Bishop of *Grenoble*.

Meditations.

A Treatise of the Contemplative Life, or the Ladder of the Cloister.

Four Letters.

Works lost.

A Treatise of Truth and Peace, kept in Manuscript in the Charter-House, or *Carthusian Monastery of Colen*.

Some other Letters.

DROGO or DREUX, Cardinal Bishop of Ostia.

Genuine Works.

A Sermon on the Passion of *JESUS CHRIST*

of the Ecclesiastical Writers.

A Treatise of the Creation and Redemption of the first Man.

A Track on the Seven Gifts of the Holy Ghost.

A Treatise of the Divine Offices.

PETER of Leon, *Anti-pope, under the Name of ANACLETUS II.*

Genuine Works.

XXXVIII Letters.

GEFFREY, *Bishop of Chartres.*

A Genuine Work still extant.

A Letter to Stephen, *Bishop of Paris.*

GEFFREY the Gros, *a Monk of Tiron.*

A Genuine Work.

The Life of St. Bernard, *Abbot of Tiron.*

PETER, *Library-Keeper of Mount Cassin.*

Genuine Works.

A Treatise of Illustrious Personages of Mount-Cassin.

The Fourth Book of the Chronicle of Mount-Cassin.

A Treatise of the Roman Letters.

Works lost.

Sermons.

Lives of the Saints.

The History of the Righteous Men of Mount-Cassin.

An Exposition of the Rule of St. Benedict.

Scholæ, or Notes on the Old Testament.

Several Hymns, Letters, &c.

RODULPHUS, *Abbot of St. Tron.*

Genuine Works still in our Possession.

A Chronicle of the Abbey of St. Tron.

The Life of St. Liebert, *Bishop of Cambray.*

A Letter to Libertus, *a Monk of St. Prnsaleon.*

A Manuscript Work.

A Treatise against Simony, of which F. Mabillon has publish'd the Arguments.

GILBERT, or GILBERT, *Bishop of Limerick.*

Genuine Works.

Two Letters.

FRANCO, *Abbot of Affingham.*

Genuine Works.

XII Books of the Grace and Mercy of God.

A Letter against the Monks, who leave their Monasteries.

A Letter to certain Nuns.

Works lost.

Sermons on the Life, &c. of the Virgin Mary.

TURSTIN, *Archbishop of York.*

Genuine Works.

A Letter to William, *Archbishop of Canterbury.*

The Original of the Monastery of Rippon.

ULRICUS *Bishop of Constance.*

Genuine Works still extant.

The Lives of St. Gibbard and St. Conrad.

WILLIAM of Somerset, *a Monk of Malmesbury.*

His Genuine Works.

The History of England.

The History of the Bishops of this Kingdom.

The Life of St. Adelmus.

INNOCENT II. *Pope.*

Genuine Works.

XLVIII Letters.

CELESTIN II. *Pope.*

Genuine Works.

Three Letters.

LUCIUS, II. *Pope.*

Genuine Works.

Ten Letters.

ECKARDUS, *Abbot of Urangen.*

Genuine Works.

A Chronicle.

Letters and Sermons.

Works lost.

The Lanthorn of Monks.

HUGH, *a Monk of Flucry.*

Genuine Works still extant.

A Chronicle.

Two Books of the Royal Prerogative, and the Sacerdotal Dignity.

ANSELM, *Abbot of Gembours.*

A Genuine Work.

A Continuation of Sigebert's Chronicle.

ORDERICUS VITALIS, *a Monk of St. Evroue.*

Genuine Works.

XIII Books of Ecclesiastical History.

ANSELM, *Bishop of Havelburg.*

A Genuine Work.

A Conference between him and certain Grecians, concerning the Controversies between the Greek and Latin Churches.

HERVÆUS, *a Monk of Bourg de Dol.*

A Genuine Work.

A Commentary on the Epistles of St. Paul.

Works lost.

An Exposition of the Book of the Cœlestial Hierarchy of St. Dionysius the Areopagite.

Commentaries on the Books of Genesis, Isaiah, the Lamentations of Jeremiah, the end of the Prophecy of Ezekiel, Ecclesiastes, Judges, Ruth, Tobit, the XII lesser Prophets, and the Epistles of St. Paul.

Divers Sermons.

A Treatise of the Lessons of the Divine Offices.

A Book of the Miracles of the Virgin Mary.

An Explication of the Treatise of the Lord's Supper, attributed to St. Cyprian.

HUGH DE FOLIET, *a Monk of Corbie.*

Genuine Works still extant.

Four Books of the Cloister of the Soul.

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Four

Four other Books of the Soul.
The Book of Physick for the Soul.
Two Books of Birds.
A Treatise of the shunning of Marriage, or of
Carnal and Spiritual Nuptials.
The Mirror of a Sinner.

Doubtful Works.

A Discourse of the Flesh and Spirit.
Four Books of the Mystical Ark, and that of
Noah.

STEPHEN, *Bishop of Paris.*

Genuine Works still extant.

Several Letters.

RAINERIUS, *a Monk of St. Lawrence at*
Liege.

A Genuine Work.

A Treatise of Illustrious Men of his Abbey, and
of *Liege.*

GUALBERT, *a Monk of Marchiennes.*

Genuine Works.

Two Books of the Miracles of *St. Rictuda.*

PANDULPHUS of *Pisa.*

A Genuine Work.

The Life of *Pope Gelasius II.*

FABRICIUS TUSCUS, *Abbot of Abington.*

A Genuine Work.

The Life of *St. Adelmus.*

AUCTUS *Abbot of the Order of Valombre.*

Genuine Works.

The Life of *St. John Gualbert.*

The Life of *Bernard Hubert.*

An Account of the Translation of the Head of
St. James.

ALBERTUS or ALBRICUS, *a Canon of Aix.*

A Genuine Work still extant.

The History of the *Crusade* to the Year 1120.

FOUCHER, *a Monk of Chartres.*

A Genuine Work.

The History of the *Crusade* to the Year 1124.

GAUTIER LE CHANCELIER.

A Genuine Work.

The History of the *Crusade* from *A. D.* 1115. to
A. D. 1119.

ANNA COMNENA, *the Daughter of,*
Alexis Comnenus.

A Genuine Work.

Alexis, or the History of the Reign, &c. of
Alexis Comnenus.

ISAAC, *an Armenian Bishop.*

Genuine Works.

Two Treatises against the *Armenians.*

MICHAEL GLYCAS, of *Sicily.*

A Genuine Work.

Annals from the Creation of the World, to the
Death of *Alexis Comnenus.*

ODO, *Abbot of St. Remigius at Rheims.*

A Genuine Work still in our Possession.

A Relation of a Miracle of *St. Thomas.*

HUGH of *St. Victor.*

Genuine Works.

Literal Notes on the *Pentateuch*, on the Books of
Judges and *Kings*; and on some of the *Psalms*.
Explications of the *Lamentations of Jeremiah*, and
the Prophecies of *Joel* and *Obadiah*.

Notes on the Books of *St. Dionysius*, of the Hie-
rarchy.

The Soliloquy of the Soul.

The *Encomium* of Charity.

A Discourse on the manner of Praying.

A Discourse of the Bridegroom and the Spouse.

Four Books of the Vanity of the World.

A Hundred Sermons.

Didactic Instructions.

A Treatise of the Power and Will of God.

Tracts concerning the Incarnation of JESUS

CHRIST.

Miscellanies of Theological Learning.

A Dialogue between Master and Scholar.

The sum of the Sentences.

A Treatise of the Sacraments.

PETRUS ABAELARDUS.

Genuine Works still extant.

Letters to *Heloise* and others.

An Introduction to Theology.

His Apology.

Explications on the *Lord's Prayer*, and on the
*Credo*s of the Apostles, and of *St. Athanasius*.

A Reply to the Problems of *Heloise*.

A Treatise of Heresies.

A Commentary on the Epistle to the *Romans*.
Sermons.

Works lost.

Dialectica.

Notes on the Prophecy of *Ezekiel*.

A Treatise of Morality under the Title of, *Know*
thy Self.

A Book call'd *Ten and Nay.* These two last are
A Treatise of the Work of *Manuscripts* in the
the Creation. Library of *St. Ger-*
main des Pres.

WASELINUS MOMALIUS, *Prior of St. Lau-*
rence at Liege.

A Genuine Work.

A Letter to *Gaufelinus*, Abbot of *St. Florin.*

AMEDEUS, *Bishop of Laufanna.*

Genuine Works.

Eight Sermons in Commendation of the Virgin
Mary.

S. BERNARD.

S. BERNARD, Abbot of Clairvaux.

Genuine Works still extant.

Four Hundred and Seventeen Letters.
Five Books of Consideration.
A Treatise of the Manners and Duties of Bishops.
A Treatise of Conversion.
A Treatise of Injunctions and Dispensations.
An Apology for William Abbot of St. Thierry.
A Commendation of the New Militia.
A Treatise of the Degrees of Humility and Pride.
A Treatise of the Love of God.
A Treatise of Grace and Free Will.
A Letter to Hugh of St. Victor.
The Life of St. Malachy.
Sermons proper for the Sundays and Festivals of the whole Year, and on other Subjects.
Sermons on the Book of Canticles.
The Arbitrator's Sentence between the Bishop and the Count of Auxerre.
The Draught of a Letter relating to the Crusade.

Spurious Works.

The 418th Letter and others following to the Number 423.
A Pious Meditation on the Knowledge of Human Nature.
A Treatise of the Building of the Inner-House.
A Treatise of Charity.
The Mystical Life.
Meditations on the Passion and Resurrection of JESUS CHRIST.
A Treatise of Virtues.
An Exposition of the Lord's Prayer.
Several Sermons, &c.

WILLIAM, Abbot of St. Thierry or Theodoric.

Genuine Works still extant.

The first Book of the Life of St. Bernard.
A Letter to the Carthusians of Mont-Dieu.
A Treatise of the Contemplation of God.
A Treatise of the Dignity of Love.
The Mirror of Faith.
The Mystery of Faith.
The Book of Meditations.
A Treatise of the Nature of the Body and Soul.
A Treatise against Abelardus.
A Book of the Works of William of Conches.
A Treatise of the Sacrament of the Altar.
An Exposition of the Book of Canticles.

ARNOLDUS, Abbot of Bonneval.

Genuine Works.

A Treatise of the Words of JESUS CHRIST on the Cross.
A Treatise of the Cardinal Works of J. C.
A Treatise of the Six Days Work.
A Discourse of the Commendation of the Virgin Mary.
Meditations.
The Second Book of the Life of St. Bernard.

Manuscript Works.

A Commentary on the 44th Psalm.
A Tract of the Seven Gifts of the Holy Ghost.

PETER the Venerable, Abbot of Cluny.

Genuine Works still extant.

Letters.
A Treatise of the Divinity of JESUS CHRIST.

A Work against the Jews.
A Treatise against the Petrobrusians.
Two Books of Miracles.
A Sermon on our Saviour's Transfiguration.
Divers Poetical Tracts.
The Statutes of his Order.

Works left.

Five Books against the Alcoran.
Three Sermons.

GUERRIC, Abbot of Igny.

Genuine Works.

Several Sermons.

PHILIP, a Monk of Clairvaux.

A Genuine Work.

A Letter to Sampson, Archbishop of Rheims.

SAMPSON, Archbishop of Rheims.

Genuine Works.

Letters to Pope Innocent II.
A Charter in favour of the Abbey of Clairvaux.

ROBERT PULLUS, Cardinal.

A Genuine Work still extant.

A Book of Sentences.

Works left.

A Commentary on the Book of Psalms.
A Commentary on the Revelation.
A Treatise of the Contempt of the World.
Four Books of the Speech of the Doctors.
A Book of Lessons.
Divers Sermons.

SUGER, Abbot of St. Denis.

Genuine Works.

The Life of Lewis the Great.
Several Letters.

GILBERT DE LA PORRÉE,

Bishop of Poitiers.

A Genuine Work.

HUGO METELLUS, A Regular Canon of St. Leon at Toul.

Genuine Works.

A Letter concerning the Eucharist, publish'd by F. Mabillon.
Two other Letters among those of St. Bernard.
And many other Manuscripts in the Library of the College of Clermont.

THOMAS, Abbot of Maurigny.

A Genuine Work still extant.

A Letter to St. Bernard.

BERNARD, a Monk of Cluny.

Genuine Works.

Three Books in Verse of the Contempt of the World.

ULGERUS, Bishop of Angers.

Genuine Works.

A Letter to Pope Innocent II. in favour of the Abbey of St. Mary de Roc.

A Table of the Works

A Commendation of *Marbodius*, Bishop of *Remes*.

ANTONIUS MELLISSUS, a Greek Monk.

A Genuine Work.

A Collection of Common Places, or Maxims taken out of the Works of the Fathers.

HERMAN, Abbot of *St. Martin* at *Tournay*.

Genuine Works.

A Relation of the re-establishing of the Church of *St. Martin* at *Tournay*.

Three Books of the Miracles of *St. Mary* at *Laon*.

A Manuscript Work.

A Treatise of the Incarnation of *Jesús Christ*.

SIFREDUS, EBBO, THIMO, and HERBORDUS.

A Genuine Work still extant.

The Life of *St. Orbo*, the Apostle of *Pomerania*.

ARCHARDUS, a Monk of *Clairvaux*.

A Genuine Work.

The Life of *St. Gefelin*.

HENRY, Bishop of *Troyes*.

A Genuine Work.

The Charter of Donation to the Abbey of *Clairvaux*.

EUGENIUS III. Pope.

Genuine Works.

Seventy Six Letters.

A Privilege in favour of the Bishops of the Province of *Bourges*.

Three Letters written to *St. Bernard*, when he resided in the Abbey of *St. Anastasius*.

ANASTASIUS IV. Pope.

Genuine Works.

Twelve Letters.

OTHO, Bishop of *Frisinghen*.

Genuine Works.

A Chronological History divided into Eight Books.

Two Books of the Acts, &c. of *Frederick Barberossa*.

POTHO, a Monk of *Prom*.

Genuine Works still extant.

Five Books of the State of the House of God.

A Treatise of the Grand Palace of Wisdom.

SERLO, Abbot of *Savigny*.

A Manuscript Work.

A Treatise of the Lord's Prayer.

HUGH, a Monk of *Cluny*.

Genuine Works.

A Letter concerning the Virtues of *Hugh*, Abbot of *Cluny*.

The Life of the same Abbot.

PHILIP, Bishop of *Tarentum* or *Taranto*.

Genuine Works.

Twenty Five Letters.

HUGH, Archbishop of *Roan*.

Genuine Works.

Three Books of Instructions to his Clergy concerning the Hereticks of his time.

Two Letters.

NICOLAS, a Monk of *Clairvaux*, and Secretary to *St. Bernard*.

Genuine Works.

Divers Sermons.

Four Letters.

SIMEON of *Durham*.

Genuine Works still extant.

The History of *England*, copy'd out of *Turger*, and continu'd to the Year 1154.

The History of the Kings of *Denmark*.

A Letter to *Hugh*, Dean of *York*.

A Relation of the Siege of *Durham*.

BARTHOLOMEW of *Foigny*, Bishop of *Laon*.

A Genuine Work.

An Apologetical Letter.

GAUTERIUS, of *Mauritania*, Bishop of *Laon*.

Genuine Works.

Five Letters.

WOLBERO, Abbot of *St. Pantalcon* at *Colen*.

A Genuine Work.

A Commentary on the Book of *Canticles*.

LUKE, Abbot of *St. Cornelius*.

A Genuine Work.

A Commentary on the Song of *Solomon*.

GRATIAN, a Monk of *St. Felix* at *Bologna*.

A Genuine Work still extant.

The Concord of disagreeing Canons, or the Book of Decrets, commonly call'd, *The Decretal*.

PETER LOMBARD Bishop of *Paris*.

Genuine Works.

A Book of Sentences.

Commentaries on the Book of *Psalms*, and on the Epistles of *St. Paul*.

FALCO, a Magistrate of *Beneventum*.

A Genuine Work.

A Chronicle to the Year 1140.

HENRY, Arch-Deacon of *Huntington*.

Genuine Works.

The History of *England* to the Year 1154.

A Treatise of Content of the World.

Manuscript Works.

A Letter concerning the *British* Kings.

A Tract about the Province of *Britain*.

The Lives of the Saints of *England*.

of the Ecclesiastical Writers.

Two nameless AUTHORS the Epitomizers
of Foucher.

Genuine Works still extant.

Two Abstracts of Foucher's History, viz. the
first to the Year 1106. and the second from
A. D. 1110. to 1124.

HUGH, Cardinal Bishop of Ostia.

A Genuine Work.

A Letter concerning the Death of Pope Eugene
III.

CONSTANTINUS MANASSES.

A Genuine Work.

A Compendious History from the Creation of the
World to the Reign of Alexis Comnenus.

CONSTANTINUS HARMENOPULUS.
a Judge of Thessalonica.

Genuine Works.

A Treatise of the several Sects of Hereticks.

A Confession of Faith.

A Dictionary.

JOHN Patriarch of Antioch.

A Genuine Work.

A Treatise against the Custom of giving Monas-
teries to Lay-Men.

GERMANUS, Patriarch of Constantinople.

Genuine Works still extant.

Two Homilies.

ARSENIUS a Monk of Mount-Athos.

A Genuine Work.

A Collection of Canons.

ANDRONICUS CAMATERUS.

Manuscript Works.

A Treatise of the Procession of the Holy Ghost.

A Conference between the Emperor Manuel and
the Patriarch of the Armenians.

A Treatise of the two Natures in Jesus Christ.

GEORGE, Archbishop of Corfu.

A Genuine Work.

Monodia in honour of the Abbot Neclarius.

Manuscript Works.

A Treatise of Purgatory.

A Treatise of the use of leavened Bread.

LUCAS CHRYSOBERGIUS, Patriarch
of Constantinople.

Genuine Works.

Thirteen Statutes relating to Discipline.

ROBERT, Arch-Deacon of Ostrevant.

A Genuine Work still extant.

The Life of St. Albert.

A nameless AUTHOR.

A Genuine Work.

The Life of St. Ludger.

THEOBALDUS, a Monk of St. Peter at Beze.

A Genuine Work.

The Acts and Miracles of St. Prudentius.

GAUTERIUS, a Canon of Terouanne.

A Genuine Work.

The Life and Martyrdom of Charles the Good,
Count of Flanders.

HERBERT, a Monk.

A Genuine Work.

A Letter against the Hereticks of Perigueux.

HAIMO, Arch-Deacon of Châlons.

Genuine Works.

Two Letters.

HERMAN a Converted Jew of Colen.

A Genuine Work still extant.

An Account of his Conversion.

NICETAS, of Constantinople.

A Genuine Work.

An Apologetical Treatise for the Council of Chal-
cedon against the Armenians.

BASIL of Acriis, Archbishop of Thessalonica.

A Genuine Work.

A Letter to Pope Adrian.

TEULPHUS, a Monk of Massigny.

A Genuine Work.

A Chronicle of Hildersheim.

JOHN, a Monk of Marmoutier.

A Genuine Work.

The History of the Acts of Geoffrey Plantagenet.

ALEXANDER, an Abbot in Sicily.

Genuine Works.

Four Books of the History of the Life and Actions
of Roger King of Sicily.

ADRIAN IV, Pope.

Genuine Works.

Fourty seven Letters and a Privilege.

ALEXANDER III. Pope.

Genuine Works still extant.

A Hundred and Fifty Letters, and several Collec-
tions.

LUCIUS III. Pope.

Genuine Works.

Three Letters.

URBAN III. Pope.

Genuine Works.

Five Letters.

GREGORY VIII. Pope.

Genuine Works.

Three Letters.

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RADULPHUS

A Table of the Works

RADULPHUS NIGER, a Monk of St. Germer.

Genuine Works.

Twenty Books of Commentaries on the Book of *Leviticum*.

S. ELIZABETH, Abbess of Schonaw.

Genuine Works,

Three Books of Visions and Revelations,
A Book of Letters.

S. AELRED, or **ETHELRED**, Abbot of
Reverby.

Genuine Works still extant.

Thirty Sermons on the 13th Chapter of the Pro-
phesy of *Isaiah*.

The Mirrour of Charity.

A Treatise of Spiritual Amity.

Twenty Six Sermons.

A Fragment of the History of *England*.

The Life of St. *Edward*.

ODO of Deuil, Abbot of St. Cornelius.

A Genuine Work.

A Relation of the Expedition of *Lewes XII*. King
of *France*, to the *Levant*.

THOMAS BECKET, Archbishop of
Canterbury.

Genuine Works.

Six Books of Letters written by him, and by
others to him.

GILBERT, Abbot of Hoiland.

Genuine Works.

A continuation of the Commentary of St. *Bernard*
on the Book of *Canticles*.

Seven Affectick Treatises.

Four Letters.

RICHARD of St. Victor.

Genuine Works.

A Collection of Questions on the Holy Scriptures,
divided into ten Books, attributed to *Hugh* of
St. Victor.

Critical Tracts concerning the Tabernacle, and
the Temple, and the Chronology of the Books
of *Kings* and *Chronicles*.

An Explication of *Ezekiel's* Description of the
Temple.

Allegorical Commentaries on the Books of *Psalms*
and *Canticles*.

Questions on the Epistles of St. *Paul*.

A Commentary on the Revelation of St. *John*.

Dogmatical Tracts concerning the Trinity; the
Attributes appropriated to the Divine Persons;
the Incarnation of *Inmanuel*; the Power of
Binding and Loosing; the Sin against the Holy
Ghost; the Difficulties that occur in Holy
Scripture; the Holy Ghost; and the difference
between Mortal and Venial sins.

Several Treatises of a Spiritual Life.

PETER DE ROY, a Monk of Clairvaux.

A Genuine Work.

A Letter to the Provost of the Church of *Noyon*.

ENERVINUS, Provost of Stenfield.

A Genuine Work.

A Treatise against the Hereticks of *Colen*.

ECBERT, Abbot of St. Florin.

Genuine Works still extant.

XIII. Discourses against the Hereticks call'd
Cathari.

The Life of St. *Elizabeth*, Abbess of *Schonaw*,
his Sister.

Two Sermons.

BONACURSIUS of Milan.

A Genuine Work.

A Treatise against the *Cathari*, and other Here-
ticks of his Time.

EBRARD, of Bethune.

A Genuine Work.

A Treatise against the *Manichees* of his Time.

MICHAEL of Thessalonica, Defender of the
Church of Constantinople.

A Genuine Work.

A Confession of Faith.

ODO, a Regular Canon of St. Augustin.

Genuine Works.

Seven Letters concerning the Functions and Duties
of Regular Canons.

HUGH of Poitiers, a Monk of Vezelay.

A Genuine Work.

A Chronicle of the Abbey of *Vezelay*.

ADELBERT, or **ALBERT**, Abbot of
Hildesheim.

A Genuine Work still extant.

An Account of the Restitution of his Monastery
to the *Benedictins*.

JOHN of Hexam, Provost of Hagulfstadt.

A Genuine Work.

A continuation of *Simcen* of *Durham's* History of
the Kings of *Denmark*, to the Year 1154.

FASTERDUS, Abbot of Clairvaux.

A Genuine Work.

A Letter to an Abbot of his Order.

HUGH, a Monk of St. Saviour at Lodeve.

A Genuine Work.

The Life of *Pontius Lazarus*.

LAURENTIUS, a Monk of Liege.

A Genuine Work.

A Chronicle of the Bishops of *Verdun*.

S. HILDEGARDA, Abbess of Mount St. Robert

Genuine Works still extant.

Spiritual Letters.

Visions.

Answers to several Questions concerning the Holy
Scriptures.

An Explication of St. *Benedict's* Rule, and of
St. *Athanasius's* Creed.

PHILIP

of the Ecclesiastical Writers.

PHILIP DE HARVNG, *Abbot of Bonne-Eſperance.*

Genuine Works.

Twenty One Letters.

A Commentary on the Book of *Canticles*.

Moral Diſcourſes on the ſame Book.

A Diſcourſe concerning *Nebuchadnezzar's Dream*; the Fall of *Adam*, and the Damnation of *Solomon*.

Six Treatiſes of Dignity, Knowledge, Juſtice, Continency, Obedience, and the Silence of Clergy-Men.

The Lives of *St. Auguſtin* and *St. Amand*.

The Hiſtory of the Paſſion of *St. Cyricius*, and *St. Julitta*.

The Paſſion of *St. Salvius*.

The Lives of *St. Foillanus*, *St. Giſſenius*, *St. Landelinus*, *St. Ida*, and *St. Valtruda*.

The Paſſion of *St. Agnes* in Elegiack Verſe.

Divers Poetical Pieces.

Several Epitaphs.

ADAMUS SCOTUS, *a Regular Canon.*

Genuine Works ſtill extant.

A Commentary on *St. Auguſtin's Rule*.

A Treatiſe of the Triple Tabernacle of *Moſes*.

A Tract of the three kinds of Contemplation.

Forty Seven Sermons.

GEFFREY ARTHUR, *Biſhop of St. Aſaph.*

A Genuine Work.

The Hiſtory of Great Britain.

ALANUS, *Biſhop of Auxerre.*

A Genuine Work

The Life of *St. Bernard*.

JOHN of *Salisbury*, *Biſhop of Chartres.*

Genuine Works.

A Treatiſe call'd *Polyeraticon*, or of the Fopperies of the Courtiers.

Three Hundred and One Letters.

The Life of *Thomas Becket*, Archbiſhop of *Canterbury*.

A Doubtful Work.

A Commentary on the Epiſtles of *St. Paul*.

ARNULPHUS, or **ARNOLDUS**, *Biſhop of Liſieux.*

Genuine Works ſtill extant.

Divers Letters.

Several Poems.

A Diſcourſe againſt *Peter* of *Leon*, Antipope.

A Sermon on the Annunciation of the Virgin Mary.

PETER of *Celles*, *Biſhop of Chartres.*

Genuine Works.

Several Sermons.

Three Books of the Loaves, &c.

A Myſtical and Moral Expoſition of the Tabernacle.

A Treatiſe of Conſcience

A Treatiſe of the Diſcipline of the Cloiſter.

Nine Books of Letters.

NICOLAS, *a Monk of St. Alban.*

A Genuine Work.

A Letter on the Feſtival of the Conception of the Virgin Mary.

GILBERT FOLIOT, *Biſhop of London.*

Genuine Works.

A Commentary on the Book of *Canticles*.
Seven Letters.

MICHAEL ANCHIALUS, *Patriarch of Conſtantinople.*

Genuine Works ſtill extant.

Certain Synodical Statutes.

A Manuſcript Work.

A Conference with the Emperour *Manuel*.

ROBERT of *Melun*, *Biſhop of Hereford.*

A Manuſcript Work

A Body of Divinity.

ALEXIS ARISTENES, *Oeconomus, or Steward of the Church of Conſtantinople.*

A Genuine Work.

Notes on a Collection of Canons.

SIMEON LOGOTHETA,

A Work loſt.

Notes on a Collection of Canons.

A Manuſcript Work.

A Treatiſe of the Creation of the World.

JOHN of *Cornwall.*

Manuſcript Works.

A Diſcuſſion of Human Philoſophy, and of Heresies.

A Treatiſe of the Sacrament of the Altar, and of the Canon of the Maſs.

GEROCHUS, *Provoſt of Reichersberg, and a nameleſs AUTHOR, Dean of the ſame Church.*

Manuſcript Works.

A Treatiſe of the Incarnation againſt *Folmarus*, Provoſt of *Trieffenſtein*.

PETER DE RIGA *Canon of Rheims.*

A Manuſcript Work.

A Book call'd *Aurora*, containing the Hiſtory of the Book of *Kings* and the Goſpels in Verſe.

HENRY, *Archbiſhop of Rheims.*

Genuine Works ſtill extant.

Two Letters in favour of *Dreux*, Chancellor of the Church of *Noyon*.

GEFFREY, *Abbot of Clairvaux, the Diſciple of St. Bernard.*

Genuine Works.

Declarations, or Diſcourſes on the Words that paſſ'd between **JESUS CHRIST** and *St. Peter*.

The Third Book of the Life of *St. Bernard*.

A Table of the Works

A Panegyrick on St. Bernard.
 A Description of *Clairvaux*.
 A Letter to Cardinal d'Albano, against Gillebert de la Porée.
 Another Treatise against the same Author.
 A Letter to *Josbert* about the *Lord's Prayer*.
 A Letter to the Bishop of Constance.

Works lost.

A Treatise on the Book of *Canticles*.
 The Life of St. Peter of Tarentaise.
 Certain Sermons.

WILLIAM, Archbishop of Tyre.

A Genuine Work still extant.

The History of the *Crusade* to the Year 1183.

A Work lost.

The History of the Eastern Emperors, from the Year 614. to 1184.

RICHARD, Prior of Hagulstadt.

Genuine Works.

The History of *Hagulstadt*.
 The History of the Acts of King Stephen.
 The History of the War of *Standardius*.

CLEMENT III. Pope.

Genuine Works.

Seven Letters.

BALDWIN, Archbishop of Canterbury.

Genuine Works still extant.

Sixteen Treatises of Piety.
 A Treatise of the Recommendation of Faith.
 A Treatise of the Sacrament of the Altar.

ERMENGARDUS. or ERMENGALDUS.

A Genuine Work.

A Treatise against the *Manichees*, and other Heretics of his Time.

JOHN, the Hermit.

A Genuine Work.

The Life of St. Bernard.

BERNARD, Abbot of Fontcaud.

A Genuine Work.

A Treatise against the *Vaudois*.

JOANNES CINNAMUS, the Grammarian.

A Genuine Work.

The History of the Emperors John, and Manuel Comnenus.

THEORIANUS.

A Genuine Work.

Conferences with the Armenians.

HUGO ETHERIANUS.

Genuine Works still extant.

A Tract in Defence of the Latins against the Greeks.

A Treatise of the State of the Soul.

ROBERTUS PAULULUS, a Priest of Amiens.

Genuine Works.

The Books of the Offices of the Church.
 The Canon of the Mystical Offering.

GERVASE, a Priest of Chichester.

A Manuscript Work.

A Commentary on the Prophecy of *Malachy*.

ODO, Abbot of Bel.

A Genuine Work.

A Letter to his Brother, a Novice in the Abbey of Igny.

LABORANT, Cardinal.

Manuscript Works.

A Collection of Canons.

A Treatise of Justice.

Three Letters to Hugh, Archbishop of Palermo.

GEFFREY, Prior of Vigecois.

A Genuine Work.

A Chronicle of the History of France.

THIERRY, or THEODORICUS, a Monk.

A Genuine Work still extant.

The History of Norway.

JOANNES BURGUNDUS, a Magistrate of Pisa.

Genuine Works.

A Translation of St. John Damascenus's Treatise of the Orthodox Faith, and of Nemesius's Eight Books of Philology.

MAURICE of Sully, Bishop of Paris.

Manuscript Works.

Sermons for the Sundays of the Year.
 Instructions for Priests.

CELESTIN III. Pope.

Genuine Works.

Seventeen Letters.

PETRUS COMESTOR, Dean of St. Peter at Troyes.

Genuine Works.

A Scholastick History.

Sermons, Printed under the Name of Peter of Blois.

JOANNES PHOCAS, a Grecian Monk.

A Genuine Work still extant.

A Relation of a Voyage to the Holy Land.

NEOPHYTUS, a Greek Monk.

A Genuine Work.

A Relation of the Calamities of the Island of Cyprus.

A Nameless AUTHOR.

A Genuine Work.

The Expedition of the Danes to the Holy Land, A. D. 1185.

DEMETRIUS

of the Ecclesiastical Writers.

DEMETRIUS TORNICIUS.

A Manuscript Work.

A Treatise of the Proceſſion of the Holy Ghoſt.

JOHN, *Biſhop of Lydda.*

A Genuine Work.

A Letter to Michael, Patriarch of Jeruſalem.

GAUTERIUS, *a Regular Canon of St. Victor.*

A Work loſt.

A Treatiſe againſt the four Labyrinths of France.

THIERRY, or THEODORICUS, *Abbot.*

A Genuine Work.

The Life of St. Elizabeth, Abbeſs of Schonau.

OGERUS, *Abbot of Lucedia.*

Genuine Works ſtill extant.

* Fifteen Sermons on the Lord's Supper.

GODOFREDUS of Viterbo.

A Genuine Work.

An Univerſal Chronicle, call'd *Pantheon.*

A Manuscript Work.

A Genealogy of all the Kings.

ROBERT of Torigny, *Abbot of Mount St. Michael.*

Genuine Works.

A Supplement and Continuation of *Sigebert's* Chronicle.

A Treatiſe of the Abbeys of Normandy.

An Epistle and Preface to a Commentary on the Epistles of St. Paul.

Manuscript Works loſt.

A Commentary on the Epistles of St. Paul.

The History of the Monastery of Mount St. Michael.

The History of Henry II. King of England.

OTHO of St. Blaſe.

A Genuine Work.

A continuation of the Chronicle of *Otho of Friſingen*, to the Year 1190.

JOHN BROMTON, *Abbot of Jorval.*

Genuine Works ſtill in our Poſſeſſion.

A Chronicle from the Year 588, to 1198.

LUPUS PROTOSPATUS.

A Manuscript Work.

A Chronicle.

ALULPHUS, *a Monk of St. Martin at Tournay.*

A Manuscript Work.

The Gregorian Decretals, the Preface of which was publiſh'd by F. Mabillon.

ISAAC, *Abbot of L'Etoile.*

Genuine Works.

Sermons.

A Treatiſe of the Mind and Soul.

A Letter concerning the Canon of the *Mſs.*

HENRY, *Abbot of Clairvaux.*

Genuine Works.

A Treatiſe of the City of God.

Several Letters.

PETER, *Abbot of Clairvaux.*

Genuine Works.

Divers Letters.

GARNERIUS, *Abbot of Clairvaux.*

Genuine Works ſtill extant.

Certain Sermons.

GILBERT of Sempringham.

Genuine Works.

Two Books of Conſtitutions for his Order.

NICOLAS, *a Canon of Liege.*

A Genuine Work.

The Life of St. Lambert.

SIBRANDUS, *Abbot of Mariengard in Frieland.*

A Genuine Work.

The Life of St. Frederick, Founder of that Abbey.

BERTRAND, *Abbot of La Chaise-Dieu.*

A Genuine Work.

The History of the Life and Miracles of Robert the firſt Founder of that Abbey.

RADULPHUS TORTARIUS.

A Genuine Work.

A Book of the Miracles of St. Benediſt.

A nameleſs AUTHOR.

A Genuine Work ſtill extant.

The History of Jeruſalem from A. D. 1177. to 1190.

CHRISTIAN, *a Monk of Clairvaux.*

A Manuscript Work.

A Collection of Sermons.

GAUTERIUS of Chaſtillon.

A Genuine Work.

A Book call'd *Alexandreis.*

Manuscript Works.

Three Books of Dialogues againſt the Jews.

THOMAS, *a Monk of Citeau.*

A Genuine Work.

A Commentary on the Book of Canticles.

GARNERIUS of St. Victor.

A Genuine Work.

The Gregorian Decretals.

ROBERT of Flamesbury.

A Manuscript Work.

A Penitential.

A Table of the Works, &c.

ODO of Chirton.

Manuscript Works.

A Summary of Penance.
Several Homilies.

JOHN a Carthusian Monk of Portes.

Genuine Works still extant.

Five Letters.

STEPHEN DE CHAULMET, a Carthusian
Monk of Portes.

A Genuine Work.

A Letter to certain Novices.

WILLIAM LITTLE, a Regular Canon
of Neutbrige, or Neuburg.

A Genuine Work.

The Hist. of England from the Year 1066. to 1197.

GERVASE, a Monk of Canterbury.

Genuine Works.

A Chronicle from the Year 1122 to A. D. 1199.

The Lives of the Archbishops of Canterbury.

A Relation of the burning and rebuilding of the
Cathedral-Church of Canterbury.

A Representation of the Controversies between
the Monks of Canterbury, and Baldwin their
Archbishop.

GONTERIUS, a Monk of St. Amand.

Genuine Works still extant.

A Poem call'd *Ligurinum*.

A Treatise of Fasting and giving Alms.

The Life of St. Cyricus and St. Julitta.

OLIVER of Colen.

A Genuine Work still extant.

A Relation of the taking of *Damiata*.

RADULPHUS DE DICETO, Dean of
St. Paul at London.

A Genuine Work.

A Chronicle to the Year 1198.

GALFREDUS, or GAUTERIUS
DE VINESAUP.

A Genuine Work.

The Itinerary of Richard, I. King of England.

GEORGE XIPHYLIN, Patriarch of
Constantinople.

Genuine Works.

Certain Ecclesiastical Constitutions.

PETER of Poitiers, Chancellor of the Church
of Paris.

A Genuine Work still extant.

A Book of Sentences.

Works lost.

A Commentary on the Books of Exodus, Leviticus,
and Numbers.

Another Commentary on the Book of Psalms.

PETER of Blois, Arch-Deacon of Bath.

Genuine Works.

A Hundred and Eighty Three Letters.

Sixty Five Sermons.

Sixteen Tracts.

SYLVESTER GIRALDUS, Bishop of
St. David's

Genuine Works.

The Natural History of England.

The Topography of Ireland.

The History of the Conquest of Ireland by Henry
II. King of England.

The Itinerary of the Country of Wales,

The Lives of the Saints and Letters.

RICHARD, Abbot of Mount-Cassin.

A Genuine Work.

A Continuation of Peter the Library-Keeper's
History of the Illustrious Men of Mount-Cassin.

STEPHEN, Bishop of Tournay.

Genuine Works still extant.

CCLXXXVII Letters divided into Three Pages.

Works lost.

A Commentary on the Decretal of Gratian.
Several Sermons.

THEODORUS BALSAMON, Patriarch
of Antioch.

Genuine Works.

Commentaries on the Canons, and the Nomocanon
of Ptolemy.

A Collection of Ecclesiastical Constitutions.

The Resolution of divers Canonical Questions.

Answers to the Questions of Mark, Patriarch of
Alexandria.

Two Letters.

ELIAS of Corie, Abbot of Dunce.

Genuine Works.

Two Discourses before the Chapter of Cisterciens.

SAXO GRAMMATICUS, Provost of
Roschild.

A Genuine Work.

A History of Denmark to the Year 1186.

JOANNES CAMATERUS, Patriarch of
Constantinople.

A Genuine Work still extant.

A Letter to Pope Innocent III.

ZACHARIAS, Bishop of Chrysopolis.

A Genuine Work.

A Commentary on the Concordia of Ammonius.

ROGER DE HOVEDEN, Professor of Oxford.

A Genuine Work.

A Continuation of Ven. Bede's History of England
to A. D. 1302.

JAMES DE VITRY, Cardinal.

Genuine Works.

The History of the Levant, divided into Three
Books.

Two Letters of the Taking of *Damiata*.

A

TABLE

OF THE

ACTS, LETTERS, and CANONS

OF THE

COUNCILS

HELD IN THE

TWELFTH CENTURY.

Councils.	Years.	Acts.	Letters.	Petitions.	Councils.	Years.	Acts.	Letters.	Petitions.
		and Canons					and Canons.		
A Council held at	A Council at <i>Epampes</i> , 1100	{ A Synodical Letter of this Council in <i>Ives de Chartres</i> .			A Council held at	<i>Mentz</i> , 1105	{ The History of it in the Authors of that time.		
	<i>Valence</i> , 1100	{ Extracts of the Acts of this Council in the Historians of the time.				<i>Guallo</i> , 1106	{ Acts of this Council and three Regulations.		
	<i>Poitiers</i> , 1100	{ Extracts of the Acts in <i>Ives de Chartres</i> , and in the Historians of that time, and Sixteen Canons.				<i>Mentz</i> , 1107	{ The History of it in the Authors of that time.		
	<i>Anse</i> , 1100	{ Extracts of the Acts in <i>Hugh de Flavigny</i> .			A Council at <i>Troyes</i> , 1107		{ Mention made of it in <i>Ives de Chartres</i> and other Authors.		
	<i>Rome</i> , 1102	{ Extracts of the Acts in the Authors of that time.			A Council in <i>Ireland</i> , 1110		{ Extracts of the Acts in the Writers of that time.		
	<i>Troyes</i> , 1104	{ Extracts of the Acts in the Writers of that time.			An Assembly at <i>Ratisbon</i> , 1110		{ Mention made of this Assembly in the Contemporary Authors.		
	<i>Beaugency</i> , 1104	{ Extracts of the Acts in <i>Ives de Chartres</i> .			A Council held at	<i>Jerusalem</i> , 1111	{ Mention made of it in the Writers of that time.		
An Assembly at <i>Northausen</i>	<i>Paris</i> , 1105	{ The Acts of this Council in a Letter to the Pope.				<i>Lateran</i> , 1112	{ Acts, Letters and Testimonies of the Authors of that time.		
		{ Extracts of the Acts in the Authors of that time.				<i>Vienna</i> , 1112	{ Acts, and a Letter of <i>Guy</i> Archbishop of <i>Vienna</i> .		

Beauvais.

A Table of the

Councils.	Years.	Acts. Letters. Petitions. and Canons.	Councils.	Years.	Acts. Letters. Petitions. and Canons.
<i>Beauvais</i> ,	1114	Fragments of Acts and Rules.	<i>Sens</i> ,	1140	{ The History of it in the Writers of that time, with a Letter of the Bishops to Pope <i>Innocent</i> .
A Council held at	<i>Rheims</i> ,	1115 { An Extract of the Acts taken out of a Contemporary Author.	A Council held at	<i>Chartres</i> ,	1146 { Mention made of it in the Contemporary Authors.
	<i>Châlons</i> ,	1115 { Mention made of it in the Writers of that time.		<i>Etampes</i> ,	1147 { Mention made of it in the Authors of that time.
	<i>Tornus</i> ,	1115 { Mention made of this Council in the Letters of Pope <i>Paschal II</i> .		<i>Paris</i> ,	1147 { An Extract of the Acts in the Authors of that time.
	<i>Colen</i> ,	1115 { Mention made of it in the Authors of that time.		<i>Rheims</i> ,	1148 { Extracts of the Acts in the Writers of that time. The Recantation of <i>Gilbert de la Porée</i> , 18 Canons.
	<i>Lateran</i> ,	1116 { Acts refer'd to by the Abbot of <i>Uisperge</i> .			<i>Trier</i> ,
An Assembly at	<i>Toulouſe</i> ,	1119 Ten Canons.	<i>Pavia</i> ,	1160 { Acts. Letters of the Emperor <i>Frederick</i> and the Bishops.	
	<i>Rheims</i> ,	1119 Acts and Five Canons.		<i>Oxford</i> ,	1160 { Acts refer'd to by <i>William of Newbury</i> .
An Assembly at	<i>at Triburria</i> ,	1119 { Mention made of it in the Authors of that time.	An Assembly at	<i>New-Market</i> ,	1161 { Mention made of it in <i>Robert's</i> Addition to <i>Sigebert's</i> Chronicle.
	<i>Soissons</i> ,	1121 { Mention made of it in <i>Petrus Abaelardus</i> , and other Authors.		An Assembly at	<i>Beauvais</i> ,
A Council held at	<i>Lateran</i> , I. General,	1123 Acts and 22 Canons.	A Council at		<i>Toulouſe</i> ,
	<i>London</i> ,	1125 Seventeen Decrees.		An Assembly at	<i>Lodj</i> ,
	<i>Nantes</i> ,	1127 { Acts of this Council in <i>Hildebert of Mans</i> .	An Assembly at		<i>Avignon</i> ,
	<i>London</i> ,	1127 Twelve Canons.		A Council at	<i>Tours</i> ,
	<i>Troyes</i> ,	1128 { Extracts of the Acts of this Council, with the Rule of the Knights <i>Templars</i> , publish'd therein.	An Assembly at		<i>Westminster</i> ,
	<i>Etampes</i> ,	1130 { Mention made of it in the Authors of that time.		A Council at	<i>Sens</i> ,
	<i>Jouarre</i> ,	1130 { The History of it in the Writers of that time with the Letters of the Bishops.			
	<i>Rheims</i> ,	1131 { Acts taken out of divers Authors, and 17 Canons.			
	<i>Liege</i> ,	1131 { Mention made of it in the Writers of that time.			
	<i>Pisa</i> ,	1134 { Mention made of it in the Contemporary Writers.			
	<i>London</i> ,	1138 Acts and 17 Canons			
<i>Lateran</i> II. Gen. }	Thirty Canons.				

of the Ecclesiastical Writers.

Councils.	Years.	Acts, Letters, Petitions and Canons.	Councils.	Years.	Acts, Letters, and Canons.	Petitions	
An Assembly at	Clarendon, 1164	Acts.	An Assembly at Venice,	1177	The History of it in the Authors of that time, particularly in the Let- ters of Pope Alexander III. and of the Empe- ror Frederick.		
	Northamp. 1164	The History of it in the Authors of that time.					
	Wurtzburg, 1165	Mention made of it in the Writers who liv'd at that time.	A Council at	1179	XXVII. Chapters.		
An Assembly at Gisors,	1168	The History of it in the Contemporary Writers.	Lateran, III. General.				
A Council held at	Avanches, 1172	Acts related by Roger de Heveden, containing the Absolution of Henry King of England. A Letter of Albericus the Pope's Legate, and 13 Canons.	An Assembly at	1136	Mention made of it in the Contemporary Authors.		
			Geinlenbau- sen,				
	Cassel in Ireland,	1172	Eight Canons.	1195	Acts of it containing XII. Canons,		
	London,	1175	Nineteen Canons.				
Councils held at	Lombes,	1176	Acts.	Montpellier,	1195	Acts which contain divers Rules.	
				Sens,	1198	Extracts of the Acts.	

A TABLE of the WORKS of the Ecclesiastical Writers of the Twelfth Century; disposed according to the Subjects they Treat of.

Treatises against the Jews.

ODO, Bishop of Cambray's Dialogue against
a Jew.
Gilbert Crispin, Abbot of Westminster's Confe-
rence with a certain Jew.
Petrus Alphonsus, a Converted Jew's Dialogue.
Guibert, Abbot of Nogent's Treatise against the
Jews.
Peter, Sir-nam'd the Venerable of Cluny's Treatise
on the same Subject.
Herman, a Jew of Colen's Tract concerning his
own Conversion.
Peter of Blois's Treatise against the Jews.
Euthymius Zigabenus's Panoplia, or Compleat Ar-
mour of the Orthodox Faith.
Rupert, Abbot of Dury's Treatises concerning the
Trinity, with some other Pieces by the same
Author.
Hugh of St. Victor's Treatise, call'd *Eruditio Di-*
daelica, or an Instructive Institution.
--- His Treatise of the Power and Will of God.

--- His Tracts concerning the Incarnation.
--- His Miscellanies of Theological Learning.
--- His Dialogue between Master and Scholar.
--- His Summary of the Sentences.
--- His Notes on the Hierarchy attributed to St.
Dionysius the Areopagite.
Petrus Abaelardus's Introduction to the Science of
Divinity.
--- His Apology.
--- His Explications of the Lord's Prayer, and
of the Apostolical and Arianian Creeds.
--- His Treatise against Heresies.
St. Bernard's Letter to Hugh of St. Victor.
William, Abbot of St. Thierry's Treatise against
Abaelardus.
--- His Tract of the Natures of the Soul and
Body.
Peter the Venerable, Abbot of Cluny's Treatise of
the Divinity of Jesus Christ.
Robert Pullus's Book of Sentences.
Gautierus of Mauritanica's Letters.
Peter Lombard's Treatise of the Sentences.
Constantine Harmenopolus's Confession of Faith.

A Table of the Works

Richard of St. Victor's Dogmatical Works.
Michael of Thessalonica's Confession of Faith.
Geffrey, Abbot of Clairvaux's Treatise and Letter
 against *Gilbert de la Porrée*.
Peter of Poitiers's Book of of Sentences.

*Treatises concerning Original Sin, Grace and Pre-
 destination.*

Odo, Bishop of Cambrai's three Books of Ori-
 ginal Sin.
Honorius of Autun's Treatise of Predestination
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